

༄༅། །སྤྲོད་པོས་བརྒྱན་པ།

The Stem Array

Gaṇḍavyūha

shin tu rgyas pa chen po'i mdo sangs rgyas phal po che zhes bya ba las sdong pos brgyan pa'i le'u ste bzhi bcu rtsa lnga pa'o

Buddhāvataṃsakanāmahāvaiṣṭyasūtrāt gaṇḍavyūhasūtraḥ paṭalaḥ

Degé Kangyur, vol. 37 (phal chen, ga), folios 274.b–396.a; vol. 38 (phal chen, a), folios 1.b–363.a

· Surendrabodhi · Vairocanarakṣita · Bandé Yeshé Dé · Jinamitra ·



Translated by Peter Alan Roberts
under the patronage and supervision of 84000: Translating the Words of the Buddha

First published 2021

Current version v 1.1.6 (2025)

Generated by 84000 Reading Room v2.26.1

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TABLE OF CONTENTS

- ti. Title
- im. Imprint
- co. Contents
- s. Summary
- ac. Acknowledgements
- i. Introduction
 - Indian Origins of the Sūtra
 - The *Gaṇḍavyūha Sūtra* in China
 - *Gaṇḍavyūha* and Borobudur
 - The *Gaṇḍavyūha Sūtra* in Tibet
 - Translations into Western Languages
 - The Meaning of the Title as Translated into Tibetan
 - The Meaning of the Title *Buddhāvataṃsaka Sūtra*
 - Who Is Sudhana and What Is a *Śreṣṭhin*?
 - The Numbers
 - Challenges in the Translation
 - Detailed Summary of *The Stem Array Sūtra*
- tr. The Translation
 - 1. The Setting
 - 2. Samantabhadra
 - 3. Mañjuśrī
 - 4. Meghaśrī
 - 5. Sāgaramegha
 - 6. Supraṭiṣṭhita
 - 7. Megha
 - 8. Mukta

9. Sāgaradhvaja
10. Āśā
11. Bhīṣmottaranirghoṣa
12. Jayoṣmāyatana
13. Maitrayaṇī
14. Sudarśana
15. Indriyeśvara
16. Prabhūtā
17. Vidvān
18. Ratnacūḍa
19. Samantanetra
20. Anala
21. Mahāprabha
22. Acalā
23. Sarvagamin
24. Utpalabhūti
25. Vaira
26. Jayottama
27. Siṃhavijṛmbhitā
28. Vasumitrā
29. Veṣṭhila
30. Avalokiteśvara
31. Ananyagāmin
32. Mahādeva
33. Sthāvarā
34. Vāsantī
35. Samantagambhīraśrīvimalaprabhā
36. Pramuditānayanajagadvirocanā
37. Samantasattvatrāṇojaḥśrī
38. Praśantarutasāgaravatī
39. Sarvanagararakṣāsambhavatejaḥśrī
40. Sarvavṛkṣpraphullanasukhasaṃvāsā
41. Sarvajagadrakṣāpraṇidhānavīryaprabhā
42. Sutejomaṇḍalaratīśrī
43. Gopā

44. Māyādevī
 45. Surendrābhā
 46. Viśvāmitra
 47. Śilpābhijña
 48. Bhadrōttamā
 49. Mukṭāsāra
 50. Sucandra
 51. Ajitasena
 52. Śivarāgra
 53. Śrīsaṃbhava and Śrīmatī
 54. Maitreya
 55. Mañjuśrī
 56. Samantabhadra and “The Prayer for Completely Good Conduct”
- c. Colophon
 - Tibetan Editor’s Colophon
 - n. Notes
 - b. Bibliography
 - Kangyur Texts
 - Sanskrit Editions of the *Gaṇḍavyūha*
 - Chinese Editions of the *Gaṇḍavyūha* and Commentaries
 - Translations of the *Gaṇḍavyūha*
 - Related Works in Tibetan
 - Related Works in Other Languages
 - g. Glossary

s.

SUMMARY

- s.1 In this lengthy final chapter of the *Avataṃsaka Sūtra*, while the Buddha Śākyamuni is in meditation in Śrāvastī, Mañjuśrī leaves for South India, where he meets the young layman Sudhana and instructs him to go to a certain *kalyāṇamitra* or “good friend,” who then directs Sudhana to another such friend. In this way, Sudhana successively meets and receives teachings from fifty male and female, child and adult, human and divine, and monastic and lay *kalyāṇamitras*, including night goddesses surrounding the Buddha and the Buddha’s wife and mother. The final three in the succession of *kalyāṇamitras* are the three bodhisattvas Maitreya, Mañjuśrī, and Samantabhadra. Samantabhadra’s recitation of the *Samantabhadracaryāpraṇidhāna* (“The Prayer for Completely Good Conduct”) concludes the sūtra.

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ACKNOWLEDGEMENTS

ac.1 Translated by Peter Alan Roberts and edited by Emily Bower, who was also the project manager. Ling Lung Chen was consultant for the Chinese, and Tracy Davis copyedited the final draft. The translator would like to thank Patrick Carré and Douglas Osto, who have both spent decades studying and translating this sūtra, for their advice and help.

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

ac.2 The generous sponsorship of Richard and Carol Weingarten; of Jamyang Sun, Manju Chandra Sun and Siqi Sun; and of an anonymous donor, which helped make the work on this translation possible, is most gratefully acknowledged.

i.

INTRODUCTION

i.1

The Stem Array (Gaṇḍavyūha) is a unique sūtra in that most of its narrative takes place in South India, far from the presence of the Buddha. It follows the journey of the young Sudhana from teacher to teacher, or *kalyāṇamitra* (literally “good friend”), beginning with his meeting Mañjuśrī when that bodhisattva came to South India. Another unique characteristic is that Sudhana’s teachers include children, non-Buddhists, a courtesan, merchants, and so on, among them a number of women. His teachers are both humans and deities, including eight night goddesses around the Bodhi tree and the forest goddess of Lumbinī, the birthplace of the Buddha. These teachers are often described as having received teachings from numerous other buddhas. For example, the bhikṣu Sāgaramegha describes how he received, from a buddha who appeared out of the ocean, teachings that would take more than a kalpa to write out. The *kalyāṇamitras* are described as having realizations and miraculous powers that test the limits of the imagination.

i.2

The *Gaṇḍavyūha* forms the forty-fifth and final chapter of the *Buddhāvataṃsaka (A Multitude of Buddhas) Sūtra*, where it is called a “chapter” rather than a “sūtra.” According to the Degé colophon, the previous forty-four chapters form six sections, or sūtras, of the *Avataṃsaka*, with the *Gaṇḍavyūha* as the seventh sūtra.¹ In his sixteenth-century survey of the major sūtras, Pekar Zangpo (*pad dkar bzang po*) divides the first group of chapters into two, so that the *Gaṇḍavyūha* is the eighth section of the *Buddhāvataṃsaka*.² The *Gaṇḍavyūha* is one of the four sections that consist of a single sūtra, but it is by far the longest sūtra or chapter, comprising about a third of the *Avataṃsaka Sūtra*.

i.3

In the *Buddhāvataṃsaka Sūtra*, the Buddha Śākyamuni never speaks: all the teachings in the forty-five chapters of the *Avataṃsaka* are given by others. In the first forty-four chapters or sūtras this is done in the Buddha’s presence. The *Gaṇḍavyūha* is unique in that most of this lengthy chapter takes place far from his presence, with other buddhas being presented as the sources of

teachings received by the kalyāṇamitras whom Sudhana meets. However, the previous chapters of the *Avataṃsaka* have already presented the view that various buddhas are manifestations of the Buddha Vairocana, and it is by the name Vairocana that Śākyamuni is referred to in this sūtra.³

i.4 The previous forty-four chapters of the *Avataṃsaka Sūtra* take place during the two weeks after the Buddha's enlightenment, at which time he sits in silence under the Bodhi tree yet is simultaneously present, still in silent meditation, in other locations throughout our universe: the Trāyastriṃśa paradise of Indra on the summit of Sumeru, the Yāma and Tuṣita paradises high above Sumeru, and the highest paradise in the realm of desire—the Paranirmitavaśavartin paradise. Bodhisattvas congregate around him, inspired by his presence to give such teachings as the *Daśabhūmika Sūtra* (*Ten Bhūmi Sūtra*),⁴ which is taught by the bodhisattva Vajragarbha in the Paranirmitavaśavartin paradise. The *Daśabhūmika Sūtra* had a great influence on the development of Buddhism, eclipsing the previous seven bhūmis of the *Prajñāpāramitā* (*Perfection of Wisdom*) sūtras.

i.5 The *Gaṇḍavyūha*, on the other hand, begins with the Buddha in silent meditation in his Jetavana Monastery in Śrāvastī, where he spent most of his summer retreats. Human pupils are gathered around him along with a multitude of bodhisattvas that his human pupils are not advanced enough to perceive. While the Buddha sits silently in meditation, the bodhisattva Samantabhadra gives a teaching to the assembled bodhisattvas. The bodhisattva Mañjuśrī leaves the assembly for South India, and, rather than continuing to describe events and teachings in the presence of the Buddha, the sūtra follows Mañjuśrī to South India, where he meets Sudhana, and the narrative then follows Sudhana for the rest of the long sūtra. Although the beginning of the sūtra is set at a time later than that of the Buddha's enlightenment, further on, in the night-goddess chapters, the Buddha is depicted as being present under the Bodhi tree. There are other temporal anomalies: the bodhisattva Maitreya, in the chapter where Sudhana meets him, is portrayed as being on earth and not yet passed away to be reborn in Tuṣita, even though he is said in the Māyādevī chapter, as is generally said in other Buddhist sources, to be already present in Tuṣita. Māyādevī, the Buddha's mother, appears to Sudhana in Kapilavastu, the Buddha's hometown, even though she is traditionally said to have passed away shortly after the Buddha's birth and been reborn as a male deity in the Trāyastriṃśa paradise.

i.6 The sūtra primarily describes (in successive long compounds in Sanskrit) both the inner qualities and the external displays of miraculous powers that have been attained by the various kalyāṇamitras whom Sudhana meets. It

concludes with the bodhisattva Samantabhadra composing the *Samantabhadracaryāprāṇidhāna* ("The Prayer for Completely Good Conduct"), which is regularly recited by contemporary Tibetan Buddhists.

· Indian Origins of the Sūtra ·

- i.7 Mahāyāna sūtras first appeared through the medium of revelations after the tradition of written sūtras had developed. These sūtras appeared in various Buddhist traditions and in various locations.⁵ Mahāyāna sources show doctrinal similarities to the Mahāsāṃghika tradition.⁶ The Mahāsāṃghika was especially prevalent in southwest India, and a substantial number of Mahāyāna sūtras have indications of a South Indian provenance, with passing references to South Indian music, or, to take the *Samādhirāja Sūtra*⁷ as just one example, to a prominent South Indian personage, in this case the ṛṣi Ananta. Similarly, much of the *Gaṇḍavyūha Sūtra* takes place in South India, depicting teachers who appear to operate independently of Buddhist communities in the north. Douglas Osto echoes Qobad Afshar in suggesting that the site of Dhanyākara referenced in the *Gaṇḍavyūha* is in fact Dhānyakaṭaka/Dharaṇikoṭa, an ancient city that existed on the banks of the Kṛṣṇa River in the southern region of Andhra. This place, Afshar and Osto believe, was probably where the *Gaṇḍavyūha* was first composed.⁸
- i.8 In terms of its language, the Sanskrit of the *Gaṇḍavyūha Sūtra* has numerous nonclassical Buddhist Hybrid Sanskrit (BHS) features and vocabulary. This is especially true of the verses, which are less prone to revision to Classical Sanskrit than the prose. It is frequently the case that the verses in a sūtra are older than the prose that accompanies them, or they at least retain the original form of the language in which the sūtra was composed. In the *Gaṇḍavyūha*, they favor the *-u* ending for the nominative case, where it would be *-a* in Sanskrit, *-e* in the ancient northeastern dialect, and *-o* in that of the northwest (and its continuation in Pali). The difference between these two kinds of Sanskrit is not evident in the Tibetan or the English translations.
- i.9 Concerning the relative chronology of the *Gaṇḍavyūha*, chapter 41 makes a clear reference to the *Satyaka Sūtra* (formally known as *The Teaching of the Miraculous Manifestation of the Range of Methods in the Field of Activity of the Bodhisattvas*),⁹ which describes a Jain master by the name of Satyaka, who advises a king on the polity of rulership¹⁰ and is eventually revealed by the Buddha to be a bodhisattva who takes on various forms in order to benefit beings.¹¹ The *Satyaka Sūtra* briefly presents the single-yāna view that was expounded in *The Lotus Sūtra*,¹² but it goes further by stating that all religious traditions in India occur through the blessing of the Buddha and are

therefore included within the single yāna.¹³ This view of the *Satyaka Sūtra* is crucial for understanding one of the surprising elements in the *Gaṇḍavyūha Sūtra*—some of Sudhana’s teachers do not appear to be following a Buddhist path. There is the ṛṣi Bhīṣmottaranirghoṣa, who is teaching young brahmins; and Jayoṣmāyatana, who is following the non-Buddhist ascetic practice of “the five heats” (sitting amid four fires under the noonday sun); and there is even Mahādeva, also known as Śiva. Therefore, in terms of the succession of sūtras, it would appear that the *Gaṇḍavyūha* postdates both *The Lotus Sūtra* (though not necessarily its later chapters) and the *Satyaka Sūtra*.

i.10 The depiction of the bodhisattva Avalokiteśvara in the *Gaṇḍavyūha* is surprising in that he is presented as an apparently human guru living on the Potalaka Mountain in South India, with no mention of his association with Amitābha’s pure realm of Sukhāvatī, where earlier sūtras locate him. The Potalaka Mountain was an important place of pilgrimage for both the Buddhists and Śaivites of South India, as the abode of both Śiva, who was known as Lokeśvara (Lord of the World), and Avalokiteśvara. This earthly abode of Avalokiteśvara, in Tibet known as the Potala Mountain, would become prominent in Tibetan and Chinese Buddhism, as evidenced by the Potala Palace in Lhasa and Mount Putuo Island in China.

i.11 The *Gaṇḍavyūha Sūtra* first existed in India as an independent sūtra and still exists as an independent sūtra in Sanskrit manuscripts. The successive Chinese translations reveal a gradual growth in the contents of the sūtra, with the addition of more teachers in the Indian version before its eventual translation into Tibetan. Even so, the number of kalyāṇamitras met by Sudhana is still smaller than the number that Maitreya, toward the end of the sūtra, proclaims that Sudhana has met on his journeys—110.

i.12 There was an Indian version longer than the one that was translated into Tibetan, though no Sanskrit manuscript of this version has survived. It is known only from the version sent to China by the king of Orissa, who gave a copy to the Chinese emperor in 795.¹⁴ This version was translated by the Kashmiri monk Prajñā in 798, two or three decades before the Tibetan translation was made. The Chinese translations also indicate that the *Gaṇḍavyūha* had a different title in the seventh century, which can be reconstructed from the Chinese 入法界品 (*Ru fa jie pin*) as *Dharmadhātupraveśana* (*Entry into the Realm of the Dharma*).

i.13 Earlier versions concluded with the Maitreya chapter. The Mañjuśrī and Samantabhadra chapters were added subsequently, and finally the sixty-two-verse “Prayer for Completely Good Conduct,” which has continued to exist as an independent text, was added as the sūtra’s conclusion. This prayer was translated into Chinese in a forty-four-verse version by Buddhahadra in the early fifth century. Amoghavajra’s (705–74) eighth-

century Chinese translation of the prayer has sixty-two verses because of the addition of fifteen verses on Amitābha. This longer version appeared as the conclusion of the *Buddhāvataṃsaka* in the translation into Chinese made in 798 and in the early ninth-century translation into Tibetan. “The Prayer for Completely Good Conduct,” particularly its first twelve verses, is regularly recited in Tibetan Buddhism, and it also exists independently in the Kangyur with an additional concluding verse.¹⁵

- i.14 There are no surviving Sanskrit manuscripts of the *Gaṇḍavyūha* from the first millennium, but there is a complete Sanskrit text that dates to 1166 CE, three hundred years later than the Tibetan translation. It consists of 289 palm-leaf pages and was sent from Nepal to the Royal Asiatic Society in London by Brian Houghton Hodgson (1800–1894) in the early nineteenth century. Cataloged as Hodgson 2 (A), this is the earliest extant Sanskrit manuscript of the *Gaṇḍavyūha*.¹⁶ The Sanskrit Buddhist tradition has continued in Nepal, where the *Gaṇḍavyūha* remains one of the nine central works of Newar Buddhism.¹⁷

· The *Gaṇḍavyūha Sūtra* in China ·

- i.15 The *Gaṇḍavyūha Sūtra* was first translated into Chinese as an independent text by a monk named Shengjian sometime between 388 and 408 CE.¹⁸ In that translation there are only twenty-five kalyāṇamitras. Compared to the extant Sanskrit version, the first nine kalyāṇamitras after Mañjuśrī and those after the thirty-fourth are not present.¹⁹ Therefore, it may represent an unfinished translation or an earlier form of the sūtra, or both.
- i.16 Not long afterward, in 420, Buddhabhadra (359–429 CE), an Indian monk who had migrated to China, translated with his team the entire *Buddhāvataṃsaka Sūtra*, which at that time was composed of thirty-four chapters with the *Gaṇḍavyūha Sūtra* as the final chapter.²⁰ Buddhabhadra’s translation contains not only additional chapters when compared to Shengjian’s translation, but also additional verses and passages within the chapters.
- i.17 Interestingly, the Indian monk Paramārtha (499–569 CE), who flourished not long after Buddhabhadra’s time, refers to the *Buddhāvataṃsaka* as a *Bodhisattvapīṭaka* (“basket” or “collected teachings for bodhisattvas”). This is echoed by a copy of this sūtra found in the Mogao Caves at Dunhuang, which bears the title *Bodhisattvapīṭaka Buddhāvataṃsaka*.²¹ While the presently available Sanskrit does not give the title *Bodhisattvapīṭaka*, the Tibetan colophons feature this designation, though the sense of it shifts depending on the given colophon’s grammar,²² which may suggest that there was some confusion among Tibetan scholars about the term’s significance.

- i.18 The *Buddhāvataṃsaka* had grown even further in size by the time of its translation into Chinese under the direction of the Khotanese Śikṣānanda (于闐國實叉難陀, 652–710 CE). This was made between 695 and 699 CE²³ and had an additional five chapters, with the *Gaṇḍavyūha Sūtra* still in final place as the thirty-ninth chapter. The translation of the *Gaṇḍavyūha* in this version varies little from that of Buddhābhadda, with a few exceptions: the final two verses of the Veṣṭhila section have been added, Avalokiteśvara’s mountain is now named Potalaka rather than Prabha, and a short verse greeting appears in the final section.²⁴
- i.19 Śikṣānanda’s version of the *Buddhāvataṃsaka* became the basis for the Huayan school of Chinese Buddhism, *huayan* being the Chinese translation of *avataṃsaka* as “flower garland,” and it is Śikṣānanda’s version that was translated by Thomas Cleary into English as *The Flower Ornament Scripture*.²⁵ In Śikṣānanda’s Chinese, the title of the *Gaṇḍavyūha Sūtra* was 入法界品 (*Ru fa jie pin*), which could have come from the Sanskrit *Dharmadhātupraveśana-parivarta* and in English could be translated as *The Chapter on Entering the Realm of the Dharma*. Thomas Cleary translated this as *Entry into the Realm of Reality*, while Douglas Osto translated it as *Entry into the Realm of Dharma*, and Patrick Carré as *l’Entrée dans la dimension absolue* (“Entry into the Absolute Dimension”). The term *dharmadhātupraveśana* does occur in the text, as for example in verse 44 of chapter 1.
- i.20 There is a longer version of the *Gaṇḍavyūha Sūtra* that was translated into Chinese as an independent sūtra in 798 by the Kashmiri monk Prajñā. This was the first among the Chinese translations to include “The Prayer for Completely Good Conduct.”²⁶ Prajñā’s translation was based on a Sanskrit manuscript that the king of Orissa sent as a gift to the Chinese emperor, who received it in 795.²⁷ The additions in Prajñā’s version are not found in any surviving Sanskrit edition, nor are they found in the early ninth-century Tibetan translation made just a few decades after Prajñā’s translation. In Prajñā’s translation the *Gaṇḍavyūha Sūtra* is called *The Vow Concerning the Course of Conduct of Samantabhadra and the Entry into the Range of Inconceivable Liberation* (入不思議解脫境界普賢行願品, *Ru bu si yi jie tuo jing jie pu xian xing yuan pin*), which could be reconstructed in Sanskrit as *Acintyavimokṣagocara-praveśanasamantabhadracaryāpranidhāna*.
- i.21 As mentioned, the *Buddhāvataṃsaka Sūtra* became the basis for the Chinese Huayan school of Buddhism. Li Tongxuan (635–730 CE) was particularly influential in the spread of this tradition, and he wrote a commentary (華嚴論, *Huayan lun*) on the *Buddhāvataṃsaka Sūtra*, in which he identifies a deeper structure and meaning in the *Gaṇḍavyūha*’s narrative, and that part of Li Tongxuan’s commentary has been translated into French by Patrick Carré. Li also composed a summary of that commentary and a chapter-by-chapter

synopsis of the *Buddhāvataṃsaka Sūtra* itself.²⁸ This tradition spread to Korea and Japan, where it became, respectively, the Hwaeom and Kegon schools of Buddhism.

· *Gaṇḍavyūha* and Borobudur ·

- i.22 The *Gaṇḍavyūha Sūtra*, and in particular its Maitreya chapter, was an inspiration for what is arguably the greatest Buddhist monument ever built: Borobudur in Indonesia. This was built in the ninth century by the Buddhist kings of the Śailendra dynasty in Java. The massive structure has a series of encircling terraces that hold 504 statues and 2672 carved panels. The upper terraces, the third and fourth galleries, are entirely dedicated to the *Gaṇḍavyūha*, with 460 panels illustrating the sūtra.²⁹ Of these, it appears that 218 panels are dedicated to the Maitreya chapter, and from among those twenty are dedicated to the description of Maitreya's kūṭāgāra and thirty-five to the various manifestations of Maitreya.³⁰ In fact, 334 panels are dedicated to the conclusion of the *Gaṇḍavyūha*: Maitreya, the brief return to Mañjuśrī, Samantabhadra, and the "Prayer of Good Conduct." This reflects the importance of the *Gaṇḍavyūha* and particularly of Maitreya's kūṭāgāra—an edifice that embodied enlightenment—for the constructors of Borobudur, who were also trying to create an edifice that embodied enlightenment.
- i.23 Although the number of accounts of Sudhana meeting kalyāṇamitras grew in succeeding recensions, they did not reach the number given in the sūtra itself in chapter 54, where Maitreya states that Sudhana, following his initial meeting with Mañjuśrī, has visited 110 kalyāṇamitras. Borobudur, possibly to accord with that statement, does have that number of panels dedicated to the illustration of that part of the *Gaṇḍavyūha*, but even so it does not represent 110 kalyāṇamitras but instead repeats the illustration of certain visits, in addition to portraying Sudhana traveling and depicting incidents in past lives of the kalyāṇamitras.³¹

· The *Gaṇḍavyūha Sūtra* in Tibet ·

- i.24 The *Buddhāvataṃsaka* as translated into Tibetan is composed of forty-five chapters and 115 fascicles, with the *Gaṇḍavyūha Sūtra* still retaining its position as the last of the chapters. According to the Degé Kangyur, the entire *Buddhāvataṃsaka Sūtra*, including the *Gaṇḍavyūha*, was translated into Tibetan by Yeshé Dé, Jinamitra, and Surendrabodhi, which would have been during the reign of King Senalek (r. ca. 800/804–15) or King Ralpachen (r. 815–36). Yeshé Dé and Jinamitra had been working at Samyé Monastery since the reign of King Trisong Detsen (r. 742–98), but Surendrabodhi

appears to have come to Tibet after Senalek, Trisong Detsen's youngest son, became king. Senalek was in turn succeeded by his son Ralpachen, the end of whose reign also saw the end of state-sponsored translation. Therefore, this translation appears to have been made sometime between 800 and 836, but it may incorporate even earlier translation work, particularly in the case of the *Gaṇḍavyūha*.

i.25 By the time of the sūtra's translation into Tibetan at the beginning of the ninth century, the number of chapters in the *Avataṃsaka Sūtra* had increased from thirty-nine to forty-five. But this is primarily because of the division in Tibetan of what is the Chinese chapter 5 into chapters 5 through 9, with some additional material, and the additional chapters 11 and 32. This Tibetan translation provides the earliest indication of when the forty-fifth chapter was named *Gaṇḍavyūha*.

i.26 According to Tashi Wangchuk, who wrote the colophon to the eighteenth-century Degé edition, and also according to the historian Ngorchen Künchok Lhundrup (1497–1557), the *Buddhāvataṃsaka* is composed of seven sūtras or sections, while Pekar Zangpo divides the first of these into two, making eight sections.

i.27 Whereas the Chinese version of the *Buddhāvataṃsaka* retained the traditional beginning of the *Gaṇḍavyūha Sūtra* as an independent sūtra, commencing with “Thus did I hear...” and so on, the version translated into Tibetan omits it, as do the surviving Sanskrit versions.

i.28 The *Gaṇḍavyūha Sūtra*, which in Tibetan is interpreted to mean, ambiguously, *The Stem Array Sūtra*, is the forty-fifth and last chapter in the Tibetan version of the *Buddhāvataṃsaka Sūtra*, which is made up of four volumes as found in the Degé Kangyur. This chapter is by far the longest, beginning halfway through the third volume and occupying the entire fourth volume of the *Buddhāvataṃsaka*. It is composed of 72 of the 115 fascicles that make up the entire sūtra, beginning with fascicle 44 (the twenty-fourth in volume Ga). Fascicles refer to the bundles of pages in the original Sanskrit manuscripts, usually joined up through two holes in the center of each page. In this translation the beginning of a fascicle is simply marked with the letter B (from the Tibetan for *fascicle*: *bam po*) and a number, for example, [B24].

i.29 The quality of the Tibetan translation differs from the rest of the *Buddhāvataṃsaka*, either because of scribal corruption or choices of translation. The Tibetan has peculiarities not shared with all other parts of the *Avataṃsaka*. For example, it retains the archaic spelling of *myi* and *myed* instead of *mi* and *med*. The translation is less reliable than usual, as it

contains frequent, possibly inadvertent omissions and misspellings that must have occurred early in the scribal transmission, as some of these errors in the sūtra are found in all Kangyurs.

i.30 It also exhibits a certain idiosyncrasy of translation, in that the terms may not match what was established in the *Mahāvīyutpatti* (*bye brag tu rtogs par byed chen po*) and *Madhyavyutpatti* (*sgra sbyor bam po gnyis pa*), the early ninth-century Sanskrit–Tibetan dictionaries produced within the same state-sponsored translation project responsible for the translation of this sūtra. For example, *vyūha* is regularly translated as *rgyan* (“adornment”) instead of *bkod pa* (“array”), even in the title of the sūtra, in spite of its being generally known in Tibetan as *sdong po bkod pa*. These and other variations of the title are touched upon in the *Avataṃsaka*’s editorial colophon in the Degé Kangyur (c.10).

i.31 According to that colophon, this edition of the *Avataṃsaka* was prepared in 1722. This was eight years before the eighth Tai Situpa Chökyi Jungné (1700–1774) began his work as chief editor of the Degé Kangyur. He states in his account of the creation of the Kangyur: “I began in the Iron Dog year,”³² which was 1730, and the carving and printing of the Degé woodblocks did not begin until 1737 and was completed in 1744. It was nevertheless done under the command of the Degé King Tenpa Tsering (1678–1738), as was the entire Degé Kangyur, and therefore may be an earlier edition that Situ incorporated into his edition of the Kangyur. The colophon also states that it was based on the Lithang Kangyur, also known as the Jangsa Tham Kangyur. The creation of this Kangyur took five years, from 1609 until 1614. The Lithang was the second printing of the Kangyur, which otherwise only existed in manuscript form. The first printing was the Yongle in 1411.

i.32 The colophons of the Narthang, Lhasa, Stok Palace, and some other Kangyurs ascribe the editing, or perhaps revision, of the *Buddhāvataṃsaka* to a Vairocanarakṣita: “Lotsawa Vairocanarakṣita was the chief editor and established the text.” The great Sakya master Ngorchon Könchok Lhundrup also mentions Vairocanarakṣita’s involvement.

i.33 The long note by the Degé editor after the colophon states, “It is taught that Surendrabodhi and Vairocanarakṣita acted as chief editors for a Chinese translation.”³³ As the Indian master Surendrabodhi came to Tibet during the reign of King Senalek (ca. 800/804–15), the identity of this Vairocanarakṣita is a mystery, as he could not be the eleventh-century translator Vairocanarakṣita, nor could he be the eighth-century Vairocana. Tashi Wangchuk adds, “I have not seen any histories or texts that recount translation work done by lotsawas or paṇḍitas other than those listed in the colophon here,” thus apparently rejecting the attribution of Vairocanarakṣita as the editor.

· Translations into Western Languages ·

- i.34 The *Gaṇḍavyūha Sūtra* was translated into German from Buddhahadra's Chinese version by Dōi Torakazu as *Das Kegon Sutra, Das Buch vom Eintreten in den Kosmos der Wahrheit* in 1978.
- i.35 The entire *Avataṃsaka Sūtra* has been translated from the Chinese by Thomas Cleary and published in 1993 as *The Flower Ornament Scripture*. The *Gaṇḍavyūha Sūtra* is therefore included as the final chapter, chapter 39, under the title "Entry into the Realm of Reality."
- i.36 The Śikṣānanda version has been translated from the Chinese into French by Patrick Carré. There is as yet no translation of the longest Chinese version, which was translated by the Kashmiri Prajñā in 798.
- i.37 There have been partial unpublished translations from the Sanskrit by Mark Allen Ehman in 1977 and Yuko Ijiri in 2005.
- i.38 Douglas Osto has translated the first part of chapter 1 and chapters 3, 54, and 55 from the Sanskrit of the *Gaṇḍavyūha*, with its title given as *The Supreme Array*. They are available to read on his website.³⁴ He has also included excerpts from other chapters of the sūtra in his book *Power, Wealth and Women in Indian Mahāyāna Buddhism: The Gaṇḍavyūha-sūtra*.

· The Meaning of the Title as Translated into Tibetan ·

- i.39 As mentioned above, the sūtra's title in Chinese translations differs from that in Tibetan, and it was evidently known by other names in earlier centuries. By the ninth century, however, it was known by this obscure title *Gaṇḍavyūha*. This translation follows the ambiguous meaning assigned to it by the early ninth-century translators into Tibetan.
- i.40 There are two versions of the Tibetan title. In the Kangyur, the title is only mentioned in the colophon, where it is given as *sdong pos rgyan*. As stated above, *rgyan* ("adornment") is used throughout as the translation of *vyūha* instead of the usual *bkod pa* ("array"). Nevertheless, it is usually referred to in Tibetan literature as *sdong po bkod pa*. The Sanskrit compound does not indicate the grammatical connection between the two terms *gaṇḍa* and *vyūha*, but the Kangyur colophon's *sdong pos rgyan* ascribes an instrumental case to *gaṇḍa*, while its popularly known title *sdong po bkod pa* has no such case. Neither Sanskrit nor Tibetan specifies whether *gaṇḍa* is singular or plural. The title appears to have no connection with the content, unless it is taken to refer to the successive joints in a bamboo stem, as an analogy to the successive episodes in Sudhana's journey.

- i.41 *Gaṇḍa* in Buddhist Hybrid Sanskrit can have two meanings: “stem” or “stalk” and “pieces” or “parts” or “sections,” and the Pali specifies that, as a variation of *gaṇṭha*, it can mean the section between the joints of a stem, in addition to such things as a swelling, a boil, an excrescence, and so on. As the sūtra is composed of a series of episodes in which Sudhana meets a succession of teachers, the intended meaning could well have been “an array of parts” or, more freely, “a series of episodes.” The only use of the word *gaṇḍa* in the sūtra itself is within a compound in verse 112 in the Maitreya chapter: *pañcagaṇḍagaticakramohitam*. *Pañcagaṇḍika* is a standard BHS term for the five classes of existence, and therefore that compound could be translated as meaning “the ignorance of the wheel of the five sections of existence,” referring to hells, pretas, animals, humans, and devas. However, because the meanings of *gaṇḍa* can include boil, blister, abscess, goiter, cheek, or bubble (as well as harness, button, joint, bone, and so on), the Tibetan here translates *gaṇḍa* as “blister” (*shu ba*) so that the Tibetan translation of this compound is *shu ba'i lam rgyud lnga yi 'khor lor rmongs* (“the ignorance of the wheels of the blisters of the five existences,” which seems unlikely to have been the original intended meaning).
- i.42 Douglas Osto also points out that *gaṇḍa* has been used as the first element of a compound in Sanskrit to mean “great” or “supreme,” and he therefore has translated *gaṇḍavyūha* as “Supreme Array,” which would have made for a reasonable title.
- i.43 However, the English translation of the title here, “Stem Array,” follows the better-known version of the Tibetan title, preserving its peculiar ambiguity, while the less familiar title as given in the colophon could have been translated as “An Adornment by Stems.”

· The Meaning of the Title *Buddhāvataṃsaka Sūtra* ·

- i.44 The title of the sūtra in which the *Gaṇḍavyūha* is the final chapter has also been interpreted variously. The word *avataṃsaka* is a substantiate of *avataṃsa*. In Classical Sanskrit, *avataṃsa* describes a garland or any circular ornamentation. For example, *karnāvataṃsa* (ear *avataṃsa*) means “earring.” One peculiar Tibetan translation of *buddhāvataṃsaka* is “Buddha’s earring” (*snyan gyi gong rgyan*). A *kusumāvataṃsa* (flower *avataṃsa*) is a flower garland that is worn by a person, hence another Tibetan translation of *buddhāvataṃsaka* is “Buddha’s garland,” using an obscure archaic word for garland that has various spellings (*rmad ga chad*, *rma ga chad*, or *rmag chad*). Thomas Cleary, translating into English from the Chinese *Huayan*, calls it *Flower Ornament*. However, in Buddhist Hybrid Sanskrit (BHS), *avataṃsaka* means “a great number,” “a multitude,” or “a collection.” Therefore, we have

the Tibetan version of the title as *A Multitude of Buddhas* (*sangs rgyas phal po che*). *phal po che* is used elsewhere in the Kangyur to translate Sanskrit words meaning “multitude,” such as *nicaya*, for “a great assembly of beings” (*skye bo phal po che* for *mahat janakāya*). Although this is the title given in all Kangyurs, some, such as the Urga and Degé have the title *Flower Garland* (*rma ga chad*) at the conclusion of each chapter, a possible indication that this was the earlier translation of the title, which has been left unchanged within the body of the text. However, the *Mahāvīyutpatti* dictionary has *phal po che* for *avatamsaka*, and neither *rma ga chad* nor its variant forms appear anywhere in the dictionary. This contradiction between the chapter colophons and the main title is absent in the Lhasa, Stok Palace, Narthang, Lithang, and Shelkar Kangyurs. This translation follows the example of those latter versions so as to avoid such an evident contradiction.

i.45 Whatever the intended meaning of the title, the *Buddhāvataṃsaka Sūtra* does depict a multitude of buddhas, among which are multitudes of the Buddha Śākyamuni, all of whom are emanated by the Buddha Vairocana.

i.46 During the course of the *Buddhāvataṃsaka Sūtra* we find that the Buddha Śākyamuni is but one of countless manifestations of the Buddha Vairocana. Śākyamuni is even referred to as the Buddha Vairocana. The Buddha Śākyamuni is depicted as being simultaneously present in various locations in our world realm: at the Bodhi tree, in the Trāyastriṃśa paradise of Indra, which is on the summit of Sumeru, in the Yāma and Tuṣita paradises high above Sumeru, and in the highest paradise in the realm of desire—the Parānirmitavaśavartin paradise. Śākyamuni is also depicted as being present in these same locations not only in our world realm but in countless other world realms. The Buddha Vairocana prayed to manifest in this way and to have vast assemblies that his manifestations would teach to, and these buddhas are the result of his prayer. According to the *Buddhāvataṃsaka Sūtra*, not only is Vairocana the source of all buddhas everywhere, but all the bodhisattvas whom those buddhas teach were previously pupils of Buddha Vairocana.

i.47 This depiction of Śākyamuni as a Vairocana emanation has its precedent in a sūtra that was never translated into Tibetan, the *Brahmajālasūtra*, which introduces the Buddha Vairocana as the buddha who is the source of ten billion Śākyamunis simultaneously existing in various worlds. This sūtra should not be confused with the early Buddhist *Brahmajālasūtra*, which has an identical title but entirely different content. That *Brahmajālasūtra* was translated into Tibetan³⁵ and is included within the Pali canon.

i.48 The Buddha Vairocana is therefore portrayed in the *Buddhāvataṃsaka* as the fundamental buddha who is the source of countless manifestations of the Buddha Śākyamuni. The Buddha Vairocana would also later become the

central buddha in tantric traditions such as the Shingon tradition of Japan, which is based particularly on the *Mahāvairocanābhisaṃbodhi Tantra* (Toh 494).³⁶ Even in the higher tantras Vairocana still retains his position as the central buddha in the five-buddha-family system.

· Who Is Sudhana and What Is a *Śreṣṭhin*? ·

i.49 The Borobudur panels portray Sudhana as a prince-like young man with a retinue, whereas there are Chinese and Japanese depictions of him as a chubby child. Many years pass in the course of his wanderings. In chapter 8 it is stated that he spent twelve years searching for the head merchant Mukṭaka, so even if he were a child at the beginning, he would be an adult by the end. However, the conventional passage of time is not a feature of this sūtra. Sudhana is introduced as being part of one of four groups that come to see Mañjuśrī when he goes to South India. There are laypeople—the male *upāsakas* and female *upāsikās*—and *dāra*kas and *dāri*kas (“sons and daughters” or “boys and girls”), which, like the compound *strīpuruṣadāra*ka-*dārikāḥ* much later in the sūtra, appears to imply parents and their children, and this is specifically indicated when Mahāprajña, the first of the eleven named upāsakas, is identified as the father of the first of the daughters. However, the definition of the terms *dāra*ka and *dāri*ka includes unmarried males and females up to the age of twenty, and each of these sons and daughters who come to meet Mañjuśrī is accompanied by a retinue. Therefore, the implication is that Sudhana is not a child but presumably around eighteen or nineteen years old. As Sudhana is the first of the eleven named sons listed, the implication appears to be that, as the most prominent of the sons, he is also the son of Mahāprajña. The only description of his family is the vast, miraculous wealth they obtained upon his birth.

i.50 Throughout the sūtra he is referred to as a *śreṣṭhidāra*ka. The word *śreṣṭhin* in Classical Sanskrit can mean “distinguished,” “eminent,” “a person of high position,” and, more specifically, the president of a guild or a head merchant. Edgerton, for the Buddhist Hybrid, gives “guild leader” and “capitalist.” The Pali equivalent *seṭṭhi*, according to the Pali Text Society’s dictionary, can mean “the foreman of a guild,” “a treasurer,” “a banker,” or “a wealthy merchant.” Douglas Osto, in *Power, Wealth and Women in Indian Mahāyāna Buddhism: The Gaṇḍavyūha-sūtra*, used “merchant-banker’s son” to describe Sudhana, but subsequently in his translation of parts of the sūtra he used the simpler “merchant’s son.” Cleary and Carré, translating from the Chinese, have, respectively, “youth” and *jeune* (“young”), omitting a translation of *śreṣṭhin*. Here I follow the Tibetan translation of *śreṣṭhin* as *tshong dpon*, literally “head merchant.”

- i.51 In chapter 8, Mukṭaka is simply called a *śreṣṭhin*, translated into Tibetan as *tshong dpon* (“head merchant”), and this translation follows the Tibetan, although his work is not described. Cleary translates *śreṣṭhin* as “distinguished man” and also as the adjective “noble”; Carré, translating from the Chinese, has *âiné* (“elder” or “superior”).
- i.52 In chapter 18, Ratnacūḍa is said to be a *dharmaśreṣṭhin*, which was translated into Tibetan as *chos kyi tshong dpon*, literally “head merchant of the Dharma,” presumably meaning that he is a wealthy patron of the Dharma. Cleary translates as both “eminent person” and “religious eminent,” while Carré translates from the Chinese simply as *âiné* (“elder” or “superior”). Ratnacūḍa is twice associated with a market in the narrative and therefore does seem to be an extremely wealthy merchant, and his ten-story house of gold is filled with Dharma activities and even visions of buddhas and bodhisattvas.
- i.53 In chapter 19, Samantanetra is said to be a *gāndhikaśreṣṭhin*, translated into Tibetan as *tshong dpon spod tshong* (“head-merchant perfume seller”). Cleary translates this as “eminent perfumer,” which would correspond to the Sanskrit, and Carré has simply *âiné* (“elder” or “superior”), omitting reference to *gāndhika*.
- i.54 In chapter 24, Utpalabhūti is also called a *gāndhikaśreṣṭhin*, translated into Tibetan slightly differently than in chapter 19 as *spod tshong gi tshong dpon*. Cleary again translates this as “eminent perfumer,” while Carré has simply *parfumeur* (“perfumer” or “perfume seller”), omitting reference to *śreṣṭhin*.
- i.55 In chapter 26, Jayottama is simply called a *śreṣṭhin*, translated into Tibetan as *tshong dpon* (“head merchant”). Cleary translates as “eminent man,” and Carré, translating from the Chinese, has *marchand* (“merchant”). However, in the narrative there is no mention of the work he does, but instead he is said to be advising householders on civic duties, doing so in terms of the Dharma.

· The Numbers ·

- i.56 Chapters 10 and 15 of the *Gaṇḍavyūha* have two long lists of numbers that demonstrate the innumerable beings for whom bodhisattvas seek enlightenment. Any number, no matter how large, does not encapsulate the scope of their salvific agenda. These two lists of numbers should have been identical. As this is a unique list of numbers, they have proved to be very susceptible to corruption or omission. There are differences between the two lists in the surviving Sanskrit and also for the same lists in different Sanskrit editions. Moreover, the same numbers were translated differently into Tibetan in the two chapters even though the translation in chapter 10 of the *Gaṇḍavyūha* is reproduced exactly in chapter 36 or the 36th sūtra in the

Avataṃsaka as *The Teaching on Using Numbers on Being Questioned by Cittarāja*.³⁷

The *Gaṇḍavyūha* lists were recorded in the *Mahāvvyutpatti* Sanskrit–Tibetan dictionary, revealing not only that variations already existed but that they also differed from the Kangyur versions. The Chinese should be the earliest witness to the condition of the lists. However, Buddhahadra and Śikṣānanda omitted most of the numbers in the *Gaṇḍavyūha* chapter, instead writing “and so on” and jumping to the last number. Therefore, they are not found in Carré’s translations, and Cleary reproduces the version found in the Sanskrit. Meanwhile, Prajñā recorded the list in Chinese phonetics. The phonetics of Chinese ideograms have varied over time and regions, but they are still able to give an indication of the list. However, because of being a long sequence of names for incalculable numbers, it may have suffered from the same defects through successive copying. In addition, Śikṣānanda transliterated the list as it occurs in chapter 36 of the *Avataṃsaka*. In our translation there is an attempt to supplement omissions that have occurred in the two lists and to find the correct Sanskrit spelling for the numbers, with the *Mahāvvyutpatti* record of the numbers being particularly important, so as to create a uniformity between the lists. Some of the recorded forms of the numbers in chapter 15 have the nominative case in *-u*, which may well be a remnant of the original Buddhist Hybrid Sanskrit of the *sūtra*. It may never be possible to ascertain the original condition of the lists, but their purpose was not to create a reliable mathematical tool but to overwhelm the mind with an inconceivable vastness of numbers. Therefore, a disproportionate amount of time has been spent on these pages of numbers, even though a reader may very well skip over them.

i.57 The system of enumeration reaches numbers of such enormous value that they exceed even the extensive system of names for large numbers that have been developed in English in modern times, the highest being the googolplex (a 1 followed by a hundred zeros, and the source for the name and verb *Google*). Even such a number is dwarfed by the vastness of the universe of the *Gaṇḍavyūha*, where even within each atom there are as many buddhas as there are atoms in total. Therefore, an attempt to provide equivalent English names foundered, and the inconsistency in the Tibetan has resulted in choosing the Sanskrit names for this translation, though the various Tibetan, Chinese, and Sanskrit equivalents or variants are supplied in the endnotes.

· Challenges in the Translation ·

i.58 Although the translation is based on the Degé edition, and the numbers of the xylograph Degé folios are included within the translation, it is the Comparative Edition of the Degé that has proved invaluable, as it contains detailed annotations of the discrepancies with other editions of the Kangyur, often revealing errors in the Degé. Some of these errors are evidently the result of the copyist mishearing a word being dictated by a reader. The sūtra existed only in handwritten copies for five centuries before the first woodblock printing (the Yongle edition made in China) in 1410. Not included in the Comparative Edition but consulted for this translation is the Stok Palace Kangyur, which belongs to another group of Kangyurs and has occasionally been alone in preserving the correct spelling, for example, *rnyi* (“snare”) translating the Sanskrit *jāla* (“net”) while all other available Kangyurs have *snying* (“essence” or “heart”).

i.59 The Sanskrit often provides a witness as to which Kangyur has the correct spelling. Sanskrit manuscripts are themselves just as subject to corruption, and surviving Sanskrit manuscripts date to a later period than the Tibetan translation. At times the Tibetan is evidently translating from a word similar to that in the presently available Sanskrit, and therefore it may have been translated from a manuscript in which particular words were not yet corrupted, or it could be translating from a manuscript that contained an error. The Chinese translations are the earliest witness to the condition of the sūtra in Sanskrit; at times the Chinese agrees with the Tibetan and at times with the available Sanskrit. The work of our Chinese consultant, Ling Lung Chen, has been illuminating in this respect. An example of where the Tibetan and the Chinese are correct and the present Sanskrit is not is where *mukha* (“gateway”) has been misspelled as *sukha* (“bliss”). There are also cases where the Classical Sanskrit meaning of a word has been incorrectly adopted for the Tibetan translation instead of the Buddhist Hybrid Sanskrit meaning. Another problem is inadvertent omission of words, particularly in lists, which may have occurred in the Sanskrit manuscript being used or early in the process of manuscript copying in Tibet. These missing words are included in the translation, even though the meaning would not be affected by their omission.

i.60 The Sanskrit has also been helpful when the meaning in Tibetan translation is vague and open to interpretation or seems dubious in its accuracy. Another challenge particular to this sūtra is the repetition of long descriptive compounds that are not stock phrases and are meant to be overwhelming, describing qualities beyond the grasp of the ordinary mind. The meaning of words in this context and their interrelationship is open to a wider interpretation than usual; for example, if *sarva* (“all”) begins a compound, it has been open to interpretation as to which part of the

compound it refers to. Generally, however, in this translation the Tibetan interpretation is followed unless there appears to be an egregious (and noted) error or an inadvertent omission. Instances of discrepancies among the Tibetan, the Sanskrit, and the Chinese are included in the notes.

i.61 Tibetan does not have the precise cases that Sanskrit has; therefore, the Sanskrit has been invaluable in indicating singular or plural as well as where in long passages the compounds change case, such as from nominative to instrumental in the long passage describing Sudhana at the beginning of chapter 56.

i.62 Also, when Sanskrit compounds are translated into Tibetan, it is not always clear where one compound ends and the other begins. This is sometimes indicated by the *shad*, the vertical line in Tibetan orthography, but as the Tibetan editor's colophon indicates, the placement of the *shad* is at times arbitrary and confusing, the likely result of the process of copying, as some of the errors are evidently transcription errors from listening to the text being read. The Vaidya Sanskrit edition in Roman letters has added punctuation that does not always agree with the Tibetan interpretation of the structure of the sentence. The Suzuki edition of the Sanskrit has also been useful for finding transcription errors in the Vaidya. Tibetan also tends to translate the prefixes of Sanskrit words, while a direct translation from Sanskrit into English would choose a word from the more extensive English vocabulary. This translation tends to follow the latter approach rather than the translation of prefixes. Words can be multivalent in Sanskrit, their meaning altered according to context, and can even be interpreted as having more than one meaning simultaneously. There are Sanskrit poems written with a carefully chosen vocabulary to create verses that can be read as having two different meanings. There are some terms in this sūtra where a choice of translation necessarily means rejecting another possible meaning; for example, *vajra* can refer to a thunderbolt or a diamond, and these two can be seen in that culture as identical. In particular, however, there are two prominent terms in this sūtra that present such a problem: *dharmadhātu* and *samantabhadrabodhisattvacaryā*.

i.63 The word *dharmadhātu* is a compound made of two elements: *dharma* and *dhātu*. *Dharma* has a great number of meanings, from "the Buddha's teachings" to "law," "justice," "qualities," "nature," "phenomena," and so on, while *dhātu* can indicate a realm, an element, or a constituent and can be used to mean sensory elements, the relics from an enlightened being's cremation, and so on. In the term *lokadhātu*, used over and over in this sūtra, *dhātu* can mean "realm," as in "world realm" or "a realm of worlds." The term *dharmadhātu* has been used to mean "essence or true nature of phenomena," such as emptiness, and so the Chinese title, which could be translated as

Entering the Dharmadhātu, has been translated by Carré as *l'Entrée dans la dimension absolue* (*Entry into the Absolute Dimension*) and by Cleary as *Entry into the Realm of Reality*. Osto has used the more literal “realm of the Dharma,” which has in certain contexts been used in this translation. However, often the meaning appears to be “the realm of phenomena” when something is said to spread everywhere, and occasionally it could mean either, or simultaneously both.

i.64 The ambiguity of *samantabhadrabodhisattvacaryā* is reflected in differing translations. It is a compound used repeatedly in the sūtra, and the question is whether *samantabhadra* (“completely good”) is an adjective for *bodhisattvacaryā* (“bodhisattva conduct”) or whether it means the conduct of the bodhisattva Samantabhadra. The sequence of the words in the compound (this is not evident in Tibetan) would appear to signify the former meaning, but its use in the Samantabhadra chapter appears to indicate the latter. At times it could mean both simultaneously.

i.65 Neither the Tibetan nor the Chinese—nor therefore the Sanskrit from which they were translated—had a division of the *Gaṇḍavyūha* into chapters. The later Sanskrit has a division into fifty-six chapters, and because this will make the reading of the sūtra much easier and more accessible for the reader in English, that chapter division has been adopted for this translation.

· Detailed Summary of *The Stem Array Sūtra* ·

Chapter 1: Introduction

i.66 The Buddha Śākyamuni is in Jetavana in Śrāvastī with five thousand bodhisattvas and five hundred śrāvakas. In their minds they wish for a teaching, and therefore the Buddha enters samādhi, and countless buddha realms appear there within a vast kūṭāgāra. Bodhisattvas also come from other realms to Śrāvastī. The śrāvakas, lacking in the necessary merit, are unable to see this miraculous display. Then ten bodhisattvas who have come from the ten directions—Vairocanaṇḍidhānanābhiraśmiprabha, Duryodhanavīryavegarāja, Samantaśrīsamudgatatejorāja, Asaṅgaśrīgarbharāja, Dharmadhātupraṇidhisunirmitacandrarāja, Dharmārciṣmattejorāja, Sarvamāramaṇḍalavikiraṇajñānadhvajarāja, Vairocanaṇḍidhānaketu-dhvaja, Sarvāvaraṇavikiraṇajñānavikrāntarāja, and Dharmadhātupraṇidhitalanirbheda—recite verses describing what has occurred.

Chapter 2: Samantabhadra

- i.67 The bodhisattva Samantabhadra recites verses to the bodhisattvas describing the inconceivable pervasion of phenomena by the buddhas. In addition, the Buddha, still in samādhi, emanates a ray of light from between his eyebrows so that the bodhisattvas can see these countless buddha realms, and in a state of great joy the bodhisattvas emanate countless manifestations. On seeing this, Mañjuśrī recites verses describing this event.

Chapter 3: Mañjuśrī

- i.68 Through the Buddha's blessing, Śāriputra is enabled to see Mañjuśrī, who is departing for South India. Accompanied by his sixty pupils, he follows Mañjuśrī. He praises Mañjuśrī to his pupil Sāgarabuddhi. They all go to Mañjuśrī and pay homage to him, and Mañjuśrī teaches them ten motivations. Then Mañjuśrī goes to Vicitrāsālādhvajavyūha Forest near the city of Dhanyākara. The laypeople of the city, hearing that Mañjuśrī is in the forest, go to see him. Among them is Sudhana, the son of a prominent upāsaka. Mañjuśrī describes the miracles that occurred at Sudhana's birth, praises Sudhana, and teaches him and the others about the nature of buddhas. Mañjuśrī departs; Sudhana follows him and in verse praises him and requests teaching. Mañjuśrī instructs him to develop bodhisattva conduct by relying on kalyāṇamitras. He tells him to go to the bhikṣu Meghaśrī, who is on Sugrīva Mountain in the southern land of Rāmāvarānta.

Chapter 4: Meghaśrī

- i.69 Sudhana arrives in Rāmāvarānta and finds the bhikṣu Meghaśrī walking on a plateau on the summit of a mountain. Meghaśrī describes how he can see all tathāgatas in every direction. However, he states that his knowledge is limited, and he cannot describe the various accomplishments that enable other bodhisattvas to see all the tathāgatas, and he instructs Sudhana to go to the bhikṣu Sāgaramegha in Sāgaramukha so as to receive instruction on the way of the bodhisattva.

Chapter 5: Sāgaramegha

- i.70 Sudhana meets Sāgaramegha, who describes how by focusing on the ocean and its qualities over twelve years he saw a buddha seated on a giant precious lotus arise from the ocean, with countless deities of various kinds paying homage to that buddha, who gave him a teaching called *All-Seeing Eyes*, which was so vast that even one chapter of it was too long to ever be written out. Sāgaramegha then gave this teaching to the nonhuman beings

who came from all directions. However, he states that his knowledge is limited to this teaching and instructs Sudhana to go receive instruction on the way of the bodhisattva from the bhikṣu Supraṭiṣṭhita in Sāgaratīra.

Chapter 6: Supraṭiṣṭhita

- i.71 Sudhana searches for Supraṭiṣṭhita and eventually sees him walking in the sky accompanied by a vast gathering of various kinds of deities, who pay homage to him. Supraṭiṣṭhita states that he has attained a wisdom called *the unimpeded apex*, so that he knows past lives, all past buddhas, all languages, when to guide beings, and so on, and can perform all kinds of miracles. However, he states that his knowledge is limited to this liberation and instructs Sudhana to go receive instruction on the way of the bodhisattva from a Dravidian named Megha in the town of Vajrapura in the land of Draviḍa.

Chapter 7: Megha

- i.72 Sudhana finds Megha teaching on a throne in a courtyard in the town of Vajrapura. Megha comes down from his throne and makes many offerings to Sudhana. He praises the bodhisattvas through various analogies, and light rays shine from his mouth, spreading throughout the universe. Many deities of various kinds come to listen. Then Megha sits back on his throne and states that he has attained Sarasvatī's power of retention, so that he knows the languages of all the different kinds of deities and other beings throughout all worlds. However, he states that his knowledge is limited to this Sarasvatī power of retention, and he instructs Sudhana to go receive instruction on the way of the bodhisattva from a head merchant named Mukṭaka in the land of Vanavāsī.

Chapter 8: Mukṭaka

- i.73 After twelve years Sudhana reaches Vanavāsī and finds Mukṭaka. Mukṭaka enters a state of meditation through the power of retention called *the assembly of all the buddha realms*, and countless buddhas, their deeds, their realms, and their pupils become visible within his body. He comes out of his meditation and states that through the liberation called *the unimpeded display*, he can see any buddha in any realm or time that he wishes to, and he is aware that his mind's perceptions are the mind's own illusions and that all attainment is the attainment of the mind. However, he states that his knowledge is limited

to this liberation called *the unimpeded display*, and he instructs Sudhana to go receive instruction on the way of the bodhisattva from a bhikṣu named Sāgaradhvaṇa in the land of Milaspharaṇa at the southern tip of India.

Chapter 9: Sāgaradhvaṇa

- i.74 Sudhana arrives at Milaspharaṇa and finds the bhikṣu Sāgaradhvaṇa sitting in meditation at the end of a meditation walkway. He is emanating various kinds of beings, bodhisattvas, and buddhas from different parts of his body, and these emanations are spreading throughout all the buddha realms, accomplishing various kinds of activities. Sudhana sits before him for six months and six days, until Sāgaradhvaṇa rises from his samādhi. He describes to Sudhana the nature of the samādhi he has attained, but he states that his knowledge is limited to that and instructs him to go to request teaching from the upāsikā Āśā in a park outside the town of Mahāprabhasa.

Chapter 10: Āśā

- i.75 Sudhana arrives at Samantavyūha Park, which is miraculously beautiful and made of precious substances. The upāsikā Āśā is seated on a throne inside a magnificent palace, with vast numbers of beings of various kinds paying homage to her. She tells Sudhana she has attained the bodhisattva liberation called *the banner of bliss without sorrow* and recounts her past as a pupil of innumerable buddhas. She emphasizes how bodhisattvas are dedicated to the welfare of all beings. However, as her knowledge is limited to her bodhisattva liberation, she instructs him to go to the ṛṣi Bhīṣmottaranirghoṣa in the land named Nālayu.

Chapter 11: Bhīṣmottaranirghoṣa

- i.76 Sudhana arrives in Nālayu and finds the ṛṣi Bhīṣmottaranirghoṣa, along with ten thousand young brahmin pupils, in an ashram in a miraculously beautiful forest. Bhīṣmottaranirghoṣa tells his pupils of Sudhana's greatness, and they make offerings to him. Bhīṣmottaranirghoṣa tells Sudhana that he has attained the bodhisattva liberation called *the banner of being invincible to others*. He places his hand on Sudhana's head, and Sudhana sees innumerable buddha realms and hears the teachings of those buddhas for innumerable kalpas. When Bhīṣmottaranirghoṣa removes his hand, Sudhana is back in the forest at that same time. Bhīṣmottaranirghoṣa says his knowledge is limited to this bodhisattva liberation and instructs him to go to the brahmin Jayoṣmāyatana in the land of Īṣāṇa.

Chapter 12: Jayoṣmāyatana

- i.77 Sudhana finds the brahmin Jayoṣmāyatana undertaking the ascetic practice of sitting beneath a cliff surrounded by four fires and under the noonday sun. He tells Sudhana that if he climbs to the top of the precipice above him and jumps into a fire, he will have pure conduct. On hearing this, Sudhana has doubts about Jayoṣmāyatana, but deities appear in the sky describing how Jayoṣmāyatana's asceticism has benefited them on the path to buddhahood. Sudhana then obeys the brahmin's instructions, and leaping into the fire, he is unharmed and attains samādhi. Jayoṣmāyatana then tells Sudhana that his own knowledge is limited to this bodhisattva liberation called *the unceasing domain* and therefore he should go to Princess Maitrayaṇī in the city of Siṃhavijṛmbhita.

Chapter 13: Maitrayaṇī

- i.78 Sudhana finds Princess Maitrayaṇī with an entourage of five hundred maidens in a miraculous palace. She instructs Sudhana to look around the palace, and he sees innumerable buddhas in every object. She tells Sudhana that she has attained the gateway to the perfection of wisdom called *the complete display of memory*, but as her knowledge is limited to that, he should go to the bhikṣu Sudarśana in the land called Trinayana.

Chapter 14: Sudarśana

- i.79 After a long search, Sudhana finds the bhikṣu Sudarśana attended by devas while practicing walking meditation in a forest. He tells Sudhana that within his lifetime, he has been the pupil of innumerable buddhas for vast lengths of time and perceives countless buddhas as he practices his walking meditation. However, his knowledge is limited to this bodhisattva liberation called *the never-extinguished lamp of wisdom*. Therefore, he instructs Sudhana to go to a boy named Indriyeśvara in the city of Sumukha.

Chapter 15: Indriyeśvara

- i.80 Sudhana finds Indriyeśvara playing in the sand with ten thousand other children. Indriyeśvara tells Sudhana that he has been the pupil of Mañjuśrī and has mastered all kinds of branches of knowledge. In particular he relates at length the system of enumeration that bodhisattvas use. However, his

knowledge is limited to this gateway called *the wisdom that possesses clairvoyance in all crafts*. Therefore, he instructs Sudhana to go to the upāsikā Prabhūtā in the town of Samudrapraṭiṣṭhāna.

Chapter 16: Prabhūtā

- i.81 Sudhana finds the young girl Prabhūtā in a marvelous house, wearing a simple white robe and no jewelry, with just a small pot before her and no other provisions in her house. Ten thousand beautiful maidens are present as her attendants. She tells Sudhana that she has attained the bodhisattva liberation called *the unceasing display of the treasure of merit*. Through this she is able to provide countless beings in all directions with whatever they wish out of her small pot. With the food from her pot, she aids śrāvakas, pratyekabuddhas, and bodhisattvas in countless realms in attaining their enlightenments. Sudhana witnesses countless beings arriving at her home and receiving whatever they wish from the pot. Prabhūtā then says that as her knowledge is limited to this bodhisattva liberation, he should go to the householder Vidvān in the town of Mahāsaṃbhava.

Chapter 17: Vidvān

- i.82 Sudhana finds Vidvān upon a throne on a platform at the crossroads in the center of the town. Vidvān tells Sudhana that he has attained the bodhisattva liberation called *the merit that arises from the treasury of the mind*. Therefore, he is able to provide beings with whatever they wish, and he has brought his entourage of ten thousand musicians onto the path to enlightenment. Sudhana sees countless beings arrive. When Vidvān looks up into the sky, all that the beings wish for comes down into Vidvān's hands, and he gives it to them. However, Vidvān says his knowledge is limited to this bodhisattva liberation and instructs Sudhana to go to see the head merchant and Dharma patron named Ratnacūḍa in the town of Siṃhapota.

Chapter 18: Ratnacūḍa

- i.83 Sudhana finds Ratnacūḍa in the town's market. Ratnacūḍa takes him to his ten-story home made of gold. On the first four floors he witnesses bodhisattva activity of generosity, and on the fifth floor and upward he sees bodhisattvas discussing the Dharma. On the tenth floor all the bodhisattvas are in their last life. Ratnacūḍa tells Sudhana how in the past he made an offering of incense to a buddha and the aroma covered the entire world for a week. This resulted in his attaining the bodhisattva liberation called *the*

unimpeded display of the field of prayer, through which he can see all buddhas and bodhisattvas. However, as his knowledge is limited to this bodhisattva liberation, he instructs Sudhana to go to a perfume seller by the name of Samantanetra in the town of Samantamukha.

Chapter 19: Samantanetra

- i.84 Sudhana finds Samantanetra in a perfume shop in the middle of the town. Samantanetra describes how he can cure all illnesses, heal beings, and set them on the path to enlightenment. He is also able to make an offering of perfume to all buddha realms. However, his knowledge is limited to this gateway called *the forms of perfume that satisfy all beings and through which in every way one sees, makes offerings to, and honors the buddhas*. Therefore, he instructs him to go to King Anala in the town of Tāladvaja.

Chapter 20: Anala

- i.85 Sudhana finds King Anala sitting on the throne in judgment on hundreds of thousands of criminals as a horde of terrifying executioners punish them in various ways, creating a lake of blood and a mountain of body parts. Sudhana has doubts as to whether King Anala is a bodhisattva, but deities appear in the sky and tell him not to doubt. King Anala takes Sudhana into his palace and explains that what he has seen is an illusion the king creates to inspire beings to avoid bad actions. He states that his knowledge is limited to this bodhisattva liberation called *the attainment of illusions* and therefore instructs Sudhana to go to King Mahāprabha in the city called Suprabha.

Chapter 21: Mahāprabha

- i.86 After a long search, Sudhana finds the city of Suprabha, which appears to be miraculously made of precious materials. He finds King Mahāprabha seated on a throne in the city along with vast amounts of goods, animals, and women arranged as gifts. King Mahāprabha tells Sudhana that he has attained the bodhisattva conduct called *the banner of great love* from countless buddhas. He provides everyone in his kingdom with whatever they wish. He states that some beings see the city as ordinary, while others see it as made of precious materials, and this is according to their realization. The king demonstrates entering a samādhi that causes the entire country to shake. Beings, deities, and even mountains and plants bow in his direction. In the same way he brings happiness and serenity to beings in countless

realms. King Mahāprabha states that his knowledge is limited to *the banner of great love* and instructs him to go see the upāsikā Acalā in the city called Sthirā.

Chapter 22: Acalā

- i.87 Sudhana reaches the city of Sthirā and finds the upāsikā Acalā at home with her parents in a house shining with a golden light that causes Sudhana to enter states of samādhi. She is extremely beautiful, shining with light, and has an exceptional aroma. Acalā describes her past life as a princess during the time of the Buddha Pralambabāhu. One night she saw him shining in the sky, and since that time she has followed his instructions for many kalpas. She demonstrates her miraculous power of revealing to him a vision of countless buddha realms made of beryl. She states that her attainment is limited to a certain conduct, samādhi, and the liberation called *the essence of the wisdom that is difficult to attain*, and she instructs Sudhana to go see the parivrājaka Sarvagamin.

Chapter 23: Sarvagamin

- i.88 After a long journey, Sudhana reaches the town of Tosala in the land called Amitatosala. Having searched through the town, he goes to a shining hill called Sulabha to the north of the town. At its summit he finds Sarvagamin being honored by ten thousand brahmins. Sarvagamin describes how through the samādhi called *the light of the practice of all gateways* he can benefit beings in many ways throughout many worlds. He instructs Sudhana to go to the perfume merchant Utpalabhūti.

Chapter 24: Utpalabhūti

- i.89 Sudhana arrives in the land called Pr̥thurāṣṭra and finds the perfume merchant Utpalabhūti, who tells Sudhana of his mastery of perfumes that have magical and spiritual effects. He tells Sudhana to go to a mariner by the name of Vaira.

Chapter 25: Vaira

- i.90 Sudhana goes to the city of Kūṭāgāra and finds the mariner Vaira at the city's gate on the shore of the ocean, where he is telling tales of the sea to a hundred thousand merchants and many hundreds of thousands of other people and describing the qualities of the Buddha. He tells Sudhana that he

practices the bodhisattva conduct called *the banner of great compassion*, aids beings in various ways, knows the locations of islands and treasures and the ways of sailing on the ocean, and sets beings toward enlightenment through his teaching. However, his attainment is limited to the bodhisattva liberation called *remembering to abide with the fruitful hearing and seeing of the banner of great compassion*, and therefore he instructs Sudhana to go to see the head merchant Jayottama.

Chapter 26: Jayottama

- i.91 Sudhana reaches the town called Nandihāra and finds Jayottama in a forest on the eastern side of the town, speaking about civic duties to many thousands of householders. He tells Sudhana how in many worlds he teaches the Dharma, pacifies disputes and wars, guides people away from bad behavior, and sets them on the path to enlightenment. He tells Sudhana to go see a bhikṣuṇī by the name of Siṃhavijṛmbhitā.

Chapter 27: Siṃhavijṛmbhitā

- i.92 Sudhana arrives in the town of Kaliṅgavana in the land of Śroṇāparānta and finds Siṃhavijṛmbhitā in a park named Sūryaprabha that, because of her miraculous power, is covered with jewels and other miraculous manifestations. There are thrones at the foot of jewel trees, on all of which sit Siṃhavijṛmbhitā teaching the Dharma to various kinds of beings and bodhisattvas. She tells Sudhana that she has attained the bodhisattva liberation called *the eradication of all conceit*, which enables her to go in various forms to various worlds to make offerings to buddhas and bodhisattvas. Stating that her realization is limited, she instructs him to go see a courtesan named Vasumitrā.

Chapter 28: Vasumitrā

- i.93 Sudhana arrives in the city of Ratnavyūha in the land of Durga and searches for the courtesan Vasumitrā. The people who do not know her qualities wonder why a practitioner like Sudhana would want to see her. Those who do know her qualities tell him where her home is. It is vast, comprising many buildings made of precious materials and divine in appearance. She is beautiful and skilled in languages and all arts and treatises. Her body illuminates her residence. She tells Sudhana that she takes on a beautiful form among various kinds of beings who are under the power of desire and teaches them the Dharma to free them from desire, and that they also become

free from desire on seeing her, touching her, kissing her, and so on. She describes that in a past life she was a head merchant's wife who offered a bell to the Buddha Atyuccagāmin, who had entered their city accompanied by miraculous events. Mañjuśrī was an attendant of that buddha and set her on the path to enlightenment. She states that her attainment is limited to the bodhisattva liberation called *the complete attainment of freedom from desire* and instructs him to go see the householder Veṣṭhila.

Chapter 29: Veṣṭhila

- i.94 Sudhana goes to the town of Śubhapāraṃgama, where he meets the householder Veṣṭhila, who attained the samādhi called *the display of the unceasing family of the buddhas* when he opened the door of a shrine. Through this samādhi he sees countless buddhas of the past, present, and future. He instructs Sudhana to meet the bodhisattva Avalokiteśvara.

Chapter 30: Avalokiteśvara

- i.95 Sudhana goes to the Potalaka Mountain and on its western side finds Avalokiteśvara teaching within a forest grove. Avalokiteśvara places his radiant hand on Sudhana's head and tells him that he has the bodhisattva activity called *the unimpeded gateway to great compassion*. He describes how he benefits beings through various manifestations and emanations, freeing them from various kinds of fear. However, being limited to that activity, he instructs Sudhana to go to the Cakravāla mountain range to see the bodhisattva Ananyagāmin, who has just come from another world realm in the east.

Chapter 31: Ananyagāmin

- i.96 Sudhana goes to see the bodhisattva Ananyagāmin, who says that in the eastern realm of Śrīgarbhavatī he has attained the bodhisattva liberation called *the arising of every gateway* at the feet of the Buddha Samantaśrī-saṃbhava, and that it has taken him countless kalpas to reach this world, even though he passed countless realms with each step. He also made offerings to all the buddhas in those realms and manifested bodies to benefit the beings there, and he did this while approaching this world from all other directions simultaneously. He tells Sudhana that his attainment is limited to the bodhisattva liberation called *the arising of every gateway* and instructs him to go see the deity Mahādeva.

Chapter 32: Mahādeva

- i.97 Sudhana reaches the city named Dvāravatī and finds the deity Mahādeva in a temple in the center of the city. When Sudhana asks him for instruction, he extends his four arms to the four great oceans and brings back water to rinse out his mouth. He praises bodhisattvas, who are so difficult to meet, and states that he has attained the bodhisattva liberation called *the net of clouds*. Through that liberation he manifests heaps of jewels and precious objects in front of Sudhana for him to use as offerings to the buddhas in order to gain merit. In that way he establishes countless beings in the practice of generosity. He manifests ugliness to those with desire, terrifying manifestations to the proud, and dangers to the lazy, so that they will follow the Dharma. As he is limited to this bodhisattva liberation, he instructs Sudhana to go from South India to Magadha in North India, to the site of the Buddha's enlightenment, and see the earth goddess Sthāvarā there.

Chapter 33: Sthāvarā

- i.98 Sudhana leaves South India and reaches the bodhimaṇḍa in Magadha. As he approaches the earth goddess Sthāvarā, another million earth goddesses declare that a great realized being is approaching. They manifest an array of miraculous appearances. Sthāvarā states that Sudhana has accumulated merit in this place in past lives and demonstrates its result by stamping on the ground so that there appear millions of treasures that Sudhana will always be able to use. She states that she has attained the bodhisattva liberation called *the essence of invincible wisdom*, as a result of which she has practiced the Dharma and protected bodhisattvas since the time of the Buddha Dīpaṅkara. She received this liberation from the Buddha Sunetra many kalpas previously and since then has always been in the presence of buddhas. As she is limited to this bodhisattva liberation, she instructs Sudhana to go to Kapilavastu, the hometown of the Buddha Śākyamuni, to see the night goddess Vāsantī.

Chapter 34: Vāsantī

- i.99 Sudhana reaches Kapilavastu, and after sunset he sees the night goddess Vāsantī in the sky above the town. She has a golden body, and he sees in her pores the realms of beings she has liberated and her various emanations, and he also hears from her pores the Dharma teachings she has given. She tells Sudhana that she has attained the bodhisattva liberation called *the gateway to guiding beings through the radiance of the Dharma that eliminates the darkness of all beings*. She describes how she helps various beings who are

distressed in various ways in darkness, and how she liberates beings from the darkness of saṃsāra and protects and saves beings from physical and spiritual dangers. Then she describes these activities in verse. She then explains that many kalpas previously, she had been a queen who was awoken one night by a night goddess named Suviśuddhacandrābhā, who told her that the Buddha Sarvadarmanigarjitarāja had just attained buddhahood in a nearby forest and had manifested a miraculous light. She went to that buddha, entered the Dharma, and in every lifetime that followed had a fortunate rebirth and accumulated merit. After countless kalpas, she became the beautiful daughter of a head merchant, and the night goddess Suviśuddhacandrābhā had become a night goddess named Viśuddhanetrābhā. One night the night goddess revealed herself to the merchant's daughter and told her of the Buddha Sumerudhvajāyatanaśāntanetraśrī, who had attained buddhahood seven days previously and was the first of five hundred buddhas who would appear in that kalpa. The merchant's daughter went to that buddha and on seeing his face remembered her previous lives. It was from that buddha that she received the bodhisattva liberation called *the gateway to guiding beings through the radiance of the Dharma that eliminates the darkness of all beings*. As a result, she could be in countless realms before many buddhas simultaneously, knew the languages of beings in countless realms, and manifested to them in various ways. However, she says that she is limited to this attainment and instructs Sudhana to go back to the bodhimaṇḍa to see the night goddess Samantagambhīraśrīvimalaprabhā.

Chapter 35: Samantagambhīraśrīvimalaprabhā

- i.100 Sudhana returns to the bodhimaṇḍa and sees the night goddess Samantagambhīraśrīvimalaprabhā. She instructs him in ten qualities that bodhisattvas need to attain. She states that she has attained the bodhisattva liberation called *complete subjugation through the bliss of the peace of śamatha*, through which she can see all the buddhas in the three times, receive all their teachings, and ripen beings in various ways. Stating that she is limited to this liberation, she instructs Sudhana to go see the night goddess Pramuditānayanajagadvirocanā, who is nearby.

Chapter 36: Pramuditānayanajagadvirocanā

- i.101 Sudhana goes to the southern side of the bodhimaṇḍa, where he sees the night goddess Pramuditānayanajagadvirocanā. Sudhana sees emanated bodies, as numerous as all beings, coming from all her pores, teaching the

path of the bodhisattva to beings in different languages and forms. Sudhana praises her in verse and then asks her when she attained her bodhisattva liberation called *the banner of the power of vast, stainless, completely good joy*. Pramuditānayanajagadvirocana replies in verse, describing how in a previous world in the distant past she was the queen of a cakravartin. She was awoken by night goddesses on the night that a buddha named Śrisamudra attained buddhahood and shone with a miraculous light. She woke the king, the court, and the other queens, and with a great mass of people they went to the Buddha. That was when she first developed the aspiration to attain buddhahood, and she particularly prayed to become like those night goddesses. She lists the numerous buddhas whom she offered to and received teachings from throughout a number of worlds and kalpas. Finally she received and attained her bodhisattva liberation from the Buddha Ratnaśrīpradīpaguṇaketu and then, out of compassion for beings, took on her present form as a night goddess. However, she states that she is limited to that attainment and instructs Sudhana to go to the night goddess Samantasattvatrāṇojaḥśrī, who is nearby among the assembly at the bodhimaṇḍa.

Chapter 37: Samantasattvatrāṇojaḥśrī

- i.102 As Sudhana walks the short distance to see the night goddess Samantasattvatrāṇojaḥśrī, she radiates onto him a light ray that causes him to enter a samādhi and see worlds in the atoms of the ground, and to see her appearing in them all to guide and help beings through the power of her bodhisattva liberation called *the manifestations that guide beings that appear in all worlds*. Sudhana recites verses to her, describing this vision, and asks her when she attained that liberation. She describes how countless kalpas in the past, in a world called Vairocanaśrī, she was a princess named Padma-bhadrābhirāmanetraśrīcandrā, the daughter of a cakravartin who ruled all four continents. North of the capital there was a Bodhi tree, before which was a lake with a magical lotus in its center, upon which was the Buddha Samantajñānaratnārcīśrīguṇaketurāja, the first of countless buddhas to appear in that kalpa. Over a period of ten thousand years, he radiated light rays to the beings in that world, informing them and preparing them for his eventual appearance as a buddha. At the moment of his attainment of buddhahood in that world, there were miraculous omens everywhere. The bodhisattva Samantabhadra appeared above the cakravartin's palace, his radiance outshining all other lights. He informed the king that a buddha had appeared at the Bodhi tree. On seeing Samantabhadra, the princess wished to be with him always, in all her lives. The king manifested miraculously

throughout the world, encouraging everyone to come and see the Buddha. On seeing the Buddha, the princess cast her jewels toward him, and they formed a miraculous display in the air. She had a vision of Samantabhadra's presence throughout countless worlds and attained various samādhis. The buddha told her that in a past life Samantabhadra had instructed her to repair the statue of the buddha of that time and that this had been the cause of her good rebirths and connection with buddhas and Samantabhadra in all her lives. The night goddess Samantasattvatrāṇojaḥśrī then explains to Sudhana that she had been the princess, Maitreya was the king, and his queen, the mother of the princess, was the night goddess Praśantaruta-sāgaravatī. Samantasattvatrāṇojaḥśrī describes how she attended and made offerings to a succession of buddhas through the kalpas, and she describes the teachings she received from some of them. She lists a number of buddhas in verse, and finally says that her attainment is limited to the bodhisattva liberation called *the manifestations that guide beings that appear in all worlds* and that Sudhana should go to see the nearby night goddess Praśantaruta-sāgaravatī.

Chapter 38: Praśantarutasāgaravatī

- i.103 Sudhana goes directly to the night goddess Praśantarutasāgaravatī, who tells him she has attained the bodhisattva liberation called *the display in each instant of mind of the arising of the power of vast delight*. She explains that she teaches the Dharma everywhere in various ways to beings and that she can see all bodhisattvas wherever they are and whatever are they doing. In particular she sees how the Buddha, whom she calls Vairocana, in every instant radiates light rays everywhere that take on various forms to guide beings, and seeing this gives her great delight. She describes the vast qualities of her liberation, and when Sudhana asks her about her past, she states that in a world realm called Kanakavimalaprabhāvyūha, beyond many worlds to the east, there was a buddha named Avivartyadharmadhātu-nirghoṣa, and she was a goddess at the bodhimaṇḍa of that world. On seeing him she first developed the aspiration to enlightenment, and subsequently in various lifetimes she attended every buddha that appeared in an innumerable succession in that world, thereby attaining various samādhis. Then she was reborn in this Sahā world, where she has attended the first four buddhas and will attend all those who will come. On seeing the present buddha, Vairocana, she attained her bodhisattva liberation. After that she could see as many realms and buddhas as there are atoms within each atom and was able to receive all their teachings in each instant of mind.

However, as she is limited to this liberation, she instructs Sudhana to go to the nearby night goddess Sarvanagararakṣāsambhavatejaḥśrī, who is there in Vairocana's assembly.

Chapter 39: Sarvanagararakṣāsambhavatejaḥśrī

- i.104 Sudhana sees the night goddess Sarvanagararakṣāsambhavatejaḥśrī seated on a lotus throne and having a body that can appear to and communicate with all beings. She tells him she has attained a bodhisattva liberation called *the entry into beautiful sounds and profound manifestations*. She describes how she guides beings, teaching the Dharma in various ways, and how she sees the realm of phenomena in ten ways and teaches through thousands of powers of mental retention, ten of which she lists. She describes how in the distant past there was a kalpa in one world where countless buddhas appeared, the first of which was Sarvadharmasāgaranirghoṣaprabharāja. At that time there was a cakravartin king who after the buddha's passing used his miraculous powers to create a display to revive the declining teachings. His daughter, who was a bhikṣuṇī, on seeing that miracle attained the bodhisattva liberation called *the entry into beautiful sounds and profound manifestations*. The night goddess reveals that she was the bhikṣuṇī and the king was the bodhisattva Samantabhadra. She then lists the names of just over a hundred of the countless buddhas of that kalpa, all of whom she was a pupil of, and for countless kalpas since, she has been attending buddhas. She says she is limited to this bodhisattva liberation and instructs Sudhana to go to the night goddess Sarvavṛkṣpraphullanasukhasaṃvāsā, who is nearby at the feet of the Buddha Vairocana, the name she uses for Śākyamuni.

Chapter 40: Sarvavṛkṣpraphullanasukhasaṃvāsā

- i.105 The night goddess Sarvavṛkṣpraphullanasukhasaṃvāsā is seated in a kūṭāgāra, on a throne made of precious branches. She tells Sudhana how night makes beings wish to return to their homes and how she leads beings to good conduct and liberation. She states she has attained the bodhisattva liberation called *the arising of the vast radiating light of joy*, which has the knowledge for gathering beings as pupils. Through it she remembers the past conduct, progress, and attainment of the Buddha, referred to as the Buddha Vairocana. She states that this bodhisattva liberation can only be comprehended by the buddhas, but through their blessing she can teach it, and she then repeats this in verse. Sudhana asks her when she gained this attainment, and she describes how in a past kalpa, in another world, beings were in distress because of famine and poverty caused by their bad conduct.

They entreated the cakravartin king Sarvadharmānirṇādacchatramāṇḍalanirghoṣa for help, and he arranged a great distribution of all his wealth to satisfy all beings. At that time a girl named Ratnaprabhā, on seeing the king, was inspired to attain enlightenment, and she recited to him verses that described his birth. She said that his father was King Jyotiṣprabha and his mother was Queen Padmaprabhā. At a time when no rain had fallen for years and everything was withered, there was a bright light in a lotus pond in their park for seven nights before his birth, during which all the lotus ponds filled with water that spread throughout the world, ending thirst and flattening the surface of the earth. On the seventh night their son appeared miraculously, sitting cross-legged in a gigantic lotus, and the king took him and gave him to his queen as her son. Light rays from his body eliminated all harm and illness throughout the world and made everyone kind and compassionate. When Ratnaprabhā finished her verses, the king gave her and her entourage of five hundred girls precious clothes, upon which the images of constellations and stars appeared. People said the girls were more beautiful than the goddess of the night. Sarvavṛkṣpraphullanasukhasaṃvāsā then tells Sudhana that King Sarvadharmānirṇādacchatramāṇḍalanirghoṣa was the Buddha; King Jyotiṣprabha was Śuddhodana, the Buddha's father in this life; Queen Padmaprabhā was Māyādevī, the Buddha's mother in this life; and she herself was the girl Ratnaprabhā. She then says that her attainment is limited to her bodhisattva liberation and tells Sudhana to go to the night goddess Sarvajagadrakṣāpraṇidhānavīryaprabhā, who is also present at the bodhimaṇḍa.

Chapter 41: Sarvajagadrakṣāpraṇidhānavīryaprabhā

- i.106 Sudhana sees Sarvajagadrakṣāpraṇidhānavīryaprabhā with the images of all the stars and so on in her body. She manifests bodies in various forms to beings throughout the realm of phenomena. Gazing upon her, Sudhana attains ten pure perceptions and numerous “commonalities” with the bodhisattvas. Sudhana addresses her in verse, and she tells him that she has attained the bodhisattva liberation called *the origin of the roots of merit that inspire the ripening of all beings*. This means that having realized the unreality of phenomena, she can manifest in any miraculous form in order to benefit beings in every instant. She states that while bodhisattvas have transcended concepts of time and so on, they are still engaged in benefiting beings in terms of their perceptions, like magical apparitions that have no reality. She describes how in a distant past she was a prince named Vijitāvin whose father had imprisoned many beings for their wicked behavior, and who through compassion for them offered to take their place if they were

released. The ministers convinced the king that this was a dangerous plot, and so he sentenced the prince to execution. The queen obtained permission for the prince to make a charitable donation of all his possessions for a fortnight, and he did so without regret, giving everything away. On the last day of the donations, Dharmacakranirghoṣagaganameghapradīparāja, the buddha who had appeared in that realm, came there miraculously, inspiring faith, and the prince attained the bodhisattva liberation called *the origin of the roots of merit that inspire the ripening of all beings* and received permission from the king to become a bhikṣu. She states that the ministers of that time were Devadatta's followers in this lifetime, but they would all become buddhas in a future kalpa. The freed prisoners were the buddhas of the present kalpa and numerous other bodhisattvas. The king's many queens and harem guards were the Jain followers of Satyaka, whom the Buddha Śākyamuni had declared to be a bodhisattva. Sarvajagadrakṣāpraṇidhānavīryaprabhā lists some of the many buddhas she followed in the intermediate time. After summarizing in verse what she has told him, she states that her attainment is limited to this bodhisattva liberation and tells Sudhana to go to the forest goddess Sutejomaṇḍalaratīśrī in Lumbinī.

Chapter 42: Sutejomaṇḍalaratīśrī

- i.107 Sudhana goes to the Lumbinī Forest and sees Sutejomaṇḍalaratīśrī inside a kūṭāgāra made of precious tree branches, teaching a sūtra to millions of forest goddesses. She teaches Sudhana in prose and again in verse the ten kinds of birth through which a bodhisattva enters the family of the tathāgatas. She states that she has attained the bodhisattva liberation called *the miraculous manifestations at the birth of bodhisattvas throughout all the perceptions of countless kalpas*. She states that through her past prayers she was born in this forest to observe the birth of the Buddha and describes the ten omens that presaged his birth, the ten omens of light when the Buddha's mother came to the forest, and the ten miraculous manifestations at the time of his birth. She states that she sees such miraculous births in every world and that she sees the buddhas that are in every atom in all worlds. She describes how countless kalpas ago, she was a nurse named Vimalasaṃbhavaprabhā who was present when the Buddha Īśvaraguṇāparājīitadhvaja was born to Queen Suharṣitaprabheśvarā in a park. Because she was the nurse, the baby was placed on her lap by deities, and at that moment she attained her bodhisattva liberation. The king and queen of that time were previous lives of the Buddha Śākyamuni's parents. Since that time she has witnessed the birth of

every buddha everywhere. She repeats this in verse and then states that she is limited to this bodhisattva liberation, and therefore Sudhana should go see Gopā, who was the Buddha's wife, in Kapilavastu.

Chapter 43: Gopā

- i.108 Sudhana arrives in Kapilavastu and is greeted and praised by Aśokaśrī, the goddess of the Kapilavastu assembly hall. Sudhana describes his bodhisattva path to her. She and other goddesses make offerings to him and praise him in verse. Sudhana enters the assembly hall and sees Gopā and her entourage of royal women, all of whom practice the bodhisattva path. In prose and then in verse, Gopā teaches Sudhana the ten qualities of bodhisattva conduct and the ten ways to please kalyāṇamitras. She states that she has attained the bodhisattva liberation called *the range of the view of all the ways of the ocean of the samādhis of the bodhisattvas*. Through this she perceives all buddhas, pratyekabuddhas, bodhisattvas, and their activities and qualities in the past, present, and future. In particular she knows all the past lives of the Buddha Vairocana, that is, the Buddha Śākyamuni. She then describes how in a distant past she was a courtesan's daughter who fell in love with a prince named Tejodhipati, who was dedicated to the bodhisattva path, and became his wife. Together, throughout many lifetimes, they venerated a succession of sixty hundred thousand trillion buddhas, after which she attained her bodhisattva liberation. During all that time she was able to gaze upon her husband's wonderful qualities, up until this lifetime when he became the Buddha Śākyamuni. She states that Tejodhipati's mother was a previous life of Māyādevī, Śākyamuni's mother, and that Tejodhipati's father, King Dhanapati, is now a buddha in an eastern realm. She tells Sudhana that her attainment is limited to this liberation and that he should go to Māyādevī, the Buddha's mother, who is presently at the Buddha's feet. Before Sudhana leaves, she describes in verse an even earlier lifetime in which she was a merchant's daughter named Bhānuprabhā, who developed devotion to a mendicant by the name of Suraśmīketu, who had been a prince. She made offerings to him, and as a result had good rebirths for two hundred and fifty kalpas, culminating in her rebirth as the courtesan's daughter, which is when she first made the aspiration to attain buddhahood.

Chapter 44: Māyādevī

- i.109 Ratnanetrā, the goddess of the city, appears in the sky to Sudhana and instructs him on how to care for the city of his mind. Then two body goddesses, Dharmapadmaśrīkuśalā and Hrīśrīmañjariprabhāvā, appear to him, praising Māyādevī and shining on Sudhana light that brings him realizations. He then meets a rākṣasa guardian of the meeting hall of bodhisattvas, who teaches him two sets of ten qualities related to kalyāṇamitras. Sudhana sees before him a gigantic lotus, in the center of which is a kūṭāgāra, within which is Māyādevī, who can appear anywhere to any being in various forms. He bows down with multiple bodies to her multiple forms and enters samādhi. Then he asks her for instruction. She describes the miraculous coming of the Buddha to her womb, and how bodhisattvas and deities also entered it to make offerings to the Buddha. Māyādevī explains that she has attained the liberation called *the illusory conjurations of the wisdom of great prayer* and is therefore a mother to all buddhas everywhere in the past, present, and future. She lists a great number of the names of the buddhas of this kalpa. Sudhana asks when she attained this liberation, and she describes being a bodhimaṇḍa goddess who prayed to the buddha of that time to always have the cakravartin of that time as her son. For countless lifetimes in various existences this was so, and now he has attained enlightenment as the Buddha Vairocana. But she states that she is limited to knowledge of this liberation and tells him to go to the Trāyastriṃśa paradise to ask for instruction from the goddess Surendrābhā.

Chapter 45: Surendrābhā

- i.110 In this short chapter, Sudhana comes to the Trāyastriṃśa paradise, and Surendrābhā tells him she has attained the bodhisattva liberation called *the display of pure, unimpeded memory*. This enables her to remember serving countless buddhas throughout countless kalpas, from their first development of the aspiration to enlightenment until the time their Dharma ceases. Saying that her knowledge is limited to this liberation, she tells Sudhana to go to Kapilavastu to the teacher of children named Viśvāmitra.

Chapter 46: Viśvāmitra

- i.111 In the sūtra's shortest chapter, Sudhana descends from the Trāyastriṃśa paradise to Kapilavastu, where Viśvāmitra, a teacher of children, simply instructs him to go to see Śilpābhijña in the same town.

Chapter 47: Śilpābhijña

- i.112 Śilpābhijña tells Sudhana that he has attained the bodhisattva liberation called *higher knowledge of the arts* and describes the various realizations of the perfection of wisdom he has attained through reciting the letters of the Arapacana alphabet. Stating that his realization is limited, he tells Sudhana to go to see Bhadrōttamā in the town of Vartanaka in Magadha.

Chapter 48: Bhadrōttamā

- i.113 Sudhana meets Bhadrōttamā, described simply as a kalyāṇamitra. She states that she has attained the samādhi called *unimpeded*, through which she has unimpeded senses and other attributes of omniscience. Stating that she is limited to this samādhi, she instructs Sudhana to go to South India to meet the goldsmith Mukṭāsāra.

Chapter 49: Mukṭāsāra

- i.114 In this brief chapter, Sudhana meets the goldsmith Mukṭāsāra in the southern town of Bharukaccha. Mukṭāsāra says he has attained the bodhisattva liberation called the *display of pure unimpeded memory* and continuously seeks the Dharma at the feet of the tathāgatas in the ten directions. As his attainment is limited to this, he instructs Sudhana to go see the householder Sucandra in the forest outside the town.

Chapter 50: Sucandra

- i.115 In this brief chapter, Sudhana meets Sucandra, who tells him his attainment is limited to the bodhisattva liberation called *the stainless light of wisdom* and so he should go to Ajitasena in the town of Roruka.

Chapter 51: Ajitasena

- i.116 In this brief chapter, Sudhana meets Ajitasena, who has attained a bodhisattva liberation called *unceasing characteristics*. He tells Sudhana to go to the brahmin Śivarāgra in the village of Dharma.

Chapter 52: Śivarāgra

- i.117 In this brief chapter, Sudhana meets the brahmin Śivarāgra, who has attained the power of the speech of truth that fulfills wishes. Stating that he is limited to this attainment, he tells Sudhana to go to the boy and girl Śrīsaṃbhava and Śrīmati.

Chapter 53: Śrīsaṃbhava and Śrīmati

- i.118 Sudhana meets the boy and girl Śrīsaṃbhava and Śrīmati. Together, in one voice, they say they have attained the bodhisattva liberation called *the appearance of illusion*, through which they see all phenomena as illusions. As they are limited to this attainment, they tell Sudhana to go to a kūṭāgāra in South India in which dwells the bodhisattva Maitreya. They describe the qualities of Maitreya and give Sudhana advice on his practice of bodhisattva conduct, describing at length the qualities that a bodhisattva needs to attain. They also admonish him to be devoted to kalyāṇamitras, describing at length their central importance for the bodhisattva path as the source of all its qualities. They describe the nature of the kalyāṇamitras and use analogies in doing so. They also use analogies to describe how a bodhisattva should perceive a kalyāṇamitra, including the now well-known analogy of the bodhisattva being a patient, the kalyāṇamitra being a doctor, their instructions being medicine, and their practice being the treatment that cures illness. They describe through analogies the benefits that come from following this path and conclude by emphasizing that all of them are dependent on relying upon the kalyāṇamitras. Sudhana then takes his leave.

Chapter 54: Maitreya

- i.119 Sudhana, in a state of great spiritual attainment, prostrates at the door of the kūṭāgāra called Vairocanaṣṭhāna and then circumambulates it many hundreds of thousands of times. He lists first in prose and then in verse the many inconceivable qualities of the bodhisattvas who have this kūṭāgāra as their residence. Then he sees Maitreya arriving with a vast retinue. Maitreya welcomes him in verse, praising him, describing his motivation for coming there, and giving him instruction. In response to Sudhana's request and praise, he teaches him at length in prose, describing and praising the aspiration to enlightenment using a series of analogies. He then instructs Sudhana to enter the kūṭāgāra and miraculously opens the door by snapping his fingers. There follows a detailed description of the inconceivable, vast sights that Sudhana sees within a state of samādhi, including other kūṭāgāras, billions of worlds, and bodhisattvas. Then Maitreya enters and states that this was a bodhisattva liberation called *the essence of the display of the unfailing memory that engages with the knowledge of all objects of perception in the three times*. He then describes the profound nature of bodhisattvas and their qualities, and he states that after he dies, he will be reborn in the Tuṣita paradise and then come to this world to be a buddha. He

then instructs Sudhana to go to see Mañjuśrī once more, as he has set Sudhana upon this path and Sudhana has been connected to Mañjuśrī in all his previous lifetimes of following the path.

Chapter 55: Mañjuśrī

- i.120 Sudhana passes through a hundred and ten towns until he reaches a district called Sumanāmukha. Mañjuśrī is far away—a hundred and ten yojanas—but reaches out his hand and places it on Sudhana’s head and praises him, teaches him, and blesses him, so that Sudhana gains many attainments.

Chapter 56: Samantabhadra and “The Prayer for Completely Good Conduct”

- i.121 Sudhana has great realization and roots of merit, and therefore ten events and ten lights that are omens of the appearance of Samantabhadra occur. Sudhana sees Samantabhadra seated before the Buddha, and he sees a variety of miraculous events manifesting from Samantabhadra’s pores and Samantabhadra’s activities in countless realms and throughout time. As a result, he attains ten practices of the perfection of knowledge. Then Samantabhadra and all those Samantabhadras before every buddha place their hands on Sudhana’s head, and he gains great attainments. Samantabhadra describes his own past practices, such as generosity. He instructs Sudhana to look at his body, and Sudhana sees vast visions within each of Samantabhadra’s pores. Then Samantabhadra recites “The Prayer for Completely Good Conduct,” and the sūtra ends.

The Translation

**The Noble Mahāvaipulya Sūtra “A Multitude of Buddhas”
Chapter 45: The Stem Array**

THE SETTING

[V37] [B24]³⁸ [F.274.b]

- 1.1 The Bhagavat was in Śrāvastī, in a greatly adorned kūṭāgāra in Jetavana, Anāthapiṇḍada's park, together with the bodhisattvas [F.275.a] Samantabhadra, Mañjuśrī, and others, including the bodhisattva mahāsattvas Jñānottarajñānin,³⁹ Sattvottarajñānin,⁴⁰ Asaṅgottarajñānin, Kusumottarajñānin, Sūryottarajñānin, Candrottarajñānin, Vimalottarajñānin, Vajrottarajñānin, Virajottarajñānin, and the bodhisattva Vairocanottarajñānin; the bodhisattvas Jyotirdhvaja, Merudhvaja, Ratnadvaja, Asaṅgadvaja, Kusumadvaja, Vimaladvaja, Sūryadvaja, Ruciradvaja, Virajadvaja, and the bodhisattva Vairocanadvaja; the bodhisattvas Ratnatejas, Mahātejas,⁴¹ Jñānavajratejas, Vimalatejas, Dharmasūryatejas, Puṇyaparvatatejas, Jñānāvabhāsitejas, Samantaśrītejas,⁴² Samantaprabhaśrītejas, and the bodhisattva Daśadikprabhāparisphuṭa,⁴³ the bodhisattvas Dhāraṇīgarbha, Gaganagarbha, Padmagarbha, Ratnagarbha, Sūryagarbha, Guṇaviśuddhi-garbha, Dharmasamudragarbha, Vairocanagarbha, Nābhigarbha, and the bodhisattva Padmaśrīgarbha; the bodhisattvas Sunetra, Viśuddhanetra, Vimalanetra, Asaṅganetra, Samantadarśananetra, Suvilokitanetra,⁴⁴ Avalokitanetra, Utpalanetra, [F.275.b] Vajranetra, Ratnanetra, and the bodhisattva Gagananetra;⁴⁵ the bodhisattvas⁴⁶ Devamukūṭa, Dharmadhātupratibhāsamaṇimukūṭa, Bodhimaṇḍamukūṭa, Digvairocanamukūṭa, Sarvabuddhasaṃbhūtagarbhamāṇimukūṭa, Sarvalokadhātūḍgatamukūṭa, Samantavairocanamukūṭa, Anabhibhūtamukūṭa, Sarvatathāgatasiṃhāsana-saṃpratiṣṭhitamaṇimukūṭa, and the bodhisattva Samantadharmadhātugaganapratibhāsamukūṭa; the bodhisattvas⁴⁷ Brahmendracūḍa, Nāgendracūḍa, Sarvabuddhanirmāṇapratibhāsacūḍa, Bodhimaṇḍacūḍa, Sarvapraṇīdhānasāgaranirghoṣamaṇirājacūḍa, Sarvatathāgataprabhāmaṇḍalapramuñcanamaṇiratnanigarjitacūḍa, Sarvākāśatalāsaṃbheda-

vijñaptimaṇiratnavibhūṣitacūḍa, Sarvatathāgatavikurvitapratibhāsadhvajamaṇirājajālasamchāditacūḍa, Sarvatathāgatadharmacakranirghoṣacūḍa, and the bodhisattva Sarvatryadhvanāmacakranirghoṣacūḍa; the bodhisattvas⁴⁸ Mahāprabha, Vimalaprabha,⁴⁹ Vimalatejaḥprabha, Ratnaprabha, Virajaprabha, Jyotiṣprabha, Dharmaprabha, Śāntiprabha, Sūryaprabha, Vikurvitaprabha, and the bodhisattva Devaprabha; the bodhisattvas⁵⁰ Puṇyaketu, Jñānaketu, [F.276.a] Dharmaketu, Abhijñāketu, Prabhāketu, Kusumaketu, Maṇīketu,⁵¹ Bodhīketu, Brahmaketu, and the bodhisattva Samantāvabhāsaketu; the bodhisattvas⁵² Brahmaghoṣa, Sāgaraghoṣa, Dharaṇīnirghoṣa, Lokendraghoṣa, Śailendrarājasamghaṭṭanaghoṣa, Sarvadharmadhātuspharaṇaghoṣa, Sarvadharmadhātusāgaranigarjita-ghoṣa,⁵³ Sarvamāramaṇḍalapramardaṇaghoṣa, Mahākaruṇānayameghanigarjitaḥghoṣa, and the bodhisattva Sarvajagadduḥkhaḥpraśāntyāśvāsana-ghoṣa; the bodhisattvas⁵⁴ Dharmodgata, Viśeṣodgata, Jñānodgata, Puṇya-sumerūdghata, Guṇaprabhāvodghata, Yaśodghata, Samantāvabhāsodghata, Mahāmaitryudghata, Jñānasambhārodghata, and Tathāgatakulagotrodghata; the bodhisattvas⁵⁵ Prabhāśrī, Pravaraśrī, Samudghataśrī, Vairocanaśrī, Dharmāśrī, Candraśrī, Gaganaśrī, Ratnaśrī, Ketuśrī, and the bodhisattva Jñānaśrī; the bodhisattvas⁵⁶ Śailendrarāja, Dharmendrarāja, Jagadindrarāja, Brahmendrarāja, Gaṇendrarāja, Devendrarāja, Śāntendrarāja, Acalendrarāja, Rṣabhendrarāja, [F.276.b] and the bodhisattva Pravarendrarāja; the bodhisattvas⁵⁷ Praśāntasvara, Asaṅgasvara, Dharaṇīnirghoṣasvara, Sāgaranigarjitasvara, Meghanirghoṣasvara, Dharmāvabhāsasvara, Gagana-nirghoṣasvara, Sarvasattvakuśalamūlanigarjitasvara, Pūrvapraṇidhāna-saṃcodanasvara, and the bodhisattva Māramaṇḍalanirghoṣasvara; and the bodhisattvas⁵⁸ Ratnabuddhi, Jñānabuddhi,⁵⁹ Gaganabuddhi, Vimalabuddhi, Asaṅgabuddhi,⁶⁰ Viśuddhabuddhi, Tryadhvāvabhāsabuddhi, Viśālabuddhi, Samantāvalokabuddhi, and the bodhisattva Dharmadhātunayāvabhāsa-buddhi, and so on. There were five thousand bodhisattvas in all who had all arisen from⁶¹ completely good bodhisattva conduct and prayers,⁶² who had unimpeded fields of activity because they pervaded all buddha realms, who had the blessing of infinite bodies because they came into the presence of all tathāgatas, who had the pure orbs of unobscured eyes because they saw the manifestations of all the buddhas, who had gone to receive measureless proclamations⁶³ because they unceasingly came into the presence of all tathāgatas when they attained buddhahood, who possessed infinite radiance through having attained the radiance of wisdom in all the ways of the ocean of the Dharma of the buddhas,⁶⁴ who taught good qualities⁶⁵ unceasingly throughout infinite kalpas because of their pure analytic knowledge, who had unrestricted⁶⁶ conduct of wisdom as far as the ends of space because they manifested physical bodies in accordance with the

aspirations of beings, [F.277.a] whose sight was free from defect because they knew that the realm of beings has no souls and no beings, and who had wisdom⁶⁷ as vast as space because they pervaded the realm of phenomena with a network of light rays.

- 1.2 There were five hundred śrāvakas endowed with miraculous powers, all of whom had realized the nature of the way of the truths; directly perceived the true finality; comprehended the nature of phenomena; transcended the ocean of existence; had the range of activity of the tathāgatas that is as extensive as space;⁶⁸ had ended fetters, predispositions, and bondage; remained in an unobstructed state; dwelled in a peace that was like space; had eliminated doubts, uncertainty, and equivocation concerning the buddhas; and followed the path of aspiration for the ocean of the wisdom of the buddhas. There were lords of the world who had served previous jinas, who were dedicated to bringing benefit and happiness to all beings, who became good guides without being asked, who were dedicated to protecting other beings, who had attained the gateway⁶⁹ to wisdom that transcends the world, who had the motivation of never abandoning all beings, who had originated from⁷⁰ the field of activity of the teaching of all buddhas, who were dedicated to protecting the teachings of the tathāgatas, who were born through prayers to be within the family of the buddhas, who had attained being within the family lineage of the tathāgatas, and who aspired to omniscience.

- 1.3 Then those bodhisattvas and their followers, and the śrāvakas who had miraculous powers [F.277.b] and the lords of the world and their followers thought, “Without the Tathāgata’s blessing, without the Tathāgata’s manifestations, without the Tathāgata’s power, without the Tathāgata’s past prayers, without a past excellent practice of the roots of merit, without the guidance of a kalyāṇamitra, without the pure eyes of faith, without the attainment of the radiance of a vast aspiration, without the pure superior motivation of a bodhisattva, and without the determined aspiration for omniscience, it is not possible for worldly beings and devas to comprehend, or understand, or believe in, or know, or conceive of, or grasp, or analyze, or meditate on, or classify, or reveal, or describe, or establish within other beings the Tathāgata’s domain, the scope of the Tathāgata’s wisdom, the Tathāgata’s blessing, the Tathāgata’s strengths, the Tathāgata’s fearlessness, the Tathāgata’s samādhi, the Tathāgata’s conduct, the Tathāgata’s state,⁷¹ the Tathāgata’s supremacy, the Tathāgata’s body,⁷² or the Tathāgata’s wisdom.

- 1.4 “May the Bhagavat⁷³ teach us—we who have the aspirations of bodhisattvas—as well as all beings, who—because of⁷⁴ their various aspirations, different kinds of motivations, and different kinds of

knowledge—use different kinds of words and terms, are on different levels of power, and have different purity of faculties, different kinds of motivation and conduct, different ranges of thought, different kinds of reliance on the qualities of the tathāgatas, [F.278.a] and different kinds of interest in the teaching of the Dharma.

- 1.5 “May he teach us how in the past he set out to attain omniscience. May he teach us how in the past he accomplished the aspiration of a bodhisattva. May he teach us how in the past he had a pure field of the perfections of a bodhisattva. May he teach us how in the past he had the miraculous manifestations of having reached the level of a bodhisattva. May he teach us how in the past he had completely accomplished the field of conduct of a bodhisattva. May he teach us how in the past he had displayed accomplishing the way of a bodhisattva. May he teach us how in the past he had a pure display⁷⁵ of the bodhisattva’s path. May he teach us how in the past he displayed the accomplishment of an ocean of a bodhisattva’s ways of going forth. May he teach us how in the past he perfectly displayed⁷⁶ an ocean of the miraculous manifestations that are a bodhisattva’s attainments.⁷⁷ May he teach us how in the past he had an ocean of a bodhisattva’s practices. May he teach us how he has an ocean of miraculous manifestations through attaining enlightenment. May he also teach us how he has manifested the most powerful miraculous manifestation of turning a tathāgata’s wheel of the Dharma. May he also teach us how he has an ocean of the miraculous manifestations of purifying a tathāgata’s buddha realm. May he also teach us how he has the gateway of methods for guiding the realm of beings. May he also teach us how he has sovereignty over the city of the Dharma of an omniscient tathāgata. May he also teach us how he has a tathāgata’s illumination of the path for all beings. [F.278.b] May he also teach us how he has a tathāgata’s miraculous manifestation of entering into the existences of beings. May he also teach us how he receives the offerings of beings for a tathāgata. May he also teach us how he has a tathāgata’s miracle of teaching merit and offerings⁷⁸ to all beings. May he also teach us how the Tathāgata has created the perceived image of a buddha within the mental processes of all beings. May he also teach us how the Tathāgata has created magical manifestations for all beings. May he also teach us how the Tathāgata has created the magical appearances of teachings and instructions for all beings. May he also teach us the Tathāgata’s manifestations of the inconceivable range of the samādhis of buddhahood for all beings.”

- 1.6 Then the Bhagavat, knowing the thoughts in the minds of those bodhisattvas, rested in the samādhi called *the gaping lion*, which is as extensive as space and therefore⁷⁹ is beyond example and has adornments

that appear to all beings,⁸⁰ has the nature of being the gateway to great compassion, possesses the gateway to great compassion, precedes great compassion, and has the quality of great compassion.

1.7 As soon as the Bhagavat rested in that meditation, there appeared a kūṭāgāra that was greatly adorned and so vast that it had no end or center, with invincible vajra banners arranged on the ground, arrayed in networks of all kinds of precious jewels, filled with petals of flowers made of many jewels, [F.279.a] beautified by pillars of beryl, with kings of jewels as an arranged display of ornaments that illuminated the world, having a multitude of excellent jewels,⁸¹ having heaps of precious jewels from the Jambu River, with porches, toraṇas, pinnacles, and windows made of all jewels, adorned by countless pure balconies, with an array of precious jewels that resembled all the lords of worlds, with arrangements of the precious jewels from the world's⁸² oceans, covered with nets of all precious jewels,⁸³ with upraised parasols and banners, and beautified by gateways and toraṇas emitting light rays that completely filled the realm of phenomena; the external ground was beautified by indescribable daises for the surrounding assembly, and in all directions there were stairways of heaps of jewels and beautifully arranged adornments.

1.8 Through the power of the Buddha, there were present buddha realms, to the number of the atoms in countless buddha realms, that were immense and vast in length and breadth, possessed various adornments made of all jewels, had grounds made of an indescribable variety of precious jewels, were encircled by walls of countless precious jewels, and were adorned by lines of palm trees made of various jewels.

1.9 Those buddha realms were adorned by immeasurable rivers of scented water that were filled with an unceasing volume of scented water that was mixed with many flowers made of a variety of jewels, flowing and turning to the right, and resounding with descriptions of all the qualities of buddhahood. [F.279.b]

1.10 There were rows of precious white lotus flowers, precious trees beautifully adorned by the blossoms of superior lotuses made from all jewels, rows of countless kūṭāgāras made of various jewels covered in shining networks of every kind of precious jewel, countless aerial palaces made of precious jewels adorned with all precious jewels, the aroma of countless incenses spread everywhere, and the adornment of clouds of incense, countless banners of jewels, banners of cloth, banners that were flags, banners with streamers of jewels, banners with flowers, banners with adornments, banners with garlands, banners with bells of various jewels, banners that were parasols of kings⁸⁴ of jewels, banners of precious jewels with pervading radiance, banners of kings of precious jewels that resounded with

the wheel of the names of all the tathāgatas, banners of delightful lions made of the kings of precious jewels, banners of the kings of precious jewels that proclaimed the past practices of all the tathāgatas, and banners of the kings of precious jewels that illuminated the entire realm of phenomena, and all directions were adorned with every kind of adorning banner.

1.11 Clouds of countless aerial palaces of devas adorned the entire expanse of the sky above Jetavana. Jetavana was adorned and covered by a cloud of countless trees of various kinds of incense. [F.280.a] It was adorned and encircled by Sumeru Mountains that possessed indescribable adornments. It was adorned by the beautiful voices and sounds of the praises of all tathāgatas that came from indescribable clouds of musical instruments being played and beaten. It was adorned by a covering of clouds of indescribable precious lotuses. There were indescribable precious lion thrones on which were precious cushions made of divine materials, on which the bodhisattvas were seated, and which were adorned by clouds that emitted beautiful voices that praised the tathāgatas. It was adorned by clouds of grains that were precious jewels that formed indescribable images of lords of the worlds. It was adorned by indescribable clouds of networks of white pearls. It was adorned by a covering of indescribable clouds of kūṭāgāras made of red pearls. It was adorned by an indescribable rainfall from clouds of pearls that were as hard as vajras.

1.12 Why was this? It was because of the inconceivable roots of merit of a tathāgata. It was because of the inconceivable good qualities of a tathāgata. It was because of the inconceivable sovereign power and blessing of a tathāgata. It was because of a tathāgata's inconceivable miraculous manifestations whereby his one body could pervade all world realms. It was because of the inconceivable display of the spiritual power through which all the tathāgatas could enter one body that appears throughout the entire array of buddha realms. It was because of the inconceivable manifestations of the tathāgatas through which they can show the perceivable image of the entire realm of phenomena within a single atom. [F.280.b] It was because of the inconceivable manifestations of the tathāgatas through which they can show the entire succession of tathāgatas of the past within a single pore. It was because of the tathāgatas' inconceivable ability to illuminate infinite world realms with a single ray of light. It was because of the tathāgatas' inconceivable ability to pervade all buddha realms, which are as numerous as the atoms that comprise all world realms, with a cloud of emanations from a single body hair. It was because of the tathāgatas' inconceivable ability to reveal the kalpas of the creation and destruction of world realms from a single body hair.

1.13 Just as Jetavana was in this way a buddha realm and was completely purified by being a pure realm, in that same way the world realms in the ten directions to the limits of the realm of phenomena, to the limits of space, were also completely purified, adorned, beautified, and with emanated bodies of tathāgatas, and had become similar to Jetavana. They were filled with bodhisattvas; had ocean-like assemblies of followers of tathāgatas; had rainfalls from clouds made of every kind of adornment; were completely illuminated by the lights of all jewels; were adorned by rainfall from clouds made of the entire variety of jewels; were adorned by a covering of clouds made of the adorning features of all realms; were adorned by rainfalls of every kind of divine material;⁸⁵ were adorned by a profusion of clouds of every kind of flower;⁸⁶ were adorned by a beautiful rainfall of clothes of every color falling from a treasure of clouds of trees⁸⁷ of every kind of clothing; [F.281.a] were adorned by a continuous rainfall from clouds made of every kind of garland, tassel, and string of beads; were adorned by a rain from masses of clouds as extensive as the universe⁸⁸ that were made of various kinds of incense and perfume that pervaded all the directions; were adorned by a continuous rain of a fine powder of networks⁸⁹ of jewels from clouds of networks of flowers made from every kind of jewel; were adorned by clouds of banners and flags made of every kind of jewel and held in the hands of divine maidens who moved to and fro throughout the extent of space; were adorned with a variety of lotuses made from all jewels and with circles of precious petals, tall stems, and pericarps that resounded with the beautiful sounds of music; and were adorned with nets of disks⁹⁰ of every kind of jewel, nets of lions made of jewels, and various kinds of garlands and strings of beads.

1.14 In that way, as soon as the Bhagavat rested in the samādhi called *the gaping lion*, at that time, in the eastern direction, beyond an ocean of world realms as numerous as the atoms in countless buddha realms, there was the world realm Kanakameghapradīpadhvajā, the Tathāgata Vairocanaśrī-tejorāja's buddha realm, where the bodhisattva Vairocanapraṇidhānanābhiraśmiprabha, together with bodhisattvas to the number of atoms in countless buddha realms, with the permission of the Bhagavat, rose up from that ocean of the assembly of followers, came to the Sahā world realm, and adorned the sky with clouds of various kinds of adornments: clouds of divine flowers from which a rain of flowers fell, [F.281.b] clouds of divine perfume from which a rain of perfume was released, clouds of divine jewel lotuses from which a rain of lotuses was scattered, clouds of divine garlands from which a rain of garlands was produced, clouds of divine jewels from which a rain of jewels fell, clouds of divine jewelry from which a rain of jewelry fell, clouds of divine precious parasols from which a rain of parasols was produced,

clouds of divine flowers from which a rain of flowers fell, clouds of various kinds of fine divine clothing in different colors from which a rain of clothing fell, clouds of divine precious banners and flags that stood⁹¹ in the sky, and an array of clouds of every kind of jewel that filled the sky. Together with his entourage, he approached the Bhagavat, bowed to the Bhagavat, and in the eastern direction emanated perfectly adorned kūṭāgāras that were covered with a net of precious jewels, each containing a lion throne and a lotus made of precious jewels that shined light in all directions, and he and his entourage seated themselves cross-legged upon the lotuses, their bodhisattva bodies adorned with a network of the kings of precious wish-fulfilling jewels.

1.15 In the southern direction, beyond an ocean of world realms as numerous as the atoms in countless buddha realms, there was the world realm Vajrasāgaragarbhā, the Tathāgata Samantāvabhāsaśrīgarbharāja's buddha realm, where the bodhisattva Duryodhanavīryavegarāja, together with bodhisattvas to the number of atoms in countless buddha realms, with the permission of the Bhagavat, rose up from that ocean of the assembly of followers [F.282.a] and came to the Sahā world realm. They manifested a network of tassels of every perfume that covered all the oceans of world realms. They manifested a network of tassels of strings of every kind of jewel extending throughout all infinite buddha realms. They manifested a network of tassels and garlands made of every kind of flower that existed throughout all successive buddha realms. They manifested a network of garlands, tassels, and strings of beads that connected all buddha realms.⁹² They manifested a network of chains of vajras that holds the ground beneath all the disks of buddha realms. They manifested the way that all buddha realms possess networks of various kinds of precious jewels. They manifested all world realms having acquired and possessing tassels of various kinds of cloth. They manifested all buddha realms being possessed of networks of many tassels and garlands of a variety of jewels, and all realms possessing a network of tassels and garlands made of the light rays of glorious precious jewels. And they manifested the ground of all world realms having a network of tassels and garlands of precious jewels and beautiful lion images.

1.16 Together with his entourage, he approached the Bhagavat, bowed to the Bhagavat, and in the southern direction emanated kūṭāgāras made of precious jewels that illuminated the world, each containing a lion throne and a lotus made of precious jewels, which shined light into all directions, [F.282.b] and he and his entourage seated themselves cross-legged upon the lotuses, their bodhisattva bodies adorned with a network of flowers made from every kind of jewel.

In the western direction, beyond an ocean of world realms as numerous as the atoms in countless buddha realms, there was the world realm Maṇi-sumerūvirocanadhvajapradīpā, the Tathāgata Dharmadhātujñānapradīpa's buddha realm, where the bodhisattva Samantaśrīsamudgatatejorāja,⁹³ together with bodhisattvas to the number of atoms in countless buddha realms, with the permission of the Bhagavat, rose up from that ocean of the assembly of followers, came to the Sahā world realm, and manifested the entire realm of phenomena being filled with clouds of Sumerus of banners,⁹⁴ with various kinds of colors and with various kinds of perfume, that were as numerous as the atoms in countless buddha realms; the entire realm of phenomena being filled with clouds of Sumerus of flowers,⁹⁵ with various kinds of colors and with various kinds of scents, as numerous as the atoms in countless buddha realms; the entire realm of phenomena being filled with clouds of Sumerus of incenses, with various kinds of colors and with various kinds of scents, as numerous as the atoms in countless buddha realms; the entire realm of phenomena being filled with clouds of Sumerus of kings of jewels, as numerous as the atoms in countless buddha realms, in forms resembling every kind of requisite, that have arisen from the brilliance of his pores;⁹⁶ the entire realm of phenomena being filled with clouds of Sumerus of precious jewels, as numerous as the atoms in countless buddha realms, in the forms of various kinds of banners of stars in a display of circles of lights; [F.283.a] the entire realm of phenomena being filled with clouds of Sumerus of kings of jewels, as numerous as the atoms in countless buddha realms, in the forms of various exceptional displays of the essence of vajras in various colors; the entire realm of phenomena being filled with clouds of Sumerus of precious jewels from the Jambu River that brilliantly illuminate all world realms, as numerous as the atoms in countless buddha realms; the entire realm of phenomena being filled with clouds of Sumerus of precious jewels, as numerous as the atoms in countless buddha realms, that filled the sky and illuminated the entire realm of phenomena; the entire realm of phenomena being filled with clouds of Sumerus of kings of jewels, as numerous as the atoms in countless buddha realms, that were in the form of the features of all tathāgatas; the entire realm of phenomena being filled with clouds of Sumerus of kings of jewels, as numerous as the atoms in countless buddha realms, that resounded with the bodhisattva conduct that revealed the images of the past practices of all tathāgatas; and the ten directions being filled with clouds of Sumerus of kings of jewels, as numerous as the atoms in countless buddha realms, that formed the images of the bodhimaṇḍas of all tathāgatas.

- 1.18 Together with his entourage, he approached the Bhagavat, bowed to the Bhagavat, and in the western direction emanated kūṭāgāras covered by the kings of perfumes and by networks of strings of pearls, each having in its center a lotus made of precious jewels like the banner of Devendra upon a lion throne, [F.283.b] and he and his entourage seated themselves cross-legged upon the lotuses, with their bodhisattva bodies adorned with a precious network of gold and a crown of kings of wish-fulfilling jewels bound onto their heads.
- 1.19 In the northern direction, beyond an ocean of world realms as numerous as the atoms in countless buddha realms, there was the world realm Ratnavastrāvabhāsadhvajā,⁹⁷ the Tathāgata Dharmadhātugaganaśrīvairocana's buddha realm, where the bodhisattva Asaṅgaśrīrāja, together with bodhisattvas to the number of atoms in countless buddha realms, with the permission of the Bhagavat, rose up from that ocean of the assembly of followers, came to the Sahā world realm, and manifested the sky being adorned by clouds of precious cloth; manifested the sky being adorned by clouds of precious clothing of yellow color, yellow in appearance; manifested the sky being adorned by clouds of precious clothing perfumed by various scents; manifested the sky being adorned by clouds of clothing⁹⁸ made of the kings of jewels that were like the banner of the sun; manifested the sky being adorned by clouds of clothing⁹⁹ made of the kings of jewels that shone with the splendor of gold; manifested the sky being adorned by clouds of clothing made of the kings of jewels that shone with jewels; manifested the sky being adorned by clouds of precious clothing in the manifold forms of all the stars; manifested the ten directions of the sky being filled with clouds of clothing¹⁰⁰ made of precious jewels that were like cloth¹⁰¹ of shining crystal;¹⁰² [F.284.a] manifested the ten directions of the sky being filled with clouds of clothing made of kings of jewels that shone with glorious brightness; and manifested the sky being covered by clouds of clothing made of kings of jewels as an ocean of adornments.
- 1.20 Together with his entourage, he approached the Bhagavat, bowed to the Bhagavat, and in the northern direction emanated kūṭāgāras of precious jewels that had emerged from oceans, each having in its center a lotus made of precious jewels like the banner of Devendra upon a lion throne, and he and his entourage seated themselves cross-legged upon the lotuses, with their bodhisattva bodies adorned with a network of beautiful lion images made of the kings of precious jewels and with precious star banners above their heads.
- 1.21 In the northeastern direction, beyond an ocean of world realms as numerous as the atoms in countless buddha realms, there was the world realm Sarvamahāpṛthivīrājamaṇiraśmijālapramuktā, the Tathāgata

Anilambhacakṣuṣa's¹⁰³ buddha realm, where the bodhisattva Dharmadhātu-sunirmitapraṇidhicandra, together with bodhisattvas to the number of atoms in countless buddha realms, with the permission of the Bhagavat, rose up from that ocean of the assembly of followers, came to the Sahā world realm, and manifested all infinite world realms being covered by clouds of kūṭāgāras of precious materials; [F.284.b] manifested all infinite world realms being covered by clouds of kūṭāgāras of perfumes; manifested all infinite world realms being covered by clouds of kūṭāgāras of incense; manifested all infinite world realms being covered by clouds of kūṭāgāras of sandalwood; manifested all infinite world realms being covered by clouds of kūṭāgāras of flowers; manifested all infinite world realms being covered by clouds of kūṭāgāras of jewels; manifested all infinite world realms being covered by clouds of kūṭāgāras of vajras; manifested all infinite world realms being covered by clouds of kūṭāgāras of gold; manifested all infinite world realms being covered by clouds of kūṭāgāras of clothing; and manifested all infinite world realms being covered by clouds of kūṭāgāras of lotuses.

1.22 Together with his entourage, he approached the Bhagavat, bowed to the Bhagavat, and in the northeastern direction emanated kūṭāgāras of precious jewels¹⁰⁴ that had gateways that looked out upon the entire realm of phenomena, each having in its center, upon a lion throne, a lotus of precious jewels and unequalled perfume, and he and his entourage seated themselves cross-legged upon the lotuses, with their bodhisattva bodies adorned with a network of flowers made of the kings of precious jewels and turbans that were like a network of various treasures of kings of jewels bound upon their heads. [F.285.a]

1.23 In the southeastern direction, beyond an ocean of world realms as numerous as the atoms in countless buddha realms, there was the world realm Gandhameghavyūhadhvajā, the Tathāgata Nāgeśvararāja's buddha realm, where the bodhisattva Dharmārciṣmattejorāja, together with bodhisattvas to the number of atoms in countless buddha realms, with the permission of the Bhagavat, rose up from that ocean of the assembly of followers, came to the Sahā world realm, and covered the entire sky with clouds of disks of light the color of gold, covered the entire sky with clouds of disks of light the infinite colors of jewels, covered the entire sky with clouds of disks of light the color of the ūrṇā hair of the tathāgatas, covered the entire sky with clouds of disks of light the color of various jewels, covered the entire sky with clouds of disks of light the color of the center of lotuses, covered the entire sky with clouds of disks of light the color of disks made of the branches of trees made of the precious kings of jewels, covered the entire sky with clouds of disks of light the color of the uṣṇīṣas of the tathāgatas, covered the entire sky with clouds of disks of light the color of

Jambu River gold, covered the entire sky with clouds of disks of light the color of the sun, and covered the entire sky with clouds of disks of light the color of the moon and the stars. [F.285.b]

1.24 Together with his entourage, he approached the Bhagavat, bowed to the Bhagavat, and in the southeastern direction emanated kūṭāgāras of perfect shining flowers of pristine jewels, each having in its center a lotus of lion-vajra jewels upon a lion throne, and he and his entourage seated themselves cross-legged upon the lotuses, their bodhisattva bodies adorned with a network of precious kings of brightly shining jewels.

1.25 In the southwestern direction, beyond an ocean of world realms as numerous as the atoms in countless buddha realms, there was the world realm Maṇisūryapratibhāsagarbhā, the Tathāgata Dharmacandrasamanta-jñānāvabhāsarāja's buddha realm, where the bodhisattva Sarvamāra-maṇḍalavikiraṇajñānadhvaṇa, together with bodhisattvas to the number of atoms in countless buddha realms, with the permission of the Bhagavat, rose up from that ocean of the assembly of followers, came to the Sahā world realm, and emanated from all his pores clouds of light rays from flowers, which were as vast as the element of space; emanated from all his pores clouds of light rays from musical instruments, which were as vast as the element of space; emanated from all his pores clouds of light rays from precious jewels, which were as vast as the element of space; emanated from all his pores clouds of light rays from precious clothing perfumed by incenses and perfumes of all kinds,¹⁰⁵ which were as vast as the element of space; emanated from all his pores clouds of light rays from lightning emanated by nāgas, which were as vast as the element of space; [F.286.a] emanated from all his pores clouds of light rays from bright, precious jewels, which were as vast as the element of space; emanated from all his pores clouds of light rays from shining gold and precious jewels, which were as vast as the element of space; emanated from all his pores clouds of light rays from shining kings of jewels that were the essence of splendor, which were as vast as the element of space; and emanated from all his pores clouds of light rays from precious jewels that had the nature of illuminating the extent of the three times, like the ocean of the awareness of the tathāgatas, spreading throughout the element of space.

1.26 Together with his entourage, he approached the Bhagavat, bowed to the Bhagavat, and in the southwestern direction emanated kūṭāgāras with networks of great precious jewels that illuminated the entire realm of phenomena, each having in its center a lotus that radiated light rays of perfumed lamps upon a lion throne, and he and his entourage seated themselves cross-legged upon the lotuses, with their bodhisattva bodies

adorned with networks of the stainless essences of kings of jewels and with turbans of kings of jewels that emitted words that guided all beings¹⁰⁶ bound upon their heads.

1.27 In the northwestern direction, beyond an ocean of world realms as numerous as the atoms in countless buddha realms, there was the world realm Vairocanaśrīpraṇidhigarbhā,¹⁰⁷ the Tathāgata Samantavairocanaśrīmerurāja's buddha realm, where the bodhisattva Vairocanapraṇidhijñāna-
ketu, together with bodhisattvas to the number of atoms in countless buddha realms, [F.286.b] with the permission of the Bhagavat, rose up from that ocean of the assembly of followers, came to the Sahā world realm, and emanated, from all his signs and features of a great being, all his pores, and his entire body, clouds of images of the bodies of all the tathāgatas who appear in the three times; emanated, from all his signs and features of a great being, all his pores, and his entire body, clouds of images of the bodies of all the bodhisattvas who appear in the three times; emanated, from all his signs and features of a great being, all his pores, and his entire body, clouds of images of the bodies of all the assemblies of followers of all the tathāgatas who appear in the three times; emanated, from all his signs and features of a great being, all his pores, and his entire body, clouds of images of the bodies of all the hosts of emanations of all the tathāgatas who appear in the three times; emanated, from all his signs and features of a great being, all his pores, and his entire body, clouds of images of all the past practices of all the tathāgatas who appear in the three times; emanated, from all his signs and features of a great being, all his pores, and his entire body, clouds of images of the bodies of all śrāvakas and pratyekabuddhas who appear in the three times; emanated, from all his signs and features of a great being, all his pores, and his entire body, [F.287.a] clouds of images of the forms of all the bodhimaṇḍas and Bodhi trees of all the tathāgatas who appear in the three times; emanated, from all his signs and features of a great being, all his pores, and his entire body, clouds of the many images of the miracles of all the tathāgatas who appear in the three times; emanated, from all his signs and features of a great being, all his pores, and his entire body, clouds of images of the bodies of all world-lords who appear in the three times; and emanated, from all his signs and features of a great being, all his pores, and his entire body, clouds of images of the pure realms of the buddhas who have appeared in the three times.

1.28 Instantly these filled the entire element of space, and together with his entourage, he approached the Bhagavat, bowed to the Bhagavat, and in the northwestern direction emanated kūṭāgāras with the essence of the kings of jewels that illuminated every direction, each having in its center, upon a lion throne, a precious lotus that illuminated the directions, and he and his

entourage seated themselves cross-legged upon the lotuses, with their bodhisattva bodies adorned with networks of the invincible light of pearls and with turbans that had the illuminating light of all jewels bound upon their heads.

- 1.29 In the downward direction, beyond an ocean of world realms as numerous as the atoms in countless buddha realms, there was the world realm Sarva-tathāgataprabhāmaṇḍalavairocanā, the Tathāgata Asaṅgajñānaketudhvajarāja's buddha realm, where the bodhisattva Sarvāvaraṇavikiraṇajñānavikrāmin, [F.287.b] together with bodhisattvas to the number of atoms in countless buddha realms, with the permission of the Bhagavat, rose up from that ocean of the assembly of followers, came to the Sahā world realm, and there resounded,¹⁰⁸ from all his pores, an ocean of the languages,¹⁰⁹ sounds, speech, and word definitions of all beings; there resounded the thunder of an ocean of clouds of the descriptions of how all the bodhisattvas in the three times originated; there resounded an ocean of clouds of the descriptions of how all the bodhisattvas in the three times fulfilled their aspirations; there sounded an ocean of clouds of the descriptions of how all bodhisattvas correctly accomplished the perfections; there resounded clouds of oceans of descriptions of how the field of conduct of all bodhisattvas pervaded all realms; there sounded an ocean of clouds of the descriptions of the accomplishments and miracles of all bodhisattvas; there resounded an ocean of descriptions of how all tathāgatas went to the bodhimaṇḍa, dissipated the disturbances of Māra, attained buddhahood at the bodhimaṇḍa, and manifested miracles; there resounded¹¹⁰ the thunder of an ocean of clouds of the descriptions of the ways and names of the sūtras and how all tathāgatas turned the wheel of the Dharma; there resounded descriptions of the ways and methods of the guiding Dharma that guides all beings through its timely wheel; and there resounded an ocean of descriptions of the aspirations that were made, the particular roots of merit, the time, the methods, and the Dharma, in order to gain the realization of all wisdom.

- 1.30 He approached the Bhagavat, bowed to the Bhagavat, and in the downward direction [F.288.a] emanated kūṭāgāras that were treasures of all the various kinds of shining jewels in the image of the aerial palaces of all the tathāgatas, each having in its center a lotus of every kind of jewel upon a lion throne. He and his entourage seated themselves cross-legged upon the lotuses, with turbans that were banners shining with the images of all precious bodhimaṇḍas bound upon their heads.¹¹¹

- 1.31 In the upward direction, beyond an ocean of world realms as numerous as the atoms in countless buddha realms, there was the world realm Akṣaya-buddhavaṃśanirdeśā, the Tathāgata Samantajñānamaṇḍalapratibhāsa-

nirghoṣa's buddha realm, where the bodhisattva Dharmadhātupraṇidhitala-nirbheda, together with bodhisattvas to the number of atoms in countless buddha realms, with the permission of the Bhagavat, rose up from that ocean of the assembly of followers, came to the Sahā world realm, and from all his signs and features of a great being, all his pores, his entire body, all his limbs, his fingers and toes, the words he spoke, and his robe and his skirt he revealed, within all his signs and features of a great being, [F.288.b] all his pores, his entire body, all his limbs, his fingers and toes, the words he spoke, and his robe and his skirt, the images of an ocean of the past practice of engaging in the perfection of generosity, and all the recipients and the gifts¹¹² of all of the assemblies of bodhisattvas, of himself, of the Bhagavat Vairocana, of all the tathāgatas throughout the past, of all prophesied and unprophesied tathāgatas throughout the future who have yet to come, and of all who in the present reside in infinite buddha realms in the ten directions. He made visible the images of an ocean of the entire past practice of engaging in the perfection of correct conduct. He made visible the images of an ocean of the past practice of engaging in the perfection of patience through his limbs, his fingers, and his toes being cut off. He made visible the images of an ocean of the past practice of the diligence, vehemence, and prowess of all bodhisattvas. He made visible the images of an ocean of the past practice of seeking the dhyāna of all the tathāgatas. He revealed the images of an ocean of the past practices of engaging in perfecting the way of the Dharma wheel of all the tathāgatas, and he revealed the bodies and faces of those seeking the Dharma with great resolve giving away all possessions. He revealed the appearances of an ocean of the past practices of rejoicing in seeing all the tathāgatas, the path of all bodhisattvas, and bringing illumination¹¹³ to all beings. He revealed the appearances of an ocean of the past practices of the fulfillment of an ocean of prayers by all bodhisattvas through which there is a display¹¹⁴ of perfect purification. He revealed the appearances of an ocean of the past practice of engaging in the accomplishment, prowess, and purification of the perfection of strength of all bodhisattvas. Filling the vast expanse of the realm of phenomena with clouds of all miraculous manifestation, [F.289.a] he revealed the appearances of an ocean of the past practice endowed with the domain of the wisdom of all bodhisattvas.

- 1.32 He approached the Bhagavat, bowed to the Bhagavat, and in the upward direction emanated kūṭāgāras that were adorned by all kinds of lords of vajras, each having in its center a lotus of sapphires upon a lion throne. He and his entourage, their blessed bodies adorned by a network of all shining precious kings of jewels and hung with necklaces of the kings of jewels from

which sounded the names of the tathāgatas of the three times, and their heads bound by precious turbans, seated themselves cross-legged upon the lotuses. [B25]

1.33 All those bodhisattvas and their entourages had become so through the completely good conduct and prayer of bodhisattvas. They had been at the feet of all tathāgatas and gazed upon their faces. They possessed the completely pure eyes of wisdom. The ocean of the teaching of the way of the sūtras and the wheel of the Dharma of all the tathāgatas had entered their ears. They had perfectly perfected the perfections that bring the attainment of the power of all bodhisattvas. In each instant they manifested the miracle of going into the presence of all tathāgatas. They had the range of pervading all worlds with a single body. They manifested the appearance of their bodies being present in the assemblies of the pupils of all tathāgatas. [F.289.b] They had the range of activity of manifesting all worlds being included within one world that is within a single atom. They ripened all beings, being present at the exact time for guiding them. They had the range of activity of emitting from all their pores the thunder of the clouds of the Dharma wheel of all the tathāgatas. They had attained the knowledge that all the realms of beings were like magical tricks. They had realized that all the tathāgatas are like illusions. They were purified by the knowledge that all rebirths within the continuation of existence were like dreams. They knew that all accomplishments of wisdom are like mirages. They had realized that all infinite worlds are like illusory manifestations. They had attained the ten strengths of the tathāgatas and the light of wisdom. They were supreme beings of fearlessness and had the forcefulness of the lion's roar. They had entered the inexhaustible ocean of unique knowledge. They had obtained the ocean of the languages of beings and the wisdom of the meaning of the words of the Dharma. They possessed an unimpeded scope of wisdom that was as vast as the realm of phenomena and space. They possessed the pure domain of the wisdom of the clairvoyances of all bodhisattvas. They possessed the diligence that disrupts the domain of all the māras. They were established in the power of knowing the three times. They had attained the unobscured wisdom of all phenomena. They had the field of activity of space without any base. They had everlasting¹¹⁵ omniscience. They had diligence as vast as space.¹¹⁶ They had the range of wisdom that did not focus on all existences as its object. [F.290.a] They had the pervading wisdom¹¹⁷ of the ocean of processes of the entire realm of phenomena. They had entered through the gateway of the nondifferentiating wisdom of all world realms. They demonstrated the miracle of all the worlds being connected, one with the other. They demonstrated bodies that were born in all kinds of world realms. They had the knowledge of the small and vast, wide and narrow

shapes of all world realms. They had realized the wisdom of the small being the vast. They had the knowledge of the vast being the small. They had attained being in the presence of all buddhas in a single instant of mind. They possessed bodies that had been blessed by all the tathāgatas. They had attained the ignorance-free wisdom in all the oceans of the directions. They pervaded all the oceans of the directions with emanations in an instant of mind.

1.34 These bodhisattvas who all had such limitless qualities through the blessings of the tathāgatas filled the entirety of Jetavana.

1.35 The great śrāvakas, such as Śāriputra, Maudgalyāyana, Mahākāśyapa, Revata, Subhūti, Aniruddha, Nandika, Kapphiṇa,¹¹⁸ Kātyāyana, and Pūrṇa Maitrāyaṇīputra, were present in Jetavana but did not see those miraculous manifestations of the Tathāgata. Neither did they see the miraculous displays of the Buddha, the majesty¹¹⁹ of the Buddha, the manifestations of the Buddha, the miracles of the Buddha, the supremacy of the Buddha, the miraculous conduct¹²⁰ of the Buddha, the power of the Buddha, the blessing of the Buddha, or the pure realm of the Buddha.

1.36 Nor did they see the inconceivable range of activity of the bodhisattvas, [F.290.b] the coming of the bodhisattvas, the arrival of the bodhisattvas, the gathering of the bodhisattvas, the approach of the displays of paranormal powers of the bodhisattvas, the circle of the assembly of bodhisattvas, the bodhisattvas arranging themselves in the directions, the display of the lion thrones of the bodhisattvas, the dwellings of the bodhisattvas, the activities of the bodhisattvas, the display of the power of the samādhis of the bodhisattvas, the gaze of the bodhisattvas, the awesomeness of the bodhisattvas, the forcefulness of the bodhisattvas, the offerings made to the Tathāgata by the bodhisattvas, the prophecies given to the bodhisattvas, the ripening of the bodhisattvas, the renunciation¹²¹ of the bodhisattvas, the purified Dharma bodies of the bodhisattvas, the fulfilled wisdom bodies of the bodhisattvas, the proclaimed¹²² aspiration bodies of the bodhisattvas, the created form bodies of the bodhisattvas, the pure, perfect features of the bodhisattvas, the display of the auras of infinite colors of the bodhisattvas, the network of light rays emanated by the bodhisattvas, the spreading clouds emanated by the bodhisattvas, or the network of the directions being pervaded by the bodhisattvas, nor did they see the miraculous realm of the conduct of the bodhisattvas.

1.37 Why was that? Because they did not have the same roots of merit. They had not accumulated in the past the roots of merit that are the cause for seeing the miracles of a buddha; [F.291.a] they had not in the past taught the qualities and pure display of the buddha realms included within the world realms in the ten directions; they had not described the buddha miracles of

the buddha bhagavats; and they had not in the past encouraged beings continuing in saṃsāra to attain the highest, complete enlightenment. They had not established in the minds of others the aspiration to enlightenment; they had not engaged in preventing the discontinuation of the family lineage of the tathāgatas; they did not have the diligence to gather all beings as pupils; they did not encourage bodhisattvas to practice the perfections; and when they were continuing in saṃsāra, they did not have as their goal the level of wisdom that transcends that of all beings.

1.38 They had not accumulated the roots of merit to become omniscient. They had not accomplished the roots of merit of a tathāgata who transcends the world. They had not realized the clairvoyance that perceives the miracles in all the pure realms of the buddhas. They did not know the roots of merit from focusing upon the exceptional enlightenment that transcends the world, which is perceived by the vision of the bodhisattvas and originates from the great aspirations of the bodhisattvas.

1.39 Nor did all the śrāvakas and pratyekabuddhas know the exceptional perception of the vision of the wisdom eyes of the completely good bodhisattvas. Nor did they know the attainments¹²³ of the bodhisattvas through the illusory nature of phenomena, which arise from the blessing of the tathāgatas;¹²⁴ or the blessing of possessing the various dream-like¹²⁵ perceptions of bodhisattvas; [F.291.b] or the increasing great power of the joy of bodhisattvas.

1.40 Therefore, the great śrāvakas, such as the supreme pair, the excellent pair,¹²⁶ and so on, did not see the miracles of the Tathāgata; they did not hear of them, did not know them, did not comprehend them, did not understand them, were not aware of them, did not believe in them, did not think of them, did not regard them, did not consider them, did not dwell upon them, and did not reflect upon them.

1.41 Why was that? Because the scope of a buddha's wisdom¹²⁷ is not the same as that of the śrāvaka. Therefore, even though the great śrāvakas were present in Jetavana, they did not see the Buddha's miracles. They did not have the roots of merit that would accord with that. They did not have the pure vision for seeing the Buddha's miracles. They did not have the samādhi that realizes the power for causing something vast to be within a small object of perception. They did not have the liberation, the miraculous powers, the supremacy, the power, the mastery, the state, the perception, the vision, or the wisdom [F.292.a] through which they could know, see, comprehend, understand, fathom, realize, view, experience, grasp, surmount, hear from others, teach, describe, reveal, praise, bestow, inspire beings toward, connect beings with, bring beings to, or establish beings in the nature of the Buddha's miracles.

- 1.42 Why was that? Because they had become what they were through the Śrāvakayāna, had accomplished the path of the śrāvakas, had fulfilled the range of the conduct of the śrāvakas, had gained the result of the śrāvakas, had gained the knowledge of the illumination of the truths, were established in the summit of existence, had attained absolute peace, had minds that were devoid of great compassion, had no regard for all the world realms, and had accomplished their own benefit.
- 1.43 They had gathered and were present in Jetavana before, to the left, to the right, and to the rear of the Bhagavat, but they did not see those miracles of the Buddha.
- 1.44 Why was that? They had not attained omniscient wisdom; they had not accomplished omniscient wisdom; they were not established in omniscient wisdom; they had not prayed for omniscient wisdom; they had not realized omniscient wisdom; they had not become imbued with omniscient wisdom; and they had not become purified in omniscient wisdom and therefore were not able to observe, to know, to see, or to realize the miracles from the Buddha's samādhi.
- 1.45 Why was that? Because they could be seen through the vision of those who were in the family of bodhisattvas and not through the vision of śrāvakas. Therefore, those great śrāvakas were present in Jetavana but did not see the Tathāgata's miracles, the Tathāgata's power, the Tathāgata's pure realm, or the gathering of the bodhisattvas. [F.292.b]
- 1.46 By analogy, many hundreds of thousands of pretas, suffering from thirst and hunger, naked, without clothing, their skin the color of being burned, shriveled by the wind and sun, attacked by flocks of crows, and terrified by wolves and jackals,¹²⁸ do not see the great Ganges River even though they are gathered on its opposite banks, because they are obscured by obscuring karma. Some of them see a dry riverbed without water, and some of them see it filled with ashes. In that same way, although the sthaviras, the great śrāvakas, were present in Jetavana, their vision was obscured by the cataracts of the ignorance that is contrary to omniscience. And this is because they did not possess the power of the root of merit of the level of omniscience.
- 1.47 By analogy, a man who is in the middle of a great gathering of many people becomes drowsy. He falls asleep, and in a dream he sees in that place the divine city that is Śakra's beautiful residence, which is upon the summit of Sumeru and has trees; is encircled by a wall of fruit trees;¹²⁹ is filled with a quintillion female devas and filled with a quintillion male devas; has wish-fulfilling trees that emit divine clothing, strings of pearls, precious ornaments, and various kinds of necklaces; has many trees of musical instruments that emit beautiful music when the divine instruments of

various kinds are moved by the breezes; and has an array of all kinds of joyful amusements. He hears the melodious, beautiful sounds made by the female devas who are singing and playing the divine musical instruments, and he thinks that he is there. [F.293.a] Even though he sees that everywhere this place is adorned by an array of divine things, the many people who are gathered in that same place do not see it, do not know it, and do not perceive it. Why is that? Because it is perceived in a dream by the man who is asleep. Although those many people are in the same place, they do not see it.

1.48 In the same way, those bodhisattvas, those lords of the world who aspire to enlightenment, who had received the vast blessing of the Buddha, who had obtained the unmistakable power of their roots of merit, who had made prayers of aspiration for omniscience, who understood well all the qualities of the tathāgatas, who were well established in the vast array of the bodhisattva path, and who were highly accomplished in the Dharma of the aspects of omniscient wisdom¹³⁰—they had completely excellent bodhisattva conduct, had the pure fulfillment of their prayers of aspiration, had reached the domain of wisdom of all the bodhisattva levels, enjoyed all practices through bodhisattva samādhi, and practiced without impediment the entire range of bodhisattva wisdom, so that they could see, perceive, and experience the inconceivable supremacy of the Buddha and the displays of the Buddha. However, the great śrāvakas, the supreme pair, the good pair, and so on did not see them or know of them, because they did not have the vision of the bodhisattvas.

1.49 By analogy, the Himalaya, the king of mountains, [F.293.b] is filled with places that are the sources of herbs. Those individuals who have acquired the knowledge of mantras, medicine, and herbs and are accomplished in that science,¹³¹ and who are learned in the usage of all herbs, carry out there the task of collecting those herbs. Others who dwell on that king of mountains and who are herders of animals, cattle, goats, and sheep; those who are hunters; and other people who do not know the science of herbs do not know the taste, power, effects, locations, usages, and application of herbs. In the same way, the bodhisattvas who perceive¹³² the range of activity of the Tathāgata, who have perfected¹³³ the range of bodhisattva miracles, can see¹³⁴ the range of miracles of the Tathāgata's samādhi. The great śrāvakas, the supreme pair, the good pair, and others who were content concerning what had to be done for themselves, who were indifferent concerning what had to be done for others, who were uncaring—although they were present in Jetavana, they did not perceive the range of miracles of the Tathāgata's samādhi.

- 1.50 For example, this great earth is the perfect source of all jewels. It is filled with many hundreds of thousands of treasures. It is completely filled with different kinds of various jewels. A man who is skilled in the knowledge of the sources¹³⁵ of jewels and treasure, is educated in the science of examining jewels, has knowledge of the science of treasures, is well trained in the craft of jewelry,¹³⁶ and is supported by the power of vast merit will obtain whatever jewels he desires, and he will completely satisfy himself, support his father and mother, care for his sons and daughters, and also distribute his wealth among other beings who are old, sick, poor, suffering misfortune, or in need of food and clothes, [F.294.a] bringing others various kinds of happiness from wealth. However, those beings who have no knowledge of treasures or the source of jewels and who have not created merit do not have the pure vision of the knowledge of jewels. Even though they are at the very location, they do not perceive that there is precious treasure and a source of jewels, and without that knowledge they do not obtain jewels, nor do they make use of the jewels.
- 1.51 In the same way, the bodhisattvas had the pure vision of wisdom concerning the inconceivable range of the Tathāgata, and they perceived the inconceivable range of the wisdom of the Tathāgata. They were present in Jetavana and saw the miracles of the Buddha, perceived an ocean of the ways of the Dharma, had applied the seal of samādhi, were engaged in making offerings to the Tathāgata, were dedicated to possessing the Dharma, and gathered beings through the four methods of gathering pupils. The great śrāvakas did not see those miracles of the Tathāgata or that gathering of the great assembly of bodhisattvas.
- 1.52 By analogy, a man who is blindfolded arrives at an island of jewels. He walks around that island of jewels, stands on it, sits on it, and lies down on it, but he does not see that source of jewels. He does not see the trees of jewels, the clothing of jewels, the incense of jewels, or all the jewels. He does not know the scope, the value, or the use of those jewels. He does not acquire the jewels. He does not understand what could be done with the jewels. Those who are not blindfolded see and know all those jewels. [F.294.b]
- 1.53 In the same way, the bodhisattvas had reached the island of the jewels of the Dharma and saw before them the supreme jewel of the Tathāgata, the adornment of the entire world, present in Jetavana and demonstrating the inconceivable miracles of a buddha. The great śrāvakas were present, staying at the feet of the Tathāgata, but did not see manifested miracles from the range of the Tathāgata's samādhi. They did not see the great assembly of the bodhisattvas who were like a source of jewels. Why was that? Because their eyes of wisdom were blindfolded by the ignorance that is contrary to

omniscience. They did not have the purified eyes of wisdom of the bodhisattvas, and they had not realized the comprehension of the lineage of the Dharma's domain, through which one could see the inconceivable manifestation of miracles from the supremacy of the Tathāgata's samādhi.¹³⁷

1.54 By analogy, there is the completely purified sight called *stainless brilliance*, which does not experience any darkness. If a man who has obtained that purified sight named *stainless brilliance* were to go in the completely black darkness of a dark night among a gathering of a quintillion people who have various¹³⁸ practices and conduct and whose sight is overwhelmed by darkness, he would move, stand, sit down,¹³⁹ and act among them in various ways, but those people will not see or know of that man's various kinds of activity. [F.295.a] However, when that man looks in the different directions at the various practices and conduct that the great gathering of beings is performing, he sees their various shapes, their various colors, with none of those various sights unseen. In the same way, the Tathāgata, who has an entourage of an assembly of bodhisattvas, possesses the sight that is pure and unimpeded so that he sees and knows the entire world. He demonstrates the manifestation of the great miracles of a buddha's samādhi, but the great śrāvakas do not see those great miracles manifested by the samādhi and wisdom of the Tathāgata. Nor do they see that great assembly of the great bodhisattvas.

1.55 By analogy, it is like when a bhikṣu in the center of an assembly of many beings rests in the samādhi of the pervasion of earth or rests in the samādhi pervaded by water or the samādhi pervaded by fire, pervaded by air, pervaded by blue, pervaded by yellow, pervaded by red, pervaded by white, pervaded by devas, pervaded by the bodies¹⁴⁰ of various beings, pervaded by all sounds and voices, or pervaded by all perceptions. That assembly of many beings does not see a mass of water, does not see the light of fire, does not see the pervasion by the bodies of various beings, and so on up to not seeing the pervasion by all perceptions. It only sees him practicing and resting in the samādhis. In the same way, when the Tathāgata manifests inconceivable miracles that are the range of a buddha's samādhi, the great śrāvakas do not see or know them. [F.295.b] The bodhisattvas who are following the path of the tathāgatas see and comprehend that range of activity of the tathāgatas.

1.56 For example, as soon as a man who creates ointments smears it on his two eyes, an entire multitude of beings cannot see his body, but he can see the bodies of the entire multitude of beings. Whether he is walking, sitting, or standing, he sees the entire multitude of beings. In that same way, the Tathāgata has transcended the world, has passed beyond the range of

perception of all beings, and has attained the range of omniscient wisdom but can be perceived by the vision of the wisdom of the bodhisattvas. He can see all beings, but the great śrāvakas do not see the miracle of the Tathāgata.

1.57 For example, a deity who accompanies a human for his entire life is always following him. The deity sees the human, but the human does not see the deity. In the same way, the Tathāgata has attained the range of perception of the wisdom of omniscience, and he manifests miracles in the middle of the great gathering of the assembly of bodhisattvas, but the great śrāvakas do not see and do not know of the Tathāgata's great manifestation of miracles or the miracle of the assembled circle of bodhisattvas.

1.58 Consider, for example, a bhikṣu who has reached the perfection of power over his entire mind¹⁴¹ and rests in a meditation in which all perception and sensation has ceased. Through his being without perception¹⁴² or sensation, his six senses do not experience anything. He has not attained nirvāṇa, and worldly events are continuing and present, but through the power and might of being in that meditation, he does not perceive them and does not see them. In the same way, [F.296.a] the great śrāvakas were present in Jetavana, and they had all the six sensory faculties, but they did not see, did not perceive, and did not know of the manifestation of miracles and supremacy from the samādhi of the Tathāgata. Why is that? The range of activity of the Buddha is profound, vast, immeasurable, difficult to see, and difficult to understand. The Buddha's range of activity is inconceivable and is inaccessible to the śrāvakas and pratyekabuddhas. Therefore, the great śrāvakas were assembled in Jetavana and were present at the feet of the Bhagavat, but they did not see the Buddha's miracles or the great gathering of bodhisattvas. They also did not see or perceive the accumulation in Jetavana of the qualities and adornments of countless, innumerable pure world realms, because they were not worthy of it.

1.59 At that time, the bodhisattva Vairocana praṇidhānanābhiraśmiprabha recited these verses:

1.60 "See the inconceivable enlightenment,
The buddhahood of the supreme being!
The Jina has manifested the miracles
Of a buddha in this Jetadhvaḥ. {1}

1.61 "There appears the self-arising,
Incalculable power of transformation
That the world, not knowing the way
Of the Dharma, is ignorant of. {2}

1.62 "There are the profound,
Immeasurable, inconceivable

Miracles of the Dharma kings
That the world does not fathom. {3} [F.296.b]

- 1.63 “The buddhas have infinite splendor¹⁴³
And are adorned by characteristics.
The Dharmas that the buddhas produce
Are without characteristics. {4}
- 1.64 “In the grove that is named Jeta
The Jina demonstrates miracles
That are without center or edge
And difficult to describe in words. {5}
- 1.65 “See the assembly of great beings,
Of bodhisattvas, who have assembled
From countless millions of realms
Wishing to look upon the Jina.¹⁴⁴ {6}
- 1.66 “The entire world is unable
To know or think of that
Fulfillment of prayers
And that unimpeded conduct. {7}
- 1.67 “The pratyekabuddhas
And the śrāvakas do not know
Anything about their conduct
Or the range of¹⁴⁵ their minds. {8}
- 1.68 “Those with great wisdom, the bodhisattvas,
Are invincible and undefeatable,¹⁴⁶
Banners of heroism, unadulterated,
And they have reached the level of wisdom. {9}
- 1.69 “They have great renown
And have attained immeasurable samādhis.
They demonstrate miracles that pervade
The entire domain of phenomena.” {10}
- 1.70 Then the bodhisattva Duryodhanavīryavegarāja, through the blessing of the
Buddha, looked into the ten directions and recited these verses:
- 1.71 “See those who are born from the sugatas,
They who bring happiness to the world,
Who have the essence of merit, great wisdom,
And who have realized the conduct of a bodhisattva. {11}

- 1.72 “They are learned, with infinite knowledge.
Their minds are in a perfect state of meditation.
They have the range of a vast wisdom
That is profound and without center or limit. {12}
- 1.73 “See the numerous oceans
Of they who have no dwelling, no basis,
Who are assembled from the ten directions
And seated upon lotus seats {13}¹⁴⁷
- 1.74 “In the great forest named Jeta
That is beautified by many adornments,
That is completely filled with bodhisattvas
And is the hermitage of the Sugata. {14} [F.297.a]
- 1.75 “They are without basis, without acquisition,
Without elaboration, without foundation,
With unimpeded minds, stainless,
Focused on the essence of phenomena. {15}
- 1.76 “They are banners of wisdom,
Great heroes who have vajra minds.
They are unshakable and teach nirvāṇa
Within unceasing qualities.¹⁴⁸ {16}
- 1.77 “They have gathered from numerous millions
Of realms beyond number in the ten directions
And have arrived before the Buddha
And are free from dualistic perception. {17}
- 1.78 “They see these miracles
Of the self-arisen Lion of the Śākyaś,
And it is through his blessing
That these bodhisattvas have gathered. {18}
- 1.79 “The offspring of the jinas, they who have attained perfection,
Do not distinguish between the Buddha’s Dharmas
On the level of the essence of phenomena
But make distinctions merely in terms of terminology. {19}
- 1.80 “They are established in the ultimate conclusion
Of the indivisibility of the essence of phenomena,
But they make distinctions between phenomena
Through producing unceasing words.” {20}

- 1.81 Then the bodhisattva Samantaśrīsamudgatatejorāja, through the blessing of the Buddha, looked into the ten directions and recited these verses:
- 1.82 “See the vast circle of wisdom
Of the one who is supreme among beings.
He knows when it is timely and untimely
And then teaches the Dharma to beings. {21}
- 1.83 “He completely defeats all opposition
From gathered assemblies of tīrthikas.
He demonstrates miraculous acts
According to the wishes of beings. {22}
- 1.84 “The Sugata does not dwell in a direction;¹⁴⁹
The Buddha does not go to a realm.¹⁵⁰
The great Muni is always both¹⁵¹
Ascertainable and unascertainable. {23} [F.297.b]
- 1.85 “The sun moving through the sky
Demarcates the number of days.
Thus the Teacher, wise with knowledge,
Demarcates the three times without impediment. {24}
- 1.86 “On the night of a full moon
The moon’s disk is the brightest light.
In that way, the Lord¹⁵²
Full of white Dharma is seen. {25}
- 1.87 “Just as the disk of the sun
Moves through the sky
Without being stopped—
Thus are the Buddha’s miracles. {26}
- 1.88 “Just as space is not dependent
On the worlds in the directions,
In that way, the buddha miracles
Of the Lamp of the World are to be known. {27}
- 1.89 “Just as in the world the earth
Is the support for all beings,
In that way, in the world the Dharma wheel
Of the Lamp of the World is a support. {28}
- 1.90 “Just as the wind, without impediment,
Moves swiftly through the sky,

In that way, the Buddha's nature
Moves through the world realms. {29}

1.91 "Just as the numbers of worlds
Are based on accumulations of water,
In that way, the buddhas of the three times
Are based on accumulations of wisdom." {30}

1.92 Then the bodhisattva Asaṅgaśrīgarbharāja, through the blessing of the
Buddha, looked into the ten directions and recited these verses:

1.93 "Just like high mountains and cliffs
That are made of vajras,
The Buddha, the protector of all worlds,
Is the highest in the world. {31}

1.94 "Just as the great water of the ocean
Is immeasurable and unpolluted,
In that way, the sight of the Buddha
Dispels the thirst of the world. {32}

1.95 "Just as Mount Meru
Is higher than the ocean's water,
In that way, the Lamp of the World
Is higher than the ocean of phenomena. {33}

1.96 "Just as the vast ocean
Is the source of all jewels, [F.298.a]
The Self-Arisen One's wisdom
Is unending instantaneous knowledge. {34}

1.97 "The Guide's wisdom is profound,
Incalculable, and immeasurable;
Therefore, the Buddha demonstrates
Immeasurable, inconceivable miracles. {35}

1.98 "Just as a skilled magician
Manifests the qualities of illusions,
In that way, the Buddha, who has the power
Of knowledge, manifests miracles. {36}

1.99 "Just as a pure wish-fulfilling jewel
Fulfills the wishes that are made,
In that way, the Jina fulfills
The pure aspirations of beings. {37}

- 1.100 “Just as a shining jewel
Shines with lights,
In that way, pure omniscience
Illuminates the aspirations of beings. {38}
- 1.101 “Just as a jewel with eight facets
Remains facing all directions,
In that way, the unimpeded Lamp
Illuminates the realm of phenomena. {39}
- 1.102 “Just as the bright water-purifying jewel
Makes turbid water clear,
In that way, the sight of the Buddha
Purifies the senses of the world.” {40}
- 1.103 Then the bodhisattva Dharmadhātupraṇidhisunirmitacandrarāja, through
the blessing of the Buddha, looked into the ten directions and recited these
verses:
- 1.104 “Just as looking through a sapphire¹⁵³ transforms
A direction in this world into the color of the sapphire,
In the same way, seeing the Buddha
Transforms beings into the color¹⁵⁴ of enlightenment. {41}
- 1.105 “The Buddha manifests immeasurable
Miracles of various kinds,
Within each single atom,
That purify the bodhisattvas. {42}
- 1.106 “They are marvelous, profound,
Infinite, difficult to accomplish,
In the scope of the wisdom of the wise,
And inaccessible to the world. {43}
- 1.107 “For the consummation of the bodhisattvas
There is the perfected display, [F.298.b]
The purification of the Buddha’s activity
That teaches entering the realm of the Dharma.¹⁵⁵ {44}
- 1.108 “The Jina manifests
In countless buddha realms
That are completely filled
By buddhas encircled by the wise. {45}
- 1.109 “The Teacher with dominion over all Dharma teachings,

- The supreme one of the Śākyas, has appeared.
 These miracles of his, which are
 Beyond measure, have occurred. {46}
- 1.110 “You see¹⁵⁶ this immeasurable variety
 Of the activities of the constant one.
 He who has immeasurable splendor
 Manifests infinite miracles. {47}
- 1.111 “The Lord of the World teaches
 The Jina’s children in the essence of the Dharma,
 And they become those who have
 The unimpeded range of wisdom in all Dharmas. {48}
- 1.112 “The lord of¹⁵⁷ humans through his powers
 Turns the wheel of the Dharma,
 Manifesting hundreds of miracles
 And purifying¹⁵⁸ the entire world. {49}
- 1.113 “In the domain of the supreme among beings
 There is the purified circle of knowledge,
 The great nāgas with enormous wisdom,
 Who bring liberation¹⁵⁹ from the entire world.” {50}
- 1.114 Then the bodhisattva Dharmārciṣmattejorāja, through the blessing of the
 Buddha, looked into the ten directions and recited these verses:
- 1.115 “The śrāvakas of the supreme ṛṣi
 Who appear¹⁶⁰ in the three times
 Are without the knowledge
 Of the footsteps the Sugata¹⁶¹ takes. {51}
- 1.116 “The entirety of the pratyekabuddhas
 Free of error, who appear in the three times,
 Are also without the knowledge
 Of the footsteps the Protector takes. {52}
- 1.117 “It goes without saying that all beings,
 Obscured by the darkness of ignorance
 And like dogs tied to a leash,
 Have no knowledge of the Guide. {53}
- 1.118 “The Jina cannot be known.
 He cannot be measured by any measure.
 The Buddha has unimpeded knowledge.

He has transcended the path of words. {54} [F.299.a]

- 1.119 “The constant one has the light of the full moon,
And he is beautified¹⁶² by his features.
For countless kalpas he performs
Unimpeded miraculous actions.¹⁶³ {55}
- 1.120 “Though one contemplates with a focused mind
The Buddha in this and that way
For countless millions of kalpas,
He will remain indescribable. {56}
- 1.121 “One will not completely understand
A single aspect of the self-arisen qualities.
Even when the Buddha is gazed upon,
The Buddha’s Dharmas are inconceivable. {57}
- 1.122 “All such fields of activity as those,
Which are difficult to see, will appear
To those who have the aspiration,
To those whose minds delight in them. {58}
- 1.123 “Those who maintain an unstained, wise mind
And have an overpowering, great¹⁶⁴ accumulation
Enter into this way
Of infinite merit and wisdom. {59}
- 1.124 “Those with vast aspirations,
Vast motivation, and vows
Will reach the field of activity of the jinas
And attain vast enlightenment.” {60}
- 1.125 Then the bodhisattva Sarvamāramaṇḍalavikiraṇajñānadhvarāja, through
the blessing of the Buddha, looked into the ten directions and recited these
verses:
- 1.126 “They have bodies of unimpeded wisdom,
And therefore the self-arisen ones have no body.
The scope of their wisdom is inconceivable,
And therefore one cannot conceive of them. {61}
- 1.127 “A buddha’s body is obtained
Through inconceivable acts of goodness,
And therefore it is unstained by the three worlds
And beautified by a supreme being’s features and signs. {62}

- 1.128 “He completely illuminates the world
And is purified of the realm of phenomena.
He is the gateway to the enlightenment of buddhahood
And is the great source of all wisdom. {63}
- 1.129 “Unsullied and pristine,
Free of all clinging,
A sun for the world
Radiating rays of wisdom, {64}
- 1.130 “Eliminating the terrors of existence
Through purification of the three realms, [F.299.b]
And bringing bodhisattvas to perfection,
He is the source of the enlightenment of buddhahood.¹⁶⁵ {65}
- 1.131 “Although he manifests infinite colors,
He is devoid of all colors.
He manifests the countless, endless¹⁶⁶
Colors because of all beings. {66}
- 1.132 “There is no one who can fully
Understand¹⁶⁷ the Buddha’s wisdom,
Which in each instant purifies
The enlightenment of buddhahood. {67}
- 1.133 “The unceasing teaching of wisdom
Is by its nature unchanging.
In a single instant it describes
All the jinas of the three times. {68}
- 1.134 “The wise one who is dedicated to enlightenment,
Constantly forsaking all other activity,
Although his mind is called *mind*,
In his mind no mind arises.¹⁶⁸ {69}
- 1.135 “The qualities of buddhahood
That the buddhas manifest
Are inconceivable, are a field beyond description,
Are profound, and are beyond the scope of words.” {70}
- 1.136 Then the bodhisattva Vairocana praṇidhānaketudhvaja, through the blessing
of the Buddha, looked into the ten directions and recited these verses:
- 1.137 “Those who are pure and with unconfused recollection,
Who possess the Dharma with complete certainty,

- Who have inconceivable understanding,
Are an unending ocean of enlightenment. {71}
- 1.138 “Their minds have certainty concerning this.
This is their realm of practice.
Their wisdom is unshakable.
They have eliminated doubt. {72}
- 1.139 “They do not become disheartened.
They do not become despondent.
They maintain the aspiration
Of devotion to the Buddha’s Dharma. {73}
- 1.140 “They have the deepest faith,
And they develop what is truly superior.
They delight in the wisdom
That has no object and no fixation. {74}
- 1.141 “They are filled with virtuous qualities
Created during millions of kalpas.
All of that is completely given away
By these unequaled seekers of wisdom. {75} [F.300.a]
- 1.142 “Although they are active within saṃsāra,
They are not based within saṃsāra.
They have realized the Buddha’s Dharma
And so delight in the Buddha’s field of activity. {76}
- 1.143 “Whatever worldly good fortune there is
That occurs within the realms of beings,
The resolute ones renounce it all,
And they remain in the Buddha’s good fortune. {77}
- 1.144 “The world remains fruitless,
Continuously in bondage.¹⁶⁹
Those whose conduct is free from attachment
Are continuously fixed on benefiting beings. {78}
- 1.145 “Their unequaled conduct
Is inconceivable for all beings.
They who think of the world’s happiness
Bring an end to suffering. {79}
- 1.146 “They have compassion for the whole world
And have the pure wisdom of enlightenment.

They are a light for the world
And bring liberation to the entire world.” {80}

1.147 Then the bodhisattva Sarvāvaraṇavikiraṇajñānavikrāntarāja,¹⁷⁰ through the blessing of the Buddha, looked into the ten directions and recited these verses:

1.148 “Even the word *buddha* is a great rarity
For thousands of millions¹⁷¹ of kalpas,
Let alone seeing a supreme one
Who eliminates all doubts. {81}

1.149 “He has gained the realization of all Dharmas.
He is the object of veneration¹⁷² for the three worlds.
He brings purification to all beings.
He is a light for the world that brings joy when seen.¹⁷³ {82}

1.150 “One will never have enough
Of seeing the form body
Of the supreme blameless being,
Even in a quintillion kalpas. {83}

1.151 “The bodhisattvas¹⁷⁴ are continually gazing
At the form body of the lord of humans.
They have no attachment, and they dedicate
Their own virtues to enlightenment for the benefit of others. {84}

1.152 “The form body of the great Muni
Is this gateway to the enlightenment of buddhahood,
From which comes unimpeded and
Unceasing¹⁷⁵ discriminating knowledge. {85}

1.153 “The supreme great Muni illuminates [F.300.b]
Countless, innumerable beings,
Brings them into the Mahāyāna,
And prophesies their supreme enlightenment. {86}

1.154 “He illuminates an infinite world,
A realm that has the nature of great merit,
A domain of wisdom that has arisen and appeared,¹⁷⁶
And he multiplies accumulated merit. {87}

1.155 “He cuts through the net of suffering
And purifies¹⁷⁷ the aggregation of wisdom.
Those who please the Jina

Have no fear of the lower realms. {88}

1.156 “On seeing the supreme two-legged being,
An extremely vast motivation develops.
The incalculable power of wisdom
Creates an illuminating radiance.¹⁷⁸ {89}

1.157 “Those who see the Buddha, the supreme human,
Will certainly attain supreme enlightenment.
They will have certainty, thinking,
‘I shall become a tathāgata.’ ” {90}

1.158 Then the bodhisattva Dharmadhātupraṇidhitalanirbheda,¹⁷⁹ through the
blessing of the Buddha, looked into the ten directions and recited these
verses:

1.159 “Having seen the Muni who is the foremost Śākya,
Who possesses a perfection of infinite qualities,
Those with minds that make dedications
Are purified within the Mahāyāna. {91}

1.160 “The constant ones who have great compassion,
Who turn the wheel of the Dharma,
The tathāgatas
Appear for the sake of all beings. {92}

1.161 “How could all beings
Be able to repay the buddhas,
Who for trillions of kalpas
Have been dedicated to benefiting beings? {93}

1.162 “It is better to be cooked for ten million kalpas
In the three unendurable lower existences
Than to not see the Teacher,
Who dispels all attachment. {94}

1.163 “However great the aggregation of suffering
That exists within the minds of all beings,
One can endure the experience of all of it,
But not being deprived of seeing the Buddha. {95}

1.164 “It is better to remain for a long time
In all these different states of being
That are in the lower existences in this world [F.301.a]
Than to be deprived of hearing¹⁸⁰ the Buddha. {96}

- 1.165 "It is better to remain for countless kalpas
 In each of the hell realms
 Than to remain far from the supreme enlightenment
 That has been attained by infinite jinas. {97}
- 1.166 "For what reason would one wish to remain
 For a long time in the lower realms?
 One would do so as a cause of seeing
 The lord of jinas, which increases wisdom. {98}
- 1.167 "All suffering is eliminated
 Through seeing the Jina, the Lord of the World,
 And there is the realization of the wisdom
 Of the field of activity of the perfect buddhas. {99}
- 1.168 "By seeing the Buddha, the supreme human,
 All obscurations are brought to an end.
 It causes the increase of immeasurable merit
 Through which enlightenment is attained. {100}
- 1.169 "Seeing the Buddha eliminates
 The doubts and uncertainties of beings,
 And both worldly and unworldly
 Wishes are completely fulfilled." {101}

2.

Chapter 2

SAMANTABHADRA

- 2.1 Then the bodhisattva mahāsattva Samantabhadra looked upon the great assembly of bodhisattvas, and in order to categorize, teach extensively, clarify, illuminate, and give instructions on the Tathāgata’s samādhi called *the gaping lion*, he taught those bodhisattvas in ten ways the Tathāgata’s samādhi called *the gaping lion* through the equality of the nature of the realm of phenomena with the element of space, the equality of the three times, the equality of the realm of phenomena, the equality of the realms of beings, the equality of all worlds, the equality of the continuum of karma, the equality of the thoughts of all beings, the equality of the aspirations of beings, the equality of the appearances of phenomena, the equality of the times for ripening beings, and the equality of the faculties of all beings. [F.301.b]
- 2.2 What were those ten ways?
1. The teaching of the entire succession of buddhas and succession of buddha realms¹⁸¹ in the atoms of all the buddha realms that are included within the entire realm of phenomena.
- 2.3 2. The teaching of describing the qualities of a tathāgata until the end of future kalpas in all the buddha realms to the ends of the element of space.
- 2.4 3. The teaching that describes the appearance of tathāgatas in all the buddha realms and the ocean of gateways to enlightenment that have no middle or edge.
- 2.5 4. The teaching of the saṅghas of bodhisattvas, the circles of the assemblies of the tathāgatas, who are facing the bodhimaṇḍas¹⁸² in all the buddha realms to the ends of the element of space.
- 2.6 5. The teaching of emanations that are like the bodies of the buddhas of the three times that are emanated from all the pores in one instant of mind and pervade the realm of phenomena.

- 2.7 6. The teaching of the ocean of buddha realms in the ocean of directions being blessed as having the same ground and having one body pervading them.
- 2.8 7. The teaching of the power of buddha manifestations appearing on all supporting surfaces¹⁸³ in all three times.
- 2.9 8. The teaching of the manifestations of the buddhas in the succession of realms, as numerous as the atoms of all realms,¹⁸⁴ throughout the three times in an ocean of kalpas.
- 2.10 9. The teaching of the power of an entire ocean of the prayers of the buddhas of the three times being expressed from all pores and causing the appearance of bodhisattvas.
- 2.11 10. The teaching of the power of buddhas, lion thrones, [F.302.a] assembled circles of bodhisattvas, the adornment of the bodhimaṇḍa, and the turning of the different Dharma wheels being as extensive as the realm of phenomena.
- 2.12 “Oh jinaputras, the teachings on this samādhi of *the gaping lion*, such as these ten teachings, are as numerous as the atoms in uncountable buddha realms.
“Oh jinaputras, that is the field of activity of the wisdom of the tathāgatas.”
- 2.13 The bodhisattva Samantabhadra, in order to teach an aspect of the meaning of the Tathāgata’s samādhi of *the gaping lion*, through the blessing of the Buddha looked upon the Tathāgata’s face, looked upon the ocean of the circle of the assembly, looked upon the inconceivable field of activity of the Buddha and the manifestations of the Tathāgata’s samādhi, which have no center or limit, looked at his entry into inconceivable numbers of world realms, looked at the nature of the illusory manifestations of inconceivable wisdom, looked upon the inconceivable equality of the buddhas of the three times, looked upon all his speech, definitions, and ways of the Dharma, which have no center or limit, and recited these verses:
- 2.14 “On each body hair there is an ocean of the realms of jinas¹⁸⁵
As numerous as the atoms in all realms.
There,¹⁸⁶ buddhas are seated on their buddha thrones,
Surrounded by assemblies of bodhisattvas. {1}
- 2.15 “There appears an ocean of many realms on each body hair,
In each of which appears a guide at the foot of the supreme tree,
Seated upon a lotus seat on the bodhimaṇḍa,
Filling the vastness of the realm of phenomena. {2} [F.302.b]
- 2.16 “On each single body hair reside jinas

- As numerous as the atoms in all the realms.
They are encircled by assemblies of bodhisattvas
And all teaching good conduct. {3}
- 2.17 “A jina resides in each supreme realm
With as many unending clouds of bodhisattvas,
Who filled all infinite realms, having come
From all of the ten directions without exception. {4}
- 2.18 “Bodhisattvas, shining with an ocean of qualities,
As numerous as the atoms in ten million realms,
Who filled the realm of phenomena’s ten directions,
Have all appeared as the assembly of the teachers. {5}
- 2.19 “Throughout all realms appear the images
Of an ocean of the kings of Dharma, the wisdom of the jinas.
All who are maintaining good conduct
Have come to be the assemblies of all the buddhas. {6}
- 2.20 “Those who maintain the delightful conduct of bodhisattvas,¹⁸⁷
Who dwell throughout all infinite realms,
Those heroes who listen to clouds of the Dharma,
Practice that conduct for ten million kalpas in each realm. {7}
- 2.21 “The bodhisattvas who are practicing their conduct
Are radiant with the practice of an ocean¹⁸⁸ of Dharma.
They engage in the entire ocean of prayers
And remain within the field of conduct of buddhahood. {8}
- 2.22 “They who have originated from this and that Dharma of the jinas
Have the knowledge of completely good conduct.
They enter into the extensive miraculous appearance
Of oceans of the excellent qualities of the buddhas.¹⁸⁹ {9}
- 2.23 “The sugatas¹⁹⁰ pervade the entirety of the realm of phenomena,
Continuously emanating clouds of bodies
As numerous as the atoms in all realms,
Bringing a rain of Dharma that leads to enlightenment.” {10} [B26]
- 2.24 Then the Bhagavat, in order to further¹⁹¹ establish those bodhisattvas in this
samādhi of *the gaping lion*, [F.303.a] emanated from the ūṛṇā hair between his
eyebrows a great ray of light called *illumination of the three times focused on all
the entrances into the realm of the Dharma*, and he was accompanied by an

entourage of light rays as numerous as the atoms in countless buddha realms. They illuminated all the infinite buddha realms in all the oceans of world realms in the ten directions.

2.25 Then those bodhisattvas who were assembled in Jetavana saw all the buddha realms that were included within the realm of phenomena, which extended to the limits of space, and the buddha realms that were in the atoms of all buddha realms that were as numerous¹⁹² as the atoms in all buddha realms. In these buddha realms, which had different names and colors,¹⁹³ different levels of purification, different kinds of grounds,¹⁹⁴ and different kinds of appearances, there were those who had come to a bodhimaṇḍa, were seated upon a bodhisattva's lion throne, were being offered to by the lords of the world, and were encircled by a supreme assembly of bodhisattvas and were attaining the highest, complete enlightenment of buddhahood.

2.26 They saw in countless buddha realms some who were turning the wheel of the Dharma with an extent of speech that filled the vastness of the realm of phenomena. They saw some who were in the abodes of the devas; some who were in the abodes of the nāgas; some who were in the abodes of the yakṣas; some who were in the abodes of the asuras; some who were in the abodes of the garuḍas; some who were in the abodes of the kinnaras; some who were in the abodes of the mahoragas; some who were in the abodes of lords of humans; some who were in the villages, towns, market towns, districts, countries, and capitals in the world of humans; [F.303.b] with various miraculous powers, various conducts, various bodies; demonstrating various entrances to samādhi; with the various clairvoyances of samādhi; appearing in various families and castes; manifesting various colors; having various kinds of asuras; emanating various networks of light rays; having various extents of voice, various humans that are being spoken to, and various audiences for their teaching; and teaching the Dharma to the gathered assemblies with various words, expressions,¹⁹⁵ and definitions.

2.27 As many bodhisattvas as there were¹⁹⁶ saw in each of those gathered assemblies¹⁹⁷ a tathāgata's profound miracles from a buddha's samādhi.

2.28 They saw the arising of the images of the miracles of the samādhis of tathāgatas in as many world realms as there are throughout the realm of phenomena and as far as the limits of space, that are present in the ten directions, that are all around in the infinite directions, that are in the entire ocean of directions, that are in the directions¹⁹⁸ of various gateways into the Dharma, that are conceived to be in the various directions, that are assembled in the various directions, that are divided among the various directions, that belong to the various directions, that are included within the ocean of the various directions, which means in the eastern direction, in the

southern direction, in the western direction, in the northern direction, in the northeastern direction, in the southeastern direction, in the southwestern direction, in the northwestern direction, in the upward direction and the downward direction, in the directions of groups of realms, in the directions of groups¹⁹⁹ of beings, in the directions of the conceived categories²⁰⁰ of beings, in the directions of the furthest past, in the ten directions of the present, in the directions that are focused on a very fine hair tip located within the entire expanse of space, in the directions of the succession of atoms in all realms,²⁰¹ in the directions that are included within directions, in the directions where the creation of various kinds of karma is accomplished, [F.304.a] in the directions where space, which has no middle or edge, is perceived as being in a single hair tip,²⁰² in the minds of beings where the three times are united in the state of equality and all beings are within a state of equality, where there is no differentiation between the perceptions of all beings, and where there is the equality of all sounds. They saw within the groups²⁰³ of beings the approach of the forms of the tathāgatas before the assemblies that directly perceive them. They saw the sameness of wisdom within all kalpas. They saw in all the realms how equally everywhere there was the perception of the appearance before them of the forms of the tathāgatas in accordance with the aspirations of all beings. They saw their teaching of all the Dharmas of the buddhas so that there was a continuous guiding of all beings. They saw the miraculous activities of the tathāgatas.

2.29 The Bhagavat Vairocana, through the four methods of gathering pupils and through their corresponding previous practice of good actions, had adopted all of them as pupils. They were ripened through teaching, hearing,²⁰⁴ remembering, and reverence.

2.30 They had in the past developed the aspiration to attain the highest supreme enlightenment. When they had come before this and that tathāgata, they had been adopted as their pupils because of their roots of merit.

2.31 In that way, through having the corresponding roots of merit and because they were adopted as pupils through the methods of ripening them for omniscience, they saw and perceived the miracles of the samādhi of the Bhagavat Vairocana, which are vast, extending to the limits of space. Some perceived the Dharma body. [F.304.b] Some perceived the form body. Some perceived his past bodhisattva accomplishment. Some perceived his completion of the perfections. Some perceived the display of his pure field of conduct. Some perceived the miracles of the bodhisattva level. Some perceived the miracles of enlightenment. Some perceived miracles that were not different from the samādhi practiced by a buddha. Some perceived the strengths and fearlessnesses of the tathāgatas. Some perceived the ocean of the realization of a buddha, and so on, perceiving an ocean of a buddha's

miracles as numerous as the incalculable number of atoms in ten buddha realms.²⁰⁵ They perceived an ocean of buddha miracles through various aspirations, various paths, various gateways, various entries, various ingresses, various ways, various observances, various directions, various vessels, various regions, various worlds, various attainments, various accumulations, various miracles, and various methods.

2.32 The bodhisattvas perceived the ocean of miracles of the Bhagavat Vairocana through various samādhis, which were the bodhisattva samādhi *the display of the entire realm of phenomena*, the bodhisattva samādhi *the radiance of the range of the unimpeded wisdom of all three times*, the bodhisattva samādhi *the radiance of the wisdom that is inseparable from the basis of the realm of phenomena*, the bodhisattva samādhi *the radiance of the sky*, the bodhisattva samādhi *expansion through the attainment of the Buddha's ten strengths*, [F.305.a] the bodhisattva samādhi *the expanding prowess of the display of the fearlessness of buddhahood*, the bodhisattva samādhi *the essence of the extent of all ways in the realm of phenomena*, the bodhisattva samādhi *the moon that pervades the entire realm of phenomena with unimpeded sound*, and the bodhisattva samādhi *the light of the adornment of the equality of the realm of phenomena*.

2.33 The bodhisattvas perceived the ocean of miracles of the Bhagavat Vairocana through various samādhis, which were the bodhisattva samādhi *the banner of the unimpeded methods of the king of the Dharma*, the bodhisattva samādhi *the vision of an ocean of buddhas in all objects of perception*,²⁰⁶ the bodhisattva samādhi *the banner of the appearance of bodies that are not different from the existences in all worlds*, the bodhisattva samādhi *the entry into the field that is not different*²⁰⁷ *from the bodies of the Tathāgata*, the bodhisattva samādhi *the essence of compassion for the continuing suffering in all worlds*, the bodhisattva samādhi *the blessing based upon the foundation of all phenomena*,²⁰⁸ the bodhisattva samādhi *the appearance of the domain of tranquility in absolute peace*, the bodhisattva samādhi *the appearance of the complete manifestation of unimpeded nondependent manifestations*, the bodhisattva samādhi *the blessing that completely unites all realms*, the bodhisattva samādhi *the attainment of the outer form of enlightenment in all buddha realms*, the bodhisattva samādhi *the conduct*²⁰⁹ *of the power over the senses among all beings*, the bodhisattva samādhi [F.305.b] *the unimpeded domain of conduct that is superior among all beings*, the bodhisattva samādhi *the blessing that comes from the birth of the tathāgatas*, the bodhisattva samādhi *the comprehension of the attainment*²¹⁰ *of the entire ocean of qualities*, the bodhisattva samādhi *the blessing for the future accomplishment of all perceivable miracles without exception*, the bodhisattva samādhi *the comprehension of the ocean of past practices of all tathāgatas*, the bodhisattva samādhi *the blessing for the future possession of the lineages*²¹¹ *of all tathāgatas*, the bodhisattva samādhi *the blessing of the aspiration for the entire ocean of pure realms in the ten directions in the present*, the

bodhisattva samādhi *the appearance and presence*²¹² *of all the buddhas in one instant of mind, the bodhisattva samādhi the entry into the apex of nonattachment to objects of perception, the bodhisattva samādhi the blessing of all world realms as a single buddha realm, the bodhisattva samādhi the accomplishment of the emanation of the bodies of all the buddhas, the bodhisattva samādhi the realization of the ocean of the powers of the vajra lord, the bodhisattva samādhi the blessing of the essence of the single body of all tathāgatas, the bodhisattva samādhi remaining within observation of the processes of the entire realm of phenomena within the fraction of an instant of the mind, the bodhisattva samādhi the blessing that reveals the creation of infinite realms throughout the entire realm of phenomena, [F.306.a] the bodhisattva samādhi the blessing of the ground on which the crown of the head is placed, the bodhisattva samādhi the blessing of there being no difference between the bodies of beings in all the buddha realms, the bodhisattva samādhi the concentrated approach to all of wisdom's revolving,*²¹³ *the bodhisattva samādhi the knowledge and differentiation of the characteristics of the nature of all phenomena, the bodhisattva samādhi the domain of the differentiation*²¹⁴ *of the three times in a single instant of mind, the bodhisattva samādhi the supreme nature*²¹⁵ *of the processes of the realm of phenomena in all instants of the mind, the bodhisattva samādhi the lion that has the prowess of following the lineages of all the tathāgatas, the bodhisattva samādhi the domain of the eyes that know the entire perceivable realm of phenomena, the bodhisattva samādhi undertaking the prowess of the force of the ten strengths, the bodhisattva samādhi the domain of the eyes that see all perceivable objects, the bodhisattva samādhi the accomplishment of the beauty of beings through the field of all colors, the bodhisattva samādhi the essence of the unwavering revolving, the bodhisattva samādhi the revelation of all phenomena being contained within one phenomenon, and the bodhisattva samādhi the distinguishing of definitions within a single description of one phenomenon.*

- 2.34 Those bodhisattvas perceived the ocean of miracles of the Bhagavat Vairocana through entering bodhisattva samādhis as numerous as the atoms in countless realms, [F.306.b] such as the bodhisattva samādhi *the teaching of the Dharma through the blessing of the banner of all the buddhas, the bodhisattva samādhi the unimpeded illumination of the furthest reaches of the three times,*²¹⁶ *the bodhisattva samādhi the wisdom that comprehends without differentiation all kalpas, the bodhisattva samādhi the realization of the ten strengths in a subtle manner, the bodhisattva samādhi the uninterrupted*²¹⁷ *accomplishment of bodhisattva conduct throughout all kalpas, the bodhisattva samādhi swift clouds throughout*²¹⁸ *every direction, the bodhisattva samādhi the accomplishment of the miracles of enlightenment, the bodhisattva samādhi the banner of the happiness of being untouched by any sensation, the bodhisattva samādhi the accomplishment of the entire display of the adornments of space, the bodhisattva samādhi the*

accomplishment in every instant of clouds of emanations of images of worlds, the bodhisattva samādhi the moonlight of the tathāgatas that is as immaculate as space, the bodhisattva samādhi the blessing of all the tathāgatas as being like space, the bodhisattva samādhi the radiance of the display of power over all phenomena, the bodhisattva samādhi the lamp that distinguishes the meaning of all phenomena, the bodhisattva samādhi the radiance of the field of the ten strengths, the bodhisattva samādhi the banner of the splendor of the buddhas of the three times, the bodhisattva samādhi the essence of the union of all the buddhas, the bodhisattva samādhi the fulfillment of all undertakings in every instant, the bodhisattva samādhi [F.307.a] the essence of inexhaustible merit, the bodhisattva samādhi the radiance of the guidance²¹⁹ of the vision of infinite buddhas, the bodhisattva samādhi being established like a vajra lion in all phenomena, the bodhisattva samādhi the accomplishment of the complete perception of the vision of the manifestations of all tathāgatas, the bodhisattva samādhi the ascent to the sun that has been ascended to by all the tathāgatas,²²⁰ the bodhisattva samādhi practicing²²¹ the three times as one, the bodhisattva samādhi the resounding of the voice that emits the complete illumination²²² of the peace that is the nature of all phenomena, the bodhisattva samādhi passing over²²³ the boundary of seeing all buddhas, the bodhisattva samādhi the entire realm of phenomena without exception being a blossoming bed of lotuses, the bodhisattva samādhi looking upon the baseless phenomena of space, the bodhisattva samādhi the process of the coming together of the ocean of the ten directions into one direction, the bodhisattva samādhi entering the gateway of the entire basis of the realm of phenomena, the bodhisattva samādhi the possession of the essence²²⁴ of the entire ocean of phenomena, the bodhisattva samādhi the body of peace that emits light for all beings, the bodhisattva samādhi the accomplishment of all clairvoyances and aspirations in a single instant of mind, the bodhisattva samādhi the blessing of complete enlightenment everywhere at all times, the bodhisattva samādhi the entry into the realization of all phenomena as a single display, [F.307.b] the bodhisattva samādhi the appearance of the body²²⁵ that has the memory of all the buddhas, the bodhisattva samādhi the realization of the wisdom that is vastly different from that of beings, the bodhisattva samādhi one's own body's pervasion in a single instant of the infinite ways of the realm of phenomena, the bodhisattva samādhi the light of the display of the single way of all phenomena through the single way of the realm of phenomena, the bodhisattva samādhi the blessing of the brilliance of the wheel of the field of the Dharma of all²²⁶ the buddhas, the bodhisattva samādhi the blessing of practicing the aspiration to perceive the realms of beings as illusions, the bodhisattva samādhi the nondifferentiation of the basis of all world realms, the bodhisattva samādhi the prowess of manifesting the magnificence of lotuses, the bodhisattva samādhi the clairvoyant knowledge of the successive bodies of all beings, the bodhisattva samādhi the blessing of bodies that

come to all beings, the bodhisattva samādhi the clairvoyance that differentiates the language of all beings in an ocean of the aspects of the voices of all beings, the bodhisattva samādhi the essence of the faith that is no different from the treasure of great compassion, the bodhisattva samādhi the comprehension of the ultimate realization of the true nature by all the buddhas, the bodhisattva samādhi the supremacy of the lion gazing on the palace of liberation, [F.308.a] and other samādhis.

2.35 Those bodhisattvas, through entering the path of samādhis such as those, which were as numerous as the atoms in countless buddha realms, perceived the Tathāgata Vairocana's oceans of miracles of buddhahood, and they remembered the same kinds of miracles that he had performed in the past, with their comprehension pervading the entirety of the realm of phenomena in each instant of mind.²²⁷

2.36 Those bodhisattvas had come to Jetavana and were assembled before the Bhagavat; they were seated upon lotuses made of various jewels²²⁸ in the centers of lion thrones, which were as extensive as world realms and as numerous as the atoms in ten buddha realms; they had appeared through the miracle of great wisdom and knowledge; they had attained the level of sharp wisdom and knowledge; they had completely analyzed through wisdom; they had appeared in the family that is the origin of wisdom; they were facing²²⁹ omniscient wisdom; they had the undimmed eyes of wisdom; they approached the equality of all buddhas; they continuously engaged with phenomena without conceptualization; they had understood all perceived phenomena; they had the perception of the peace that is the nature of all phenomena; they had the supreme basis for the nirvāṇa that is the pacification of all worlds;²³⁰ they were present in the variety of all worlds; they did not dwell anywhere but went to all realms; they were not based upon the level of phenomena;²³¹ they were based²³² within the divine palace of the unconcealed nature of all phenomena; they followed the disciplined conduct through which they ripened all beings;²³³ they taught all beings the path to bliss; they had the field of activity that is the abode of the superior wisdom and liberation; [F.308.b] they had the wisdom bodies that have reached the apex of the absence of desire; they rose above the ocean of all existences; they revealed the summit of existence to all beings; they had the disk that illuminated the ocean of the Dharma; they rested in the essence of the samādhi that is like an ocean;²³⁴ they had minds endowed with great compassion; they had realized the nature of phenomena to be like that of an apparition; they comprehended all worlds to be like dreams; they understood that the vision of all the tathāgatas is like an illusion; they knew all speech and sound to be like echoes; they had attained the knowledge that the creation of phenomena is like a magical manifestation; they had the

excellent acquisition of aspirations; they possessed the skillfulness of the pure domain of wisdom; they had minds of complete peace, perfect peace; they possessed the field of wisdom of all the classes of dhāraṇīs; they had the complete prowess of the power of unfailing samādhi; they had the sight that has reached the limits of the nature of phenomena; they had attained the conduct that has no dependence on any phenomenon; they had traversed an endless ocean of wisdom; they had attained the strength and power of the perfection of wisdom; they had reached the highest state among all beings through their perfection of miraculous powers; they had attained dominion over the perfection of samādhi; they possessed the irreversible wisdom of being skillful in the goals of all the tathāgatas; they were wise in the methods of illuminating the treasure²³⁵ of the Dharma; they were learned in the knowledge of etymologies; they possessed the unceasing clouds of Dharma and the power of eloquence; they possessed the lion's roar of the fearless bull; [F.309.a] they had the joyous aspiration in the joy of phenomena having no basis; they saw all phenomena with undimmed sight; they were moons with the knowledge of the arising and destruction of worlds;²³⁶ they were disks of wisdom with the light rays that practiced all the ways of truth; they were turning wheels of the vajra merit of wisdom; they transcended all analogies; they were the growing sprouts of the wisdom that has²³⁷ power over all phenomena; they were the victory banners of heroes; they had the heroism that overthrows the banners of all the māras; they had the brilliance of the sun²³⁸ of infinite wisdom; they had bodies that transcended those of all beings; they had the unobscured knowledge of all phenomena;²³⁹ they had awakened to the knowledge that is the apex of all that is ceasing and unceasing; they were summit dwellers through having reached every summit; they had the sight of the knowledge that is attentive to the practice²⁴⁰ that has no features; they were skilled in the causes²⁴¹ of the accomplishment of all bodhisattva conduct; they possessed the range of nondual wisdom; they discerned all the existences in worlds; there appeared to them the images of all the existences in buddha realms that have no locations; they were devoid of all the darkness of phenomena; they had reached the sun disks²⁴² of wisdom that are free of darkness; they shined the radiance of the Dharma in every direction; they were the supreme fields of merit for all beings; they were moons of fruitful hearing, seeing, and aspiration; they were Sumerus of merit that had transcended all worlds; they were heroes who had vanquished the hosts of opponents; they made the sounds of their voices resound throughout all the buddha realms; [F.309.b] they gazed insatiably upon the bodies of all the buddhas; they possessed the power of the appearance of the bodies of²⁴³ the buddhas; they magically manifested²⁴⁴ the bodies that were appropriate for guiding beings; they

filled all the widespread realms with their one body; they had pure orbits of accomplishment;²⁴⁵ they were ships that are vehicles of great wisdom moving without impediment;²⁴⁶ they were orbs of wisdom that illuminated all the bodies in the realm of phenomena; they were suns of wisdom that rose over all beings; they had pleasing forms²⁴⁷ in accordance with the wishes of beings; they had the wisdom that discerned the motivations and faculties of all beings; they had attained the unobscured domain of all phenomena; they had understood the unborn nature of all phenomena; they had the mastery of uniting the minute and the vast; they had definitive knowledge of the profound way of buddhahood; they were skilled in profound meanings and the usage of terms; they communicated with unending words, terms, and meanings; they taught the entire ocean of sūtras condensed into one word; they had the miraculous power of a vast body of dhāraṇīs and wisdom; they had the power of possessing the mental retention of infinite kalpas; they had the wisdom that was aware, in one instant of mind, of dwelling in countless kalpas;²⁴⁸ they had the knowledge of all worlds through knowing the three times in one instant of mind; through the dhāraṇīs of the Dharma, they had the memory and eloquence of an endless ocean of the Buddhadharmā; they unceasingly turned the Dharma wheel in accordance with their knowledge of all beings; they had attained the illumination through wisdom of the domain of the buddhas; they constantly remained in magnificent samādhi; [F.310.a] they were at the unimpeded summit of being wise in the knowledge that differentiates between all phenomena; they disported themselves with wisdom within the domain of liberation that is superior to all phenomena; they had transformed all sense objects into excellent adornments; they had followed and entered every direction²⁴⁹ in the realm of phenomena; they had entered²⁵⁰ the realm of phenomena through all the different directions; they had awakened to enlightenment in the minute, in the vast, in atoms;²⁵¹ their nature was colorless²⁵² yet they manifested every color; they had brought together everything in one direction; they had an essence of wisdom and merit that developed infinite qualities and wisdom in one form;²⁵³ they were praised and eulogized by all the buddhas; and they described qualities and excellences with unceasing words and terms.

2.37 The bodhisattvas who had gathered and were assembled in Jetavana had entered the ocean of the qualities of the Tathāgata and were illuminated by the light rays of the Tathāgata.

2.38 Through the nature of their attainment of great joy, and through their attainment of the inconceivable splendor of bodhisattva qualities, an array of miraculous manifestation that originated from great joy issued forth from all their bodies, the kūṭāgāras, the bodhisattva enjoyments, the bodhisattva

thrones, and the entirety of Jetavana, and it spread throughout the entire realm of phenomena. It was like this: in each instant of the mind there issued forth vast clouds of networks of light rays that brought satisfaction to all beings and pervaded the ten directions; there issued forth clouds of bells made of a variety of precious materials, [F.310.b] from which resounded praises of the qualities and excellences of all the tathāgatas in the three times and which pervaded the ten directions; there issued forth from all sensory objects clouds of the music of²⁵⁴ all beings that possessed the beautiful sounds of the music of the ripening of the karma of all beings, and it resounded and pervaded throughout the ten directions; there issued forth a multitude of clouds that manifested all the ways of bodhisattva prayers and the variety of bodhisattva conduct, and they pervaded throughout the ten directions; they resounded with the sound of the prayers of all bodhisattvas and pervaded throughout the ten directions; there issued forth a multitude of clouds of the emanations and manifestations of all the tathāgatas, speaking with the voices of all the tathāgatas, which pervaded throughout the ten directions; there issued forth a multitude of clouds of the adorning characteristics and features of the bodies of bodhisattvas, which described the successive births of buddhas in all realms and pervaded throughout the ten directions; there issued forth a multitude of clouds of the enlightenment that is equally the essence of all the tathāgatas in the three times, and they taught the appearance of the array of the attainment of buddhahood by all the tathāgatas and pervaded throughout the ten directions; there issued forth a multitude of clouds of the bodies of the lords of nāgas from all sensory objects, which let fall a rain of various kinds of perfume and pervaded throughout the ten directions; there issued forth a multitude of clouds of bodies that resembled the lords of beings, described the completely good bodhisattva conduct, [F.311.a] and pervaded the ten directions; there issued forth a multitude of clouds of images of the pure realms that had the nature of all precious materials, made visible the turning of the Dharma wheel by all tathāgatas, and pervaded the ten directions; and there issued forth other such clouds of vast arrays of miraculous manifestations as numerous as the atoms in buddha realms beyond enumeration through the transformative power of those bodhisattvas and from their nature of having attained the radiance of an inconceivable ocean of qualities.

2.39 The bodhisattva Mañjuśrī, seeing in the ten directions all those manifestations of miracles through the miraculous power of the Buddha, recited these verses:

2.40 “Observe the appearance of the vast, infinite,
Miraculous power of the Buddha in Jetavana.
There have issued forth from all sensory objects

Clouds of bodies that have pervaded all directions. {11}

- 2.41 “The vast, completely pure, infinite forms
Of the various displays of the Sugata’s offspring
Are perceived as images appearing
From the thrones and from sensory objects. {12}
- 2.42 “A variety of displays, clouds of jewel light rays,
From the tips of the body hairs of the sons of the sugatas
Are emanated, spreading within all the realms
And resounding with the words of the buddhas. {13}
- 2.43 “Bodies that resemble the forms of Brahmakāyika devas
With pure bodies and peaceful conduct
Issue forth from the blossoms on the trees,²⁵⁵
Describing the aspects of dhyāna as they go. {14}
- 2.44 “From the Sugata’s pores issue forth,
Without impediment, innumerable, countless emanations
Who are bodhisattvas that resemble Samantabhadra,
Their bodies adorned by the characteristics and features. {15} [F.311.b]
- 2.45 “The great ocean of the emanated qualities
Of the sugatas’ sons who have appeared in the three times,
Who are clouds of displays of an ocean of qualities,
Proclaim those who are seated in Jetavana.²⁵⁶ {16}
- 2.46 “A vast ocean of the variety, without exception,
Of the karma of beings in all directions
Is proclaimed, issuing forth from within
The forms of the trees in Jetavana. {17}
- 2.47 “The miracles in all the realms, without exception,
Of all the jinas who appear in the three times,
Appear as each and every sensory object
As numerous as the atoms in an ocean of realms.²⁵⁷ {18}
- 2.48 “Clouds of oceans of buddhas in the realms in the directions
Disseminate from each of their pore hairs,
In each instant, a variety of the abodes of buddhas,
Within which reside multitudes of clouds of buddhas. {19}
- 2.49 “They pervade every direction, wherever there are beings,
And through skillful methods ripen those beings.
From their light there issue forth vast clouds

- Of oceans of perfumes, light rays,²⁵⁸ and flowers. {20}
- 2.50 “The precious divine palaces as immeasurable as space
Are beautified with every adornment without exception.
Those realms and their bodhimaṇḍas
Pervade every direction. {21}
- 2.51 “The sugatas’ sons who appear in the three times
Purify the ocean of realms
Through the practice of completely good conduct,²⁵⁹
And their various displays, as limitless as beings, {22}
- 2.52 “Fill all directions and the three times.
They have been purified in a great ocean of kalpas,
And they all appear like reflections
In the expanse of the sky above Jetavana.” {23}
- 2.53 Those bodhisattvas were continuously illumined by the samādhi of the Buddha. Each of those bodhisattvas had entered gateways of great compassion as numerous as the atoms in innumerable buddha realms and [F.312.a] brought even more benefit for beings. Resting in meditation in that way there issued from each of their body hairs light rays as numerous as the atoms in innumerable buddha realms, and from the tips of each of those light rays there issued clouds of bodhisattvas’ emanations, emanated bodies that resembled the bodies of the Indras of all worlds, bodies that looked upon all beings and ripened all beings. Having issued forth, they pervaded the realm of phenomena in all directions. They inspired all beings, ripened them, and guided them.
- 2.54 They inspired beings with the gateways that taught being reborn in paradises after death; with the gateways that taught rebirth in all world realms; with the gateways that taught the domain of bodhisattva conduct; with the gateways that taught dreams, which were as numerous as the atoms in innumerable buddha realms; with the gateways that arose from aspirations of all bodhisattvas; with the gateways that shook the world realms; with the gateways that taught the conduct of the perfection of generosity; with the gateways that were dedicated to and accomplished the qualities of all the tathāgatas; with the gateways that taught the perfection of patience when one’s limbs and various body parts are cut off; with the gateways that taught the perfection of diligence through the great miracles of the bodhisattvas; with the gateways that described the dhyānas, liberations, and samādhis of the bodhisattvas and the radiance of the domain that is the path of the wisdom of the buddhas; with the gateways that taught the sacrificing of countless bodies for the sake of seeking all the Dharmas of

the buddhas [F.312.b] and for the sake of each word and letter of the Dharma; with the gateways of going into the presence of all the tathāgatas and asking questions concerning all the Dharmas; with the gateways of being focused on the radiance of an ocean of the ways of attaining going into the presence of beings when the time is right and, in accordance with their aspirations, ripening them for omniscience; with the gateways that teach the victory banner of the power of the invincibility of the merit and wisdom of bodhisattvas in the face of māras and adversaries; with the gateways that teach the level²⁶⁰ of the wisdom that has knowledge and understanding of all crafts; with the gateways that teach the level²⁶¹ of knowledge and understanding that is superior to that of all beings; with the gateways that teach the level²⁶² of the wisdom that has the knowledge and understanding of the different aspirations of all beings; with the gateways that teach the level²⁶³ of the wisdom that has the knowledge and understanding of the capabilities, entrances, engagements, and various kleśas and predispositions of all beings;²⁶⁴ and with the gateways that teach the level of the wisdom that has the knowledge and understanding of the variety of karma and practices of all beings.²⁶⁵ With other such gateways as numerous as the atoms in innumerable buddha realms that contained methods for ripening and guiding beings, those bodhisattvas went to the abodes of all beings and appeared there. Some went to the abodes of devas and appeared there. Some went to the abodes of nāgas and appeared there. Some went to the abodes of yakṣas and appeared there. Some went to the abodes of gandharvas and appeared there. Some went to the abodes of asuras and appeared there. Some went to the abodes of garuḍas and appeared there. Some went to the abodes of kinnaras and appeared there. Some went to the abodes of mahoragas and appeared there. Some went to the abodes of the lords of Brahmā deities and appeared there. [F.313.a] Some went to the abodes of humans and appeared there. Some went to the realms²⁶⁶ of Yamas and appeared there. Some went to all the abodes of pretas and appeared there. Some went to the worlds of the hells and appeared there. Some went to births as animals²⁶⁷ and appeared there.

- 2.55 In order to ripen and guide with undivided great compassion, with undivided aspiration, with undivided wisdom, with an undivided attraction of beings, and in accordance with the aspirations of beings, those beings who are guided by seeing them, guided by hearing them, guided by remembering them, guided by the scope of their voices, guided by the sound of the river of their names, guided by their halos, or guided by their emanating a net of light rays—those bodhisattvas in Jetavana filled with an array of various emanations the entire extent of world realms and the entire extent of the realms of beings without moving from the feet of the Tathāgata.

Some made their own dwellings, kūṭāgāras, thrones, and retinues appear throughout the ten directions without moving from the feet of the Tathāgata. Some sent forth clouds of emanations, while some appeared to go alone, with no companion, in order to ripen beings, without moving from the circle of the Tathāgata's entourage. Some appeared in the form of śramaṇas, some in the form of Brahmās, some in the form of those adorned all over with all emblems,²⁶⁸ some in the form of physicians, some in the form of merchants, some in the form of disciples, [F.313.b] some in the form of dancers, some in the form of devotees to deities, and some in the form of those skilled in all crafts, all of them appearing in villages, towns, market towns, regions, and capitals. They appeared at the times that were the appropriate times, assuming different appropriate bodies, with different colors and body shapes, different voices, different languages, different kinds of conduct, and different kinds of residence. They practiced the bodhisattva conduct in which all beings are known to be illusions, which illuminated the entire realm of crafts, which was a bright lamp that revealed the knowledge of all beings, which was adorned with the blessing of all truths,²⁶⁹ which had the light that illuminated all Dharmas,²⁷⁰ and which purified beings in the yānas in all directions, and they practiced the bodhisattva conduct that illuminated the entire domain of the Dharma. In order to ripen and guide beings, they appeared in villages, towns, market towns, regions, and capitals.

3.

Chapter 3

MAÑJUŚRĪ

3.1

Mañjuśrī Kumārabhūta was residing²⁷¹ in his kūṭāgāra together with bodhisattvas who had the same conduct; vajrapāṇis who constantly followed him; devas with physical bodies whose minds aspired to serve all the buddhas and were dedicated to bringing power to the entire world; devas who walked on foot following their past aspirations; devas of the earth who aspired to hear the Dharma; devas of pools, lakes, ponds, reservoirs, wells, and rivers who were dedicated to great compassion; [F.314.a] devas of fire who brought illumination through the light of wisdom; devas of the air who wore precious crowns; devas of the directions who illuminated the directions with wisdom; devas of the night who were dedicated to eliminating the darkness of ignorance; devas of the day who were dedicated to producing the daylight of the tathāgatas; devas of the sky who were dedicated to orbiting²⁷² in the sky of the entire realm of phenomena; devas of the ocean²⁷³ who were dedicated to rescuing beings from the ocean of existence; devas of mountains who were dedicated to gathering the accumulation of omniscience and whose minds had ascended to the summit²⁷⁴ of the roots of merit; devas of rivers who were dedicated to adorning all beings and who were dedicated to aspiring to the characteristics and supernatural power of all the buddhas; devas of towns who were dedicated to caring for the towns that are the minds of all beings; nāga lords who were devoted to and longed for the town of the omniscient Dharma;²⁷⁵ yakṣa lords who were engaged in protecting all beings; gandharva lords who were dedicated to increasing the power of joy in all beings; kumbhāṇḍa lords who were dedicated to preventing rebirth as pretas; garuḍa lords who were engaged in aspiring to bring all beings out of the ocean of existence; asura lords who had the aspiration to attain the body and power of the Tathāgata, which have transcended the entire world; mahoraga lords [F.314.b] who rejoiced in seeing the Tathāgata and bowed

down to him; deva lords who had been saddened by saṃsāra and gazed with admiration; and lords of Brahmakāyika devas who bowed down with great respect.

3.2 Mañjuśrī, together with them, displaying the prowess of a bodhisattva, respectfully made praises and offerings. Then he came out of his abode and circumambulated the Bhagavat many hundreds of times, keeping him to his right, and made many offerings. He then left the presence of the Bhagavat and departed to the land of the southern region. [B27]

3.3 Through the blessing of the Buddha, Brother Śāriputra saw Mañjuśrī Kumārabhūta, who, with that display of bodhisattva miracles, departed from Jetavana and went to the southern region. He thought, “I will go with Mañjuśrī Kumārabhūta to that land.”

3.4 Leading his following of sixty bhikṣus, he left where he was sitting, approached the Bhagavat, bowed his head to the Bhagavat’s feet, and asked for the Bhagavat’s permission. When the Bhagavat had given it, Śāriputra circumambulated him three times, left the presence of the Bhagavat, and went to where Mañjuśrī Kumārabhūta had gone, together with his following of sixty bhikṣus who had all newly and not long before entered homelessness. They were the bhikṣus Sāgarabuddhi, Mahāsudata, Puṇyaprabha, Mahāvatsa, Vibhudatta, Viśuddhacārin, Devaśrī, Indramati, Brahmottama, Praśāntamati, and others. [F.315.a]

3.5 They had all served jinas in the past, planted²⁷⁶ the roots of merit, had profound aspiration, had the purified eyes of faith, practiced with a vast mentality, had the power to see the buddhas in the directions, had realized the nature and character of the Dharma, had the intention to benefit others, aspired to the qualities of the Tathāgata, and had been guided by the Dharma teaching of Mañjuśrī Kumārabhūta.

Leading those followers, Śāriputra went to where Mañjuśrī Kumārabhūta had gone.

3.6 When Brother Śāriputra was on the way, he looked at all those bhikṣus and said to the bhikṣu Sāgarabuddhi, “Sāgarabuddhi, regard the bodhisattva Mañjuśrī upon a path that has a checkerboard pattern²⁷⁷ and displays of his path as he walks along it.

3.7 “His pure body is inconceivable to devas and humans. It is beautified by the signs and features of a great being. It has a pure halo of light. It emits a display of a network of light rays that brings joy to countless beings. It brings to an end the sufferings of countless beings. It is accompanied by a perfect entourage, and it is in possession of past roots of merit.

3.8 “The displays of the prowess of his path are directed toward the domain of every direction; the displays of his perfection of merit issue forth to the right and left as great treasures.

- 3.9 “These displays emerge from within all the trees as the result of his roots of merit from serving past buddhas. All the lords of the world bow down to him and send down a rain of clouds of offerings. All the tathāgatas in the ten directions emanate²⁷⁸ multitudes of disks composed of nets of light rays that [F.315.b] resound with all the Dharma of the buddhas and descend²⁷⁹ onto the crown of his head.”
- 3.10 Beginning with the above, Brother Śāriputra described, explained, announced, narrated, related, elucidated, and brought illumination to the bhikṣus concerning Mañjuśrī’s measureless displays of the qualities of following the path.
- 3.11 The more that Sthavira Śāriputra described Mañjuśrī Kumārabhūta’s qualities, the more the minds of the bhikṣus became purified and became clearer, the strength of their joy increased, delight arose, the continuum of their minds became adept, their faculties became clearer, their happiness increased, they cast off unhappiness, they became free of the mind’s faults, they repelled all obscurations, they became intent on seeing the Buddha, their minds turned to the Buddha’s Dharma, their bodhisattva faculties were purified, the power of their bodhisattva faith developed, great compassion arose, they gained the prowess of the domain of the perfections, they fully developed great compassion, and they perceived the ocean of buddhas in the ten directions.
- 3.12 Having attained the power of aspiration to omniscience, they spoke these words: “Upādhyāya, we pray that we too may be able to go into the presence of that supreme being.”
- 3.13 Then Brother Śāriputra, together with the bhikṣus, went to where Mañjuśrī Kumārabhūta was and said these words: “Mañjuśrī, these bhikṣus wish to see you.”
- 3.14 Then Mañjuśrī Kumārabhūta, [F.316.a] together with the entire circle of his followers, turned²⁸⁰ and looked upon the bhikṣus with the majestic gaze of an elephant.
- 3.15 The bhikṣus bowed their heads to the feet of Mañjuśrī Kumārabhūta, and then with their palms together in reverence they said, “Holy being, through the roots of merit from seeing you and paying homage to you, and also our other roots of merit that you know we have, that our upādhyāya knows we have, and that the Bhagavat Tathāgata Śākyamuni sees we have, may we become like you. May we obtain bodies that are the same as yours, voices the same as yours, and features the same as yours, and may we attain miraculous powers the same as yours.”
- 3.16 When the bhikṣus had said this, Mañjuśrī Kumārabhūta said to the bhikṣus, “Bhikṣus, the noble man or noble woman with the ten unflagging motivations who enters the Mahāyāna will ascend to the level of a tathāgata,

and therefore, it goes without saying,²⁸¹ to the level of a bodhisattva. What are those ten? They are (1) the unflagging motivation to see, pay homage to, offer to, and serve all the tathāgatas; (2) the unflagging motivation to never abandon accumulating all roots of merit; (3) the unflagging motivation to seek all Dharmas; (4) the unflagging motivation to practice all the bodhisattva perfections; (5) the unflagging motivation to accomplish all the bodhisattva samādhis; (6) the unflagging motivation to enter all successive times; [F.316.b] (7) the unflagging motivation to purify the extensive oceans of buddha realms in the ten directions; (8) the unflagging motivation to ripen and guide all realms of beings; (9) the unflagging motivation to accomplish the conduct of a bodhisattva in all realms and kalpas; and (10) the unflagging motivation to accomplish one power of the tathāgatas by ripening all beings in the way that one would ripen one being through the practice of perfections as numerous as the atoms in all buddha realms.

3.17 “Bhikṣus, the noble man or noble woman with faith who has these ten unflagging motivations will accomplish all roots of merit, will turn away from all existences in saṃsāra, will transcend all the worldly existences, will transcend all the levels of śrāvakas and pratyekabuddhas, will become a member of the family of all the tathāgatas, will accomplish the aspirations of all bodhisattvas, will purify the practice of the qualities of all the tathāgatas, will purify all bodhisattva conduct, will have the strength of all tathāgatas, will subdue all māras and adversaries, will ascend to the level of bodhisattvas, and will approach the level of the tathāgatas.” [F.317.a]

3.18 When the bhikṣus heard this way of the Dharma, they attained the samādhi *the unimpeded vision that sees all the buddhas*. Through its power they saw all the tathāgatas and the circles of their assemblies that were present in infinite, endless world realms in the ten directions. They also saw every being that had been reborn into an existence in those world realms. They saw every being in those world realms.²⁸² They saw the various divisions of those world realms. They knew the number of atoms in those worlds. They saw the residences and adornments made of jewels²⁸³ that those beings enjoyed. They heard the ocean of the aspects of speech of those tathāgatas. They knew those Dharma teachings through their words, letters, definitions, languages,²⁸⁴ names, and symbols.²⁸⁵ They viewed the minds, faculties, and aspirations of those beings. They knew ten lifetimes back into the past and ten lifetimes into the future. They comprehended the explanations of ten turnings of Dharma wheels by those tathāgatas. They comprehended ten attainments of manifestations of miraculous powers. They comprehended the accomplishment of ten ways given in the teachings. They comprehended ten explanations of the words of the teachings. They comprehended ten accomplishments of the analytic knowledge of those tathāgatas.

- 3.19 As soon as they attained that samādhi, [F.317.b] they perfected ten thousand aspects of the aspiration to enlightenment, they attained ten thousand samādhis, they purified ten thousand aspects of the perfections, they attained a great radiance, they illuminated the domain of great wisdom, and they attained ten bodhisattva clairvoyances.
- 3.20 They who had thus attained the small young seedlings of clairvoyance and had gained the resolute aspiration to enlightenment were then inspired to and established in completely good bodhisattva conduct²⁸⁶ by Mañjuśrī Kumārabhūta.
- 3.21 They who were thus established in completely good bodhisattva conduct entered an ocean of great aspirations and fulfilled them. Through fulfilling an ocean of great aspirations with a pure motivation they attained purity of the body. Through purity of the body they attained lightness of body. Through that purity of body and lightness of body they vastly increased their entrances to clairvoyances. They attained everlasting clairvoyances. Through that attainment of clairvoyance, while constantly remaining at the feet of Mañjuśrī Kumārabhūta and in order to accomplish all the Dharmas of the buddhas, they created clouds of the activities²⁸⁷ of the bodies of all the tathāgatas in the ten directions.
- 3.22 Then Mañjuśrī Kumārabhūta, having established those bhikṣus in the aspiration to the highest, complete enlightenment, traveled to the southern region and came to the great city called Dhanyākara. Having reached there, he and his entourage went the east of Dhanyākara, [F.318.a] where there was a great forest called Vicitrāsāladhvajavyūha.²⁸⁸ It was a sacred place where buddhas of the past had dwelled. It had been consecrated by the tathāgatas for the ripening of beings. Its name was renowned throughout endless realms. It was a place where the Bhagavat, when he was practicing bodhisattva conduct in the past, performed many difficult actions of generosity. It was a place where devas, nāgas, yakṣas, gandharvas, asuras, garuḍas, kinnaras, mahoragas, humans, and nonhumans constantly engaged in making offerings.
- 3.23 There Mañjuśrī Kumārabhūta taught the sūtra called *The Radiance of the Way of the Essence of Phenomena*, from which arose a septillion²⁸⁹ sūtras. During that teaching, many hundred thousand quintillions of nāgas came from the great ocean. When they had heard that way of the Dharma, they became disgusted with their existences as nāgas and aspired to have the qualities of a tathāgata. They abandoned their nāga existences and gained rebirth as devas or humans. Ten thousand nāgas attained irreversibility from the highest, complete enlightenment. During the time he taught that Dharma, endlessly numerous realms of beings were guided through the three yānas.

- 3.24 The people in Dhanyākara heard that Mañjuśrī Kumārabhūta had come to Dhanyākara and was dwelling in the sacred Vicitrasāladvajavyūha.
- 3.25 The leading²⁹⁰ upāsaka Mahāprajña and upāsakas, upāsikās, sons, and daughters, [F.318.b] each accompanied by an entourage that numbered five hundred, came out from Dhanyākara city and went to where Mañjuśrī Kumārabhūta was.
- 3.26 The upāsaka Mahāprajña, with other upāsakas such as Sudatta, Vasudatta, Puṇyaprabha, Yaśodeva, Somaśriti, Somanandi, Sumati, Mahāmati, Rāhulabhadra, Bhadrāśrī, and so on, each with an entourage of five hundred upāsakas, came to where Mañjuśrī Kumārabhūta was, bowed their heads to his feet, circumambulated Mañjuśrī Kumārabhūta three times, and sat to one side.
- 3.27 The upāsikā named Mahāprajñā, with other upāsikās such as Suprabhā, Sugātrā, Subhadrā, Bhadrāśrī, Candraprabhāsā, Ketuprabhā, Śrībhadrā, and Sulocanā and so on, each with an entourage of five hundred upāsikās, came to where Mañjuśrī Kumārabhūta was, bowed their heads to his feet, circumambulated Mañjuśrī Kumārabhūta three times, and sat to one side.
- 3.28 The head merchant's son²⁹¹ Sudhana, with other sons of head merchants such as Suvrata, Suśīla, Svācāra, Suvikrāmin, Sucinti, Sumati, Subuddhi, Sunetra, Subāhu, Suprabha, and so on, each with an entourage of five hundred sons of head merchants, came to where Mañjuśrī Kumārabhūta was, [F.319.a] bowed their heads to his feet, circumambulated Mañjuśrī Kumārabhūta three times, and sat to one side.
- 3.29 Subhadrā, the daughter of the layman Mahāprajña, with other daughters such as Bhadrā, Abhirāma-vartā, Dṛḍhamatī, Śrībhadrā, Brahmadattā, Śrīprabhā, Suprabhā, and so on, each with an entourage of five hundred daughters, came to where Mañjuśrī Kumārabhūta was, bowed their heads to his feet, circumambulated Mañjuśrī Kumārabhūta three times, and sat to one side.
- 3.30 Then Mañjuśrī Kumārabhūta, knowing that the men, women, boys, and girls from Dhanyākara had gathered and assembled, overwhelmed them with the magnificence of his teaching in accordance with their wishes, comforted them with the magnificence of his great love, accomplished the teaching of the Dharma through the magnificence of his great compassion, and investigated their minds and aspirations through the magnificence of his wisdom. Delighting in teaching the Dharma with his great discernment, he observed Sudhana, the head merchant's son.
- 3.31 He said, "Why is Sudhana, the head merchant's son, called Sudhana? The instant that Sudhana, the head merchant's son, entered his mother's womb, all around his home seven precious sprouts²⁹² emerged. Beneath those precious sprouts there were seven treasures of precious substances. Those

precious sprouts made of those seven precious substances rose up through the ground from those treasures, which were gold, silver, beryl, crystal, red pearls, emeralds, and white coral.

3.32 “After ten months, when his limbs and body parts were completely formed, [F.319.b] he was born. At that time, those seven great treasures became visible, rising up above the ground to the height and breadth of seven cubits, bright and beautiful. Inside the house appeared five hundred pots made of various kinds of precious substances. There were pots filled with ghee, pots filled with sesame oil, pots filled with honey, and pots filled with butter. There were individual pots filled with whatever was necessary. There were diamond pots filled with every kind of perfume, pots of aromatic wood filled with various kinds of cloth, crystal pots filled with various kinds of enjoyable food delicious with perfect flavors, jewel pots filled with various kinds of precious substances, gold pots filled with silver powder, silver pots filled with gold dust, pots of silver and gold filled with beryl jewels, quartz pots filled with white coral, white-coral pots filled with quartz jewels, emerald pots filled with red pearls, red-pearl pots filled with emeralds, cat’s-eye-jewel pots filled with moonstone jewels, moonstone-jewel pots filled with cat’s-eye jewels, and so on. Five hundred such precious pots appeared.

3.33 “As soon as that Sudhana, the head merchant’s son, was born, there fell a rain of wealth, grain, money, gold, and all kinds of jewels in all the storerooms and granaries in the house.

3.34 “The brahmin prognosticators, his parents, and his relatives said, ‘As soon as he was born there appeared this perfection of much wealth,’ and they gave him the name Sudhana, meaning Excellent Wealth. [F.320.a]

3.35 “This Sudhana, the head merchant’s son, has served past jinas, has planted roots of merit, possesses a vast aspiration, and is motivated to follow kalyāṇamitras. His physical, vocal, and mental actions are irreproachable. He is dedicated to purifying the bodhisattva path. He is focused on omniscience. He is a worthy vessel for the Dharma of the buddhas. He has a pure manner²⁹³ of aspiration. He has perfected an unimpeded aspiration for enlightenment.”

3.36 Then Mañjuśrī Kumārabhūta looked upon Sudhana, the head merchant’s son, welcomed him, and taught him the Dharma. He taught the Dharma through teaching on the Dharma of all the buddhas, on uniting and attaining the Dharma of all the buddhas, on the infinity of all the buddhas,²⁹⁴ on the successive appearance of all the buddhas, on the pure circles of the followers of all the buddhas, on the display²⁹⁵ of the Dharma wheels and emanations²⁹⁶ of all the buddhas, on the pure characteristics and features of the bodies of all the buddhas, on the accomplishment of the Dharma body of

all the buddhas, on the display of the speech of all the buddhas, on the pure display of the auras of all the buddhas, and on the equality of all the buddhas.

- 3.37 Mañjuśrī Kumārabhūta, [F.320.b] through speaking about the Dharma, taught, motivated, encouraged, and inspired Sudhana, the head merchant's son, and that great assembly of beings, and made them develop the aspiration to the highest, complete enlightenment and remember their past roots of merit.
- 3.38 He blessed and made happy²⁹⁷ the beings from the city of Dhanyākara by teaching them the Dharma according to their wishes, and he departed.
- 3.39 Then Sudhana, the head merchant's son, having heard from Mañjuśrī Kumārabhūta the nature of the greatness and²⁹⁸ qualities of the buddhas, aspired to the highest, complete enlightenment. He diligently followed behind Mañjuśrī Kumārabhūta, reciting these verses of praise to him:
- 3.40 "Oh wise one! Through your power
I am set on enlightenment for the benefit²⁹⁹ of beings.
You who have an infinite range of activity,³⁰⁰
Hear from the certainty that I have. {1}
- 3.41 "The great city of the three realms of existence
Is encircled by a moat of the water of delight,
Has the raised walls of pride and conceit,
And has the gateways into all³⁰¹ the states of beings. {2}
- 3.42 "It is covered by the darkness³⁰² of ignorance and unknowing;
It is burned by the flames of desire and anger
And is continuously ruled by the lord of māras:
That is where ignorant fools make their home. {3}
- 3.43 "Confined in the fetters and chains of craving,
Rendered powerless by the defects of deception and deceit,
Their eyes blinded by doubt and uncertainty,
They are on the path that leads in the wrong direction. {4}
- 3.44 "Bound tightly by the ropes of envy and greed,
They go to the unfortunate states of pretas, animals, and hells.
Tormented by aging, death, illness, and rebirth,
Bewildered they go around on the wheel of existences. {5}
- 3.45 "You shine the light rays of wisdom [F.321.a]
From the disk of your pure compassion,
Which come forth³⁰³ to dry up the ocean of kleśas.
You who are a sun, shine upon me! {6}

- 3.46 “The full disk of your meditation of love,
The moonlight of your merit brings happiness,
Shining on the dwellings of all beings:
You who are like a full moon, shine upon me! {7}
- 3.47 “You possess the treasure of good karma’s power
And fly freely through the sky of the essence of phenomena.³⁰⁴
You bear the precious wheel of the Dharma.
You who are a king, give me your command! {8}
- 3.48 “You have the courageous resolution³⁰⁵ for the path to enlightenment.
You have accumulated vast merit and wisdom,
And you set forth for the benefit of all beings.
Caravan leader, give me your protection! {9}
- 3.49 “You wear the armor of strong, unwavering patience;
With the sword³⁰⁶ of wisdom and the long arm of compassion,
You confront the army of māras in battle.
You who are a hero, bring me to safety! {10}
- 3.50 “You dwell on the summit of the Dharma Meru,
Encircled³⁰⁷ by the apsaras of supreme samādhi,
Subjugating the asura Rāhu of the kleśas.
You who are Śakra, look upon me! {11}
- 3.51 “In the residence of the three realms where the foolish live,
Your knowledge clears away kleśa and karma.
In the obscurity of the wheel of existences and the level of causes
You are a lamp; reveal to me the way to proceed! {12}
- 3.52 “You turn from the path that leads to the lower existences.
You make pure the path that leads to the happy existences.
You have transcended all worldly paths.
Show me the³⁰⁸ gateway to liberation! {13}
- 3.53 “You close and block³⁰⁹ the gateway to the false beliefs
That have the conceptions of permanence, self, and happiness.
You possess the sharp eyes with the power³¹⁰ of the wisdom of truth.
Quickly open for me the gateway to liberation! {14} [F.321.b]
- 3.54 “You know what are the right and the wrong paths.
Skilled³¹¹ in the practices and knowledge of the paths,
You have mastered the ways of all paths.
Teach to me the path to enlightenment! {15}

- 3.55 “You reside upon the plain of the level of the true view,
Bring the water of the qualities of all the buddhas,
And rain down the flowers of the Buddhadharma’s qualities.
Teach to me the path to enlightenment! {16}
- 3.56 “Revealer³¹² of the path, show me
The jinas of the past and the future
And the jinas who appear in the present,
The sugatas, the principal beings in all directions. {17}
- 3.57 “You who are skilled³¹³ in employing the apparatus of karma,
Proficient in the apparatus of the Dharma vehicle’s chariot,
And skilled³¹⁴ in employing the apparatus of wisdom,
Teach to me the vehicle for enlightenment! {18}
- 3.58 “Bring me up onto the vehicle of enlightenment
That has the circling wheels of aspiration and resolution,
Has the stable axle of patience and vajra compassion,
And is beautified by the precious shafts of faith. {19}
- 3.59 “Carry³¹⁵ me in the excellent, supreme vehicle
That has the wheels of all mental retentions,
Is adorned by a covering roof of love,
And is beautified by the strings of bells of discernment. {20}
- 3.60 “Lead me onto the royal³¹⁶ vehicle
Adorned with a bed³¹⁷ of celibacy,
Crowded³¹⁸ with a hundred billion women of samādhi,
And resounding with the sound of Dharma drums. {21}
- 3.61 “Reveal to me the excellent vehicle
That has the unending treasure of the four methods of gathering pupils
And is adorned by strings of qualities, the jewels of wisdom,
Tied with the supreme thongs of self-control and a sense of shame. {22}
- 3.62 “Quickly place me on the supreme vehicle
That has the excellent wheels of the light rays of generosity
And is anointed with compassion and the sandalwood of good conduct,
Its parts held together by the strong nails³¹⁹ of patience. {23} [F.322.a]
- 3.63 “Bring me onto the supreme Dharma vehicle
That never turns back from guiding beings,
Has a carriage of dhyāna built high with samādhi,
And is pulled along by the union of wisdom and method. {24}

- 3.64 “Bring me up onto the vehicle of the Dharma
That has the circling of the pure wheels of aspiration,
Has the great strength³²⁰ of the firm retention of the Dharma,
And is the perfectly well-made device of wisdom. {25}
- 3.65 “Lead me onto the vehicle of completely good conduct
That has purified completely good conduct
And proceeds unhesitatingly³²¹ to care for beings
With overpowering completely excellent conduct. {26}
- 3.66 “Bring me up onto the excellent vehicle
That is enduring, having the nature of a diamond,
With perfectly arranged, exquisitely³²² made garlands of wisdom,
And cuts through all obstructions³²³ and impediments. {27}
- 3.67 “Bring me up onto the vehicle of enlightenment,
Which is vast, unstained, as extensive as beings,
And a refuge for all beings, bringing them happiness
And illuminating the vastness of the realm of phenomena. {28}
- 3.68 “Bring me up onto the vehicle of the Dharma,
Which cuts through the arising of the mass of suffering,
Cleans away the dust circles³²⁴ of karma and kleśas,
And crushes all³²⁵ māras and adversaries. {29}
- 3.69 “Take me on the vehicle of the Dharma,
Which has all directions as the scope of its wisdom³²⁶
And is displayed³²⁷ throughout the space of the realm of phenomena,
Fulfilling the aspirations of all beings. {30}
- 3.70 “Bring me up onto the vehicle of the Dharma,
Which is measureless and inexhaustible like pure space,
Without the defects of craving and the views of ignorance,
And remains so as to benefit all beings. {31}
- 3.71 “Bring me up onto the vehicle of the Dharma,
Which is as fast as the speed of a great wind,
Seizes the world with the power of the wind³²⁸ of aspiration,
And brings it to the level of the city³²⁹ of peace. {32} [F.322.b]
- 3.72 “Bring me up onto the supreme vehicle,
Which is as unshakable as the great surface of the earth,³³⁰
Carrying its load with the powerful speed of compassion
And nourishing beings with the harvest of wisdom. {33}

- 3.73 “Reveal to me the sun of wisdom
That sustains beings like the sun,
An attracting disk with vast light rays,³³¹
Radiant with supremely pure retention. {34}
- 3.74 “You are wise in the nature of causes and all levels
Through having trained for a multitude of numerous kalpas.
Give me the sublime strong thunderbolt of knowledge
That will destroy the city of the composite. {35}
- 3.75 “Within a vast ocean of wisdom
You acquired an ocean of unequaled understanding.
Ārya, describe to me the nature of that excellence—
That perfect training in all the qualities of the buddhas. {36}
- 3.76 “May I see³³² the city³³³ of the Dharma king
Where you reside possessing perfect eyes,
Adorned by the royal crown of wisdom,
Your head bound with the supreme turban of the Dharma.” {37}
- 3.77 Then Mañjuśrī Kumārabhūta looked with the gaze of an elephant upon Sudhana, the head merchant’s son, and said to him, “Noble one, it is excellent, excellent, that you have developed the aspiration for the highest, complete enlightenment, wish to follow a kalyāṇamitra and complete the path of a bodhisattva, and wish to ask about bodhisattva conduct.
- 3.78 “Noble one, it is like this: serving, following, and attending to a kalyāṇamitra is the basis and the corresponding cause for the attainment of omniscience.
“Therefore, noble one, you should not tire of serving and honoring a kalyāṇamitra.” [F.323.a]
- 3.79 Sudhana said, “Ārya, teach me in detail—how does a bodhisattva train in bodhisattva conduct? In what way does a bodhisattva practice it? How does a bodhisattva commence with bodhisattva conduct? How does a bodhisattva practice bodhisattva conduct? How does a bodhisattva perfect bodhisattva conduct? How does a bodhisattva purify bodhisattva conduct? How does a bodhisattva enter into bodhisattva conduct? How does a bodhisattva attain bodhisattva conduct? How does a bodhisattva follow bodhisattva conduct? How does a bodhisattva gain hold³³⁴ of bodhisattva conduct? How does a bodhisattva increase bodhisattva conduct? How does a bodhisattva perfect the domain of completely good conduct?”
- 3.80 Then Mañjuśrī Kumārabhūta recited these verses to Sudhana, the head merchant’s son:

- 3.81 "Your coming into my presence
Is like an ocean of good merit.
It is excellent that you seek supreme enlightenment
With a mind that has vast loving compassion. {38}
- 3.82 "You have aspired to the unequaled conduct
In order to liberate all beings.
You will become a protector of all beings—
That is the way of bodhisattva conduct. {39}
- 3.83 "Those bodhisattvas who are completely resolute,
Who have untiring minds in saṃsāra,
Attain the conduct that is completely good,
That is invincible and unimpeded. {40}
- 3.84 "In order to benefit beings, you aspire
To the conduct that is completely good,
Which has the radiance³³⁵ of merit, the splendor³³⁶ of merit, [F.323.b]
An ocean of merit, and the emblems of virtue and purity.³³⁷ {41}
- 3.85 "In the worlds in the ten directions, you will see the buddhas
Who are beyond measure, without center or end.
You will possess their clouds of Dharma
Through the power and might of your memory. {42}
- 3.86 "In that way, you will see the jinas
In all the buddha realms in the ten directions.
And within³³⁸ bodhisattva conduct
You will fulfill³³⁹ an ocean of their aspirations. {43}
- 3.87 "Those who enter into an ocean of this way
And are established on the level of buddhahood
Train under the lords of the world,
And thereby they all become omniscient. {44}
- 3.88 "You will practice the completely good conduct
Throughout the vastness of realms
For as many kalpas as numerous as atoms
And attain the peace of enlightenment. {45}
- 3.89 "You should practice for an ocean of kalpas
Throughout all the realms, which are without end,
And you should fulfill your aspiration
For the completely good conduct. {46}

- 3.90 “Observe a hundred billion beings
Who are delighted on hearing your prayer:
They aspire to supreme enlightenment
Through completely good wisdom.” {47}
- 3.91 Then Mañjuśrī Kumārabhūta, having recited those verses, said to Sudhana, the head merchant’s son, “Noble one, it is excellent, excellent, that you have in that way developed the aspiration to enlightenment [F.324.a] and have the intention to seek for bodhisattva conduct!
- 3.92 “Noble one, in that way, the beings who develop the aspiration for the highest, complete enlightenment are very rare. Even more rare are the beings who, having developed the aspiration for the highest, complete enlightenment, then seek for bodhisattva conduct.
- 3.93 “Therefore, noble one, bodhisattvas should gain certain knowledge from true kalyāṇamitras. They should be tireless in their search for kalyāṇamitras. They should never have enough of looking at the kalyāṇamitras. They should successfully master the teachings of the kalyāṇamitras. They should not become angered by the kalyāṇamitras’ conduct of skillful methods.
- 3.94 “Noble one, in this southern region there is a land named Rāmāvarānta, in which there is a mountain called Sugrīva, where there lives a bhikṣu by the name of Meghaśrī. Go to him and ask him, ‘How do bodhisattvas train in bodhisattva conduct? How do bodhisattvas practice it? How do bodhisattvas commence with bodhisattva conduct? How do bodhisattvas practice bodhisattva conduct? How do bodhisattvas perfect bodhisattva conduct? How do they purify it? How do they enter it? How do they attain it? How do they follow it? How do they maintain³⁴⁰ it? How do they increase it? How do bodhisattvas perfect the domain of completely good conduct?’
- “Then that kalyāṇamitra will teach you the domain of completely good conduct.”
- 3.95 Then Sudhana, the head merchant’s son, filled with joy, delighted, elated, pleased, and happy, [F.324.b] bowed his head to the feet of Mañjuśrī Kumārabhūta. He circumambulated Mañjuśrī Kumārabhūta many hundreds of thousands of times, keeping him to his right, and, looking back at him many hundreds of thousands of times, with his mind enraptured by that kalyāṇamitra, unable to endure not seeing that kalyāṇamitra, with his face covered in tears and weeping, he departed from Mañjuśrī Kumārabhūta.

4.

Chapter 4

MEGHAŚRĪ

- 4.1 Then Sudhana, the head merchant's son, eventually arrived at the land called Rāmāvarānta. Having arrived there, he traveled through the land of Rāmāvarānta. Enjoying the delightful pleasures that arose from his past roots of merit and through the power of vast karma, he came to Sugrīva Mountain. He climbed Sugrīva Mountain and, seeking the bhikṣu Meghaśrī, he went to its eastern side. In the same way, he went to its southern, western, northern, northeastern, southeastern, southwestern, and northwestern sides, looking up and down for the bhikṣu Meghaśrī.
- 4.2 After seven days had passed, he saw the bhikṣu Meghaśrī walking on a plateau³⁴¹ on the summit of another mountain.
- 4.3 He went to where the bhikṣu Meghaśrī was and bowed his head to the bhikṣu Meghaśrī's feet. He circumambulated the bhikṣu Meghaśrī, keeping him to his right. He sat before him and with palms pressed together said, "Ārya, I wish to know this: When bodhisattvas have developed the aspiration to the highest, complete enlightenment, how do bodhisattvas train in bodhisattva conduct? How do bodhisattvas practice it? How do bodhisattvas commence in bodhisattva conduct? [F.325.a] How do bodhisattvas practice bodhisattva conduct? How do bodhisattvas perfect bodhisattva conduct? How do they purify it? How do they enter it? How do they attain it? How do they follow it? How do they maintain³⁴² it? How do they increase it? How do bodhisattvas perfect the domain of completely good conduct?
- 4.4 "Ārya, I have heard that you give instruction and teachings to bodhisattvas! Therefore, Ārya, teach me how bodhisattvas set out for the highest, complete enlightenment!"
- 4.5 The bhikṣu Meghaśrī said to Sudhana, the head merchant's son, "Noble one, it is excellent, excellent, that you have developed the aspiration for the highest, complete enlightenment and are asking about the bodhisattva

conduct.

4.6 “Noble one, it is like this: these are difficult, extremely difficult—seeking the bodhisattva conduct, seeking the bodhisattva’s scope of activity, seeking the bodhisattva’s pure setting-forth, seeking the bodhisattva’s pure path, seeking the bodhisattva’s pure, vast conduct, seeking the bodhisattva’s pure attainment of the higher cognitions, manifesting the bodhisattva’s liberations, manifesting the bodhisattva’s continuum³⁴³ of compassion for the world,³⁴⁴ the bodhisattva’s compliance with the aspirations of beings, [F.325.b] the bodhisattva’s revelation of the gateways to saṃsāra and nirvāṇa, and seeking the bodhisattva’s activities that are unstained by composite defects, noncomposite defects, and fear.

4.7 “Noble one, through the power and might of my aspiration, through having the pure eyes of wisdom and the pure eyes of faith, and by looking straight ahead with the illumination of the light of wisdom, perceiving everything before me, the entire unobstructed field of vision, with a sight that is free of all obscuration, with astute observation, with a completely pure field of vision, and with a pure body, and bowing down toward the extent of every direction with a skillful bowing-down of the body, with the power of retaining the clouds of Dharma of all the buddhas, and with the might of the power of retention, I see the tathāgatas in the realms in every direction before me.

4.8 “In that way, I see one tathāgata in the eastern direction; I see two buddhas, ten buddhas, a hundred buddhas, a thousand buddhas, a hundred thousand buddhas, ten million buddhas, a billion buddhas, ten thousand million buddhas, a trillion buddhas, a quintillion buddhas, and so on up to limitless, immeasurable, countless, inconceivable, unequaled, infinite, endless, incalculable, and more indescribable than indescribable numbers of buddhas.

4.9 “I see tathāgatas as numerous as the atoms in Jambudvīpa, tathāgatas as numerous as the atoms in the world realm of four continents, in the world realm of a thousand four-continent worlds, in the world realm of a million four-continent worlds, and in the world realm of a billion four-continent worlds. [F.326.a]

4.10 “I see buddhas as numerous as the atoms in ten buddha realms. I see buddhas as numerous as the atoms in a hundred buddha realms. I see buddhas as numerous as the atoms in a thousand buddha realms. I see buddhas as numerous as the atoms in a hundred thousand buddha realms. I see buddhas as numerous as the atoms in ten million buddha realms. I see buddhas as numerous as the atoms in a billion buddha realms. I see buddhas as numerous as the atoms in ten billion buddha realms. I see buddhas as numerous as the atoms in a trillion buddha realms. I see buddhas as

numerous as the atoms in a quintillion buddha realms. I see buddhas as numerous as the atoms in more indescribable than indescribable numbers of buddha realms.

4.11 “Just as I see in the east, in the south, in the west, in the north, in the northeast, in the southeast, in the southwest, in the northwest, below, and above, I see one tathāgata and so on up to tathāgatas as numerous as the atoms in more indescribable than indescribable numbers of buddha realms.

4.12 “In each direction I see tathāgatas of various colors, of various shapes, with various miraculous powers, with various majestic miracles, with various assemblies of followers, shining with networks of many light rays in many colors, in infinite colors, in an array of different pure buddha realms and palaces, with different kinds of pure lifespans, addressing³⁴⁵ beings in accordance with their aspirations, [F.326.b] manifesting different kinds of miracles through the pure attainment of buddhahood, and resounding with the majestic lion’s roar of the buddhas.

4.13 “In that way, noble one, I have attained mindfulness of the buddhas through beholding the aggregation of the knowledge of all objects of perception from all sides.

4.14 “But how could I know the conduct or describe the qualities of the pure domain of the infinite³⁴⁶ wisdom of the bodhisattvas who have attained the gateway of mindfulness of the buddhas called *the completely radiant domain* through seeing before them the domains of all the tathāgatas, all the displays of pure buddha realms and palaces?

4.15 “They are the ones who have attained the gateway of mindfulness of the buddhas called *all beings* through their pure vision of the tathāgatas addressing beings³⁴⁷ in accordance with their aspirations.

4.16 “They are the ones who have attained the gateway of mindfulness of the buddhas called *the ten strengths*³⁴⁸ through following the immeasurable ten strengths of the tathāgatas.

4.17 “They are the ones who have attained the gateway of mindfulness of the buddhas called *the Dharma* through listening to the Dharma while looking upon clouds of the bodies of all the tathāgatas.

4.18 “They are the ones who have attained the gateway of mindfulness called *the essence of the illumination of the directions* through entering an undifferentiated ocean of buddhas in the ocean of all the directions.

4.19 “They are the ones who have attained the gateway of mindfulness of the buddhas called *entering the ten directions* through perceiving the subtle objects of perception that are the majestic miracles of the tathāgatas.

4.20 “They are the ones who have attained the mindfulness of the buddhas called *the kalpas* through perceiving the vision of never being apart from the tathāgatas of all the kalpas.

- 4.21 “They are the ones who have attained the gateway of mindfulness of the buddhas called *time* through never being separated from the companionship of the vision of the tathāgatas of all times. [F.327.a]
- 4.22 “They are the ones who have attained the gateway of mindfulness of the buddhas called *the realms* through perceiving the vision of the superior buddha realms and the unsurpassable bodies of the buddhas.
- 4.23 “They are the ones who have attained the gateway of mindfulness of the buddhas called *the three times* through their own motivations and aspiration conjoining within the domains of the tathāgatas of the three times.
- 4.24 “They are the ones who have attained the gateway of mindfulness of the buddhas called *locations* through perceiving the vision of the arrival of the succession of the tathāgatas in all locations.
- 4.25 “They are the ones who have attained the gateway of mindfulness of the buddhas called *peace* through perceiving in each instant the passing into nirvāṇa of all tathāgatas in all world realms.
- 4.26 “They are the ones who have attained the gateway of mindfulness of the buddhas called *separation* through perceiving in one day in all places the departure of all the tathāgatas.
- 4.27 “They are the ones who have attained the gateway of mindfulness of the buddhas called *vastness* through perceiving the body of each tathāgata while sitting cross-legged filling the realm of phenomena.
- 4.28 “They are the ones who have attained the gateway of mindfulness of the buddhas called *subtle* through discerning the accomplishment³⁴⁹ of the appearance of countless buddhas on the tip of a single hair.
- 4.29 “They are the ones who have attained the gateway of mindfulness of the buddhas called *display* through perceiving the vision in one instant of the manifestation of the miracles of the attainment of buddhahood in all world realms. [F.327.b]
- 4.30 “They are the ones who have attained the gateway of mindfulness of the buddhas called *equality* through attaining the radiance of the wisdom and miraculous display of the wheel of the Dharma by all the buddhas who have appeared.
- 4.31 “They are the ones who have attained the gateway of mindfulness of the buddhas called *mind* through the vision of their own mind and thoughts attaining the radiance of all the tathāgatas.
- 4.32 “They are the ones who have attained the gateway of mindfulness of the buddhas called *karma* through the vision of the images of the karma that has been accumulated by all beings.
- 4.33 “They are the ones who have attained the gateway of mindfulness of the buddhas called *miracles* through the direct perception in all directions of the vision of the buddhas miraculously filling the entirety of the realm of

phenomena with a vast bed of lotuses.

4.34 “They are the ones who have attained the gateway of mindfulness of the buddhas called *space* through seeing the formation of clouds of the forms of the tathāgatas, resounding with their voices,³⁵⁰ throughout space in the realm of phenomena.

4.35 “Depart, noble one. In this southern region there is a district called Sāgarāmukha. There dwells a bhikṣu by the name of Sāgaramegha. Go to him and ask him, ‘How does a bodhisattva train in bodhisattva conduct? How does a bodhisattva practice it?’

4.36 “Noble one, that kalyāṇamitra will explain it to you.³⁵¹ He will reveal to you the cause of the accumulation of merit. He will make you understand the level³⁵² of vast accumulation. He will describe the vast power and might of roots of merit. [F.328.a] He will make known to you the vast cause for the accumulation of the aspiration to enlightenment. He will provide the basis for the cause of the great radiance of the Mahāyāna. He will enable in you the vast power of the accumulation of the perfections. He will enable you to purify your entry into the vast ocean of conduct. He will enable you to purify a vast domain of aspirations. He will enable you to develop vast displays that emerge from everywhere. He will augment the vast power of great compassion.”

4.37 Then Sudhana, the head merchant’s son, bowed his head to the feet of the bhikṣu Meghaśrī, circumambulated the bhikṣu Meghaśrī a hundred thousand times, keeping him to his right, and, looking back a hundred thousand times, departed from the bhikṣu Meghaśrī. [B28]

SĀGARAMEGHA

- 5.1 Then Sudhana, the head merchant's son, contemplated the instruction of that kalyāṇamitra. He remembered the radiance of his wisdom.³⁵³ He analyzed that bodhisattva's liberation. He reflected on³⁵⁴ the bodhisattva's way of samādhi. He looked at the way of an ocean of bodhisattvas. He aspired toward the domain of buddhahood. He delighted in the direction of the vision of the buddhas. He contemplated the ocean of buddhas. He remembered the succession of buddhas. He comprehended that which is understood in the way of the buddhas.³⁵⁵ He looked into the sky of the buddhas.
- 5.2 Eventually he arrived in the area called Sāgaramukha [F.328.b] and went to where the bhikṣu Sāgaramegha was. He bowed his head to the feet of the bhikṣu Sāgaramegha, circumambulated him many hundreds of thousands of times, keeping him to his right, sat before him, and with palms together said, "Ārya, I am set on the highest, complete enlightenment. I seek to enter the ocean of the highest wisdom. However, I do not know how bodhisattvas turn away from worldly existences and attain³⁵⁶ the family of the tathāgatas; how they cross the ocean of existence and enter the ocean of omniscience; how they transcend the level of foolish, ordinary beings and attain the family of the tathāgatas; how they turn away from the flow³⁵⁷ of saṃsāra and enter the flow of bodhisattva conduct; how they turn back from the wheel of the continuum of saṃsāra's ocean and enter³⁵⁸ the wheel of bodhisattva conduct and aspiration; how they defeat all the domains of the māras and manifest the arising³⁵⁹ of all the domains of the buddhas; how they dry up the ocean of existences and expand the ocean of great compassion; how they shut the gateway to all unfortunate existences, lower existences, and downfalls and open the gateway to the higher existences and nirvāṇa; how they destroy

the gateway to the city of the three realms and open the gateway to the palace of omniscience; how they reject craving for all things and develop the aspiration to gather all beings.”

- 5.3 After he had said that, the bhikṣu Sāgaramegha said to Sudhana, the head merchant’s son, [F.329.a] “Noble one, it is excellent, excellent, that you have developed the aspiration for the highest, complete enlightenment.

“Noble one, the beings who have not planted roots of merit do not develop the aspiration for enlightenment.³⁶⁰

- 5.4 “The aspiration for enlightenment is developed by those beings who have attained the complete illumination, by the roots of merit, of all gateways, who are illuminated by the light of the wisdom of the samādhi of the path that has the essence of methods, who have accumulated a vast accumulation of an ocean of merit, who have a continuity of all good actions, who never tire of relying on all the kalyāṇamitras, who have no concern for their own bodies or lives, who are free from all fixation on things, whose minds are as even as completely level ground, who possess a nature of compassion and kindness, who are focused³⁶¹ on all those dwelling in the states of existence, and who long for the scope of activity of the tathāgatas.

- 5.5 “In other words, they have developed a motivation of great compassion so as to protect all beings. They have developed a motivation of great love so as to treat all beings equally. They have developed the motivation to bring happiness so as to bring to an end the mass of suffering of all beings. They have developed the motivation to bring benefit so as to turn beings away from all bad qualities. They have developed the motivation of sympathy so as to protect from all fear. They have developed the motivation of nonattachment so as to eliminate all obscurations. They have developed a vast motivation so as to pervade the entire realm of phenomena. They have developed an infinite motivation so as to extend throughout and be present everywhere in the realm of space. They have developed a stainless motivation so as to perceive the vision of all the tathāgatas. [F.329.b] They have developed a pure motivation in order for their wisdom to extend throughout the three times without exception. They have developed a motivation for wisdom in order to dispel wisdom’s obscurations³⁶² and enter into an ocean of omniscient wisdom.

- 5.6 “Noble one, for twelve years I have dwelled in this area called Sāgarāmukha. I focused on the great ocean, facing it, and I contemplated the ocean in this way: ‘It is vast and immeasurable; it is stainless and clear; it is deep and unfathomable; it becomes steadily deeper and stays perfectly the same; it is a source of a variety of many jewels; it is a limitless mass of water; it has

many different colors and is inconceivable; it has infinite spirits; it is the dwelling place of a multitude of various creatures; it receives the rain from great clouds; and it is neither filled nor diminished.'

5.7 "Noble one, I thought, 'Is there anything in this world realm that is greater than this ocean? Is there something that is vaster, more measureless, deeper,³⁶³ or more marvelous?' While I was engaged in attention to this through contemplation, there appeared a great lotus from under the great ocean. It had a stem of unsurpassable precious sapphire jewels that was as hard as diamond. It was adorned with great precious beryl jewels. It had vast leaves of stainless Jambu River gold. It displayed a yellow sandalwood pericarp³⁶⁴ and stamens of emerald jewels. It was as vast and large as the ocean. A gathering of a million³⁶⁵ asura lords held the stem. It was covered from above by a network of a million various jewels. [F.330.a] A million nāga lords sent down a rain of incense. A million garuḍa lords hung from their beaks streamers of silk and strings of jewels. A million kinnara lords looked on with a wish to benefit. A million mahoraga lords encircled the lotus and bowed down to it. A million rākṣasa lords bowed down and made offerings to it. A million gandharva lords played music and sang various melodious songs in praise and as an offering. A million deva lords sent down rain from clouds of divine flowers, perfume, garlands, incense, ointments, powders, clothing, parasols, banners, and divine flags. A million Brahmakāyika lords reverently bowed their heads, paid homage, and made offerings. A million Śuddhāvāsa devas placed their palms together and paid homage. A million cakravartins, lords of humans, welcomed it with an offering of the seven jewels, and a million ocean devas rose up and paid homage to it.

5.8 "A million precious asteria jewels displaying light rays adorned it. A million perfectly arranged precious jewels of pure merit³⁶⁶ beautified it. A million radiant³⁶⁷ precious jewels were its stainless center. It blazed with a million glorious precious jewels. It had the infinite shining of a million variegated treasures of precious jewels. It was beautified by a perfectly arranged display of a million precious Jambudvīpa³⁶⁸ jewels. [F.330.b] It had an unsurpassable display of a million precious diamond³⁶⁹ jewels. It had a plenitude of illustrious blazing precious sunstone jewels. It had an arrangement of a million radiant precious jewels of various colors. It had the unceasingly brightly shining display of a million precious wish-fulfilling kings of jewels.

5.9 "That great lotus had arisen from a tathāgata's transcendent roots of merit and remained through the aspiration of bodhisattvas. It could be perceived in all directions. It had come forth as an illusory phenomenon. It had been created from pure, stainless actions. It was the display of the unalloyed true nature. It was produced like a phenomenon in a dream. It was sealed as

being a noncomposite phenomenon. It possessed the nature of being free of attachment. It pervaded the domains of the directions throughout the vast realm of phenomena. It accorded with the majestic radiance³⁷⁰ of the domain of buddhahood. It would be impossible to fully comprehend its display of form, qualities, shape, and colors even in hundreds of thousands of asaṃkhyeya kalpas.

5.10 “I saw the clear image of the body of a tathāgata sitting cross-legged on that great lotus and filling it. I saw that tathāgata’s body extending from here up to the summit of existence. I saw the inconceivable display of that tathāgata’s seat. I saw the inconceivable circle of his followers, the inconceivable extent of his halo, his inconceivable perfect primary signs of a great being, his inconceivable various secondary features of a great being, his inconceivable majesty and power, [F.331.a] his inconceivable miracles of buddhahood, the inconceivable color of the tathāgata’s body, the inconceivable invisible crown of his head,³⁷¹ and his inconceivable vast tongue.

5.11 “I heard the inconceivable display of that buddha’s speech and the inconceivable range of his voice. I comprehended his inconceivable limitless strength, his inconceivable display of fearlessness, and his inconceivable accomplishment of the power of discernment. I remembered his inconceivable past accomplishment of bodhisattva conduct. I saw the inconceivable miracle of his complete enlightenment. I heard the inconceivable resounding of the thunder of Dharma and the inconceivable array of the perceived communication of the complete teaching. I saw the inconceivable, immeasurable right and left parts of his body and the inconceivable accomplishment of a body that benefits beings.

5.12 “That tathāgata extended his right hand and stroked my head and taught me a Dharma teaching called *All-Seeing Eyes*, which is the field of all the tathāgatas, reveals the conduct of bodhisattvas, illuminates the different bases of the realm of phenomena,³⁷² illuminates the compiled³⁷³ field of all Dharmas, is the pure vision of the forms of the range of all realms, scatters the entire range of adversaries, defeats the entire range of the discord of the māras, [F.331.b] brings satisfaction to all realms of beings, illuminates the darkness in the minds of all beings, communicates³⁷⁴ in accord with the thoughts of all beings, and illuminates the turning wheel of the faculties of all beings.

“I acquired, possess, follow, and contemplate this Dharma teaching called *All-Seeing Eyes*.

5.13 “Having thus acquired it, if one were to use a volume of ink equal to the great ocean and a heap of pens the size of Sumeru, the king of mountains, to write it out, one would not be able reach the end of a single chapter, a single

gateway, a single Dharma way, or a single category of words from that Dharma teaching, nor could one diminish what is to be written, complete it, finish it, or reach the end.

5.14 “Noble one, in that way I have possessed this Dharma teaching called *All-Seeing Eyes* for an entire twelve years. Having thus acquired it, in a single day I can understand countless chapters through the illumination of the light of the power of retention called *remembering what is heard*. I can comprehend countless chapters through the illumination of the light of the power of retention called *the gateway to peace*. I can fathom countless chapters through the illumination of the light of the power of retention called *endless revolving*. I can consider and investigate countless chapters through the illumination of the light of the power of retention called *examining and analyzing the levels*. I can conclude countless chapters through the illumination of the light of the power of retention called *majestic*. I can accomplish countless chapters through the illumination of the light of the power of retention called *array of lotuses*. I can elucidate countless chapters through the illumination of the light of the power of retention called *distinct voice*. I can distinguish countless chapters through the illumination of the light of the power of retention called *the essence of space*. I can expand on countless chapters through the illumination of the light of the power of retention called *the multitude of stars*. I can arrange countless chapters through the illumination of the light of the power of retention called *the essence of the ocean*. [F.332.a]

5.15 “Beings have arrived before me to the east. There are devas and deva lords, nāgas and nāga lords, yakṣas and yakṣa lords, gandharvas and gandharva lords, asuras and asura lords, garuḍas and garuḍa lords, kinnaras and kinnara lords, mahoragas and mahoraga lords, humans and human lords, brahmins and brahmin lords. I establish them in and bring them all into this Dharma teaching called *All-Seeing Eyes* that illuminates the conduct of the tathāgatas and bodhisattvas. For all of them I clarify, delineate, elucidate, describe, teach,³⁷⁵ categorize, expand, reveal, expound, and illuminate this Dharma teaching called *All-Seeing Eyes*.

5.16 “As in the east, it is the same for the beings who arrive to the south, the west, the north, the northeast, the southeast, the southwest, the northwest, above, and below.

5.17 “Noble one, in this way I know but one Dharma teaching. How could I know the conduct or describe the qualities of bodhisattvas? They have entered the ocean of bodhisattva conduct in order to gain pure aspiration; they have entered the ocean of all aspirations in order to remain continuously throughout all kalpas; they have entered the ocean of all beings in order to follow a conduct that accords with their wishes; [F.332.b] they have entered the ocean of the minds of all beings in order to

communicate wisdom; they have entered the ocean of all good qualities³⁷⁶ in order to develop the unimpeded radiance of the wisdom of the ten strengths; they have entered the ocean of the faculties of all beings in order not to miss the time for ripening and guiding them; they have entered the ocean of realms in order to fulfill the aspiration to purify all realms; they have entered the ocean of buddhas in order to serve and make offerings to the tathāgatas; they have entered the ocean of Dharma in order to communicate³⁷⁷ wisdom; they have entered the ocean of good qualities in order to reach attainment; and they have entered the ocean of the languages of beings in order to turn the wheel of the Dharma in all languages.

5.18 “Depart, noble one. Sixty yojanas from here on the road south, there is a place named Sāgaratīra on the road to Laṅka. There dwells a bhikṣu by the name of Supraṭiṣṭhita. Go to him and ask him, ‘How does a bodhisattva train in bodhisattva conduct?’ ”

5.19 Then Sudhana, the head merchant’s son, bowed his head to the feet of the bhikṣu Sāgaramegha, circumambulated the bhikṣu Sāgaramegha many hundreds of thousands of times, keeping him to his right, and, looking back again and again, departed from the bhikṣu Sāgaramegha.

SUPRATIṢṬHITA

- 6.1 Then Sudhana, the head merchant's son, remembering the instructions of the kalyāṇamitra and the Dharma teaching called *All-Seeing Eyes*, contemplating the miracles of that tathāgata, keeping in his mind the clouds of the words and terms of that Dharma, [F.333.a] comprehending that ocean of Dharma gateways, observing the precepts of that Dharma, entering³⁷⁸ those ways of turning toward³⁷⁹ the Dharma, absorbed into the sky of that Dharma, purifying the range of that Dharma, and meditating on the precious continent³⁸⁰ of that Dharma, eventually arrived at Sāgaratīra in the Laṅka region.³⁸¹ Wishing to see the bhikṣu Supraṭiṣṭhita, he looked for him in the eastern direction. In the same way, wishing to see the bhikṣu Supraṭiṣṭhita, he looked for him everywhere: in the southern direction, in the western direction, in the northern direction, in the northeastern direction, in the southeastern direction, in the southwestern direction, in the northwestern direction, above, and below.
- 6.2 Then he saw the bhikṣu Supraṭiṣṭhita walking back and forth in the sky accompanied by countless hundreds of thousands of devas.
- 6.3 He saw deva lords in the sky making offerings to the bhikṣu Supraṭiṣṭhita with clouds of scattered divine flower petals, the sound of countless clouds of divine music, and countless adorning streamers and banners.
- 6.4 He saw that nāga lords in the sky had created high clouds, made of the spreading incense smoke of black agarwood, from which came inconceivable claps of thunder.
- 6.5 He heard kinnara lords offering their divine beautiful voices in songs of praise and the sounds of a concert with all musical instruments being played.
- 6.6 He saw mahoraga lords in the sky joyfully and with faith bringing forth an inconceivable cloud of fine clothing in beautiful colors,³⁸² [F.333.b] with the appearance of delighting in the bhikṣu Supraṭiṣṭhita.

- 6.7 He saw asura lords in the sky conjuring an inconceivable cloud of precious jewels shining with an inconceivable display of qualities.
- 6.8 He saw a gathered multitude of garuḍa lords in human form, color,³⁸³ and shape, encircled by the daughters of the garuḍa lords, delighting³⁸⁴ in nonviolence³⁸⁵ and with their palms together in homage.
- 6.9 He saw an inconceivable hundred thousand yakṣa lords, arranged with their retinues in the sky, who had very ugly bodies and the power of love toward the bhikṣu Supraṭiṣṭhita.
- 6.10 He saw an inconceivable hundred thousand rākṣasa lords with their retinues in the sky who circled around the bhikṣu Supraṭiṣṭhita, guarding him.
- 6.11 He saw an inconceivable hundred thousand Brahmakāyika lords with their retinues in the sky with their palms together in homage, engaged in singing his praises with beautiful, melodious voices.
- 6.12 He saw an inconceivable hundred thousand Śuddhāvāsa devas in their aerial palaces in the sky making offerings to the bhikṣu Supraṭiṣṭhita.
- 6.13 Sudhana, the head merchant's son, on seeing the bhikṣu Supraṭiṣṭhita walking in the sky, was filled with joy, delighted, elated, pleased, and happy. He placed his palms together in homage and said, "Ārya, I have developed the aspiration for the highest, complete enlightenment, but I do not know this—how should a bodhisattva seek for the Buddhadharma? [F.334.a] How should a bodhisattva obtain the Buddhadharma? How should a bodhisattva compile the Buddhadharma? How should a bodhisattva serve³⁸⁶ the Buddhadharma? How should a bodhisattva protect³⁸⁷ the Buddhadharma? How should a bodhisattva follow the Buddhadharma? How should a bodhisattva accumulate³⁸⁸ the Buddhadharma? How should a bodhisattva pervade³⁸⁹ the Buddhadharma? How should a bodhisattva purify the Buddhadharma? How should a bodhisattva train in the Buddhadharma?³⁹⁰ How should a bodhisattva understand the Buddhadharma?
- 6.14 "Ārya, I have heard that you give instruction and teachings to bodhisattvas! Therefore, Ārya, teach me how bodhisattvas should practice the Buddhadharma so that while practicing they will not lack the sight of the Buddha in order to not become separated from the truth; will not lack the vision of the bodhisattvas in order to have the same way³⁹¹ as the roots of merit of all bodhisattvas; will not lack the Buddhadharma in order to realize wisdom; will not lack the bodhisattva aspiration in order to attain all the goals of the bodhisattvas; will not lack bodhisattva conduct in order to never become weary of remaining throughout all kalpas; will not lack the pervading of all buddha realms in order to purify all world realms; [F.334.b] will not lack seeing the miracles of buddhas in order to perceive all the miraculous manifestations of all the tathāgatas; will not lack a composite

presence so that through bodhisattva conduct that is like a magical creation they will experience as their own bodies the āyatanas that are born and pass away within all existences; will not lack hearing the Dharma in order to obtain the clouds of Dharma of all the tathāgatas; and will not lack the light of wisdom in order to gain and use the knowledge of the three times.”³⁹²

6.15 When he had said this, the bhikṣu Supraṭiṣṭhita said to Sudhana, the head merchant’s son, “Noble one, it is excellent, excellent, that you have developed the aspiration for the highest, complete enlightenment and that you ask questions about the Buddha’s Dharma, the Dharma of omniscience, the self-arisen Dharma.

6.16 “Noble one, I have the attainment of the unimpeded gateway, the liberation of a bodhisattva. I have acquired, followed, categorized, analyzed, examined, and elucidated this unimpeded gateway, this liberation of a bodhisattva, and I have attained the light of wisdom called *the unimpeded apex*. Having attained that, I have no impediment in perceiving the minds and conduct of all beings; I have no impediment in knowing the births and deaths of all beings; I have no impediment in entering the gateway of remembering past lives; I have no impediment in dwelling with all beings in future kalpas; [F.335.a] I have no impediment in perceiving all the beings of the present time; I have no impediment in knowing the relative languages of all beings; I have no impediment in cutting through the doubts of all beings; I have no impediment in comprehending the different faculties of all beings; I have no impediment in acting at the right time to ripen and guide all beings; I have no impediment in identifying days, nights, seconds, hours,³⁹³ and periods of time; I have no impediment in entering into the ocean of the three times;³⁹⁴ and I have no impediment in incorporeally³⁹⁵ pervading the buddha realms in the ten directions, because I am present without substance and have attained noncomposite miraculous powers.

6.17 “Noble one, because I am present without substance and have the power of noncomposite miraculous powers, I can walk back and forth, stand,³⁹⁶ sit, lie down, and perform various activities in the sky. I can become invisible. I can reappear. I can become smoke. I can become a fire. [F.335.b] I can transform from one into many. I can transform from many into one. I can be both visible and invisible. I can pass without impediment through walls and without impediment through city ramparts, as if through space.³⁹⁷ I travel cross-legged through the air, as a bird does. I can plunge into the earth and reappear the way a bird does in water. I can walk on water without sinking like a bird on the ground. I can produce smoke and flames the way a great fire does. I can make the ground shake. I can wipe clean with my hands this sun and this moon that have such great miraculous power, great mightiness, and great brilliance. My body can dominate everywhere up to and including

the world of Brahmā. I can cover the world with a mist formed from clouds of incense smoke and then make it shine. I can cover the world with a network of clouds of light rays from all jewels. I can send forth a cloud of emanations that resemble all beings.

6.18 “I can emanate clouds of networks of lights of infinite colors that go to all directions and realms. In that way, they go to the east, to the south, to the west, to the north, to the northeast, to the southeast, to the southwest, to the northwest, downward, and upward. In one instant of mind, they go beyond one world realm in the east.

6.19 “They go beyond two world realms and ten world realms. They go beyond a hundred world realms. They go beyond a thousand world realms, a hundred thousand world realms, ten million world realms, a billion world realms, a trillion world realms, a quintillion world realms, an incalculable number of world realms, a measureless number of world realms, [F.336.a] innumerable world realms, an inconceivable number of world realms, an unequaled number of world realms, an unfathomable number of world realms, an infinite number of world realms, an endless number of world realms, limitless world realms, and an inexpressible number of world realms.

6.20 “All the buddha bhagavats that are present, living, and remaining in those world realms, in that ocean of world realms, in that vast extent of world realms, in the world realms in the directions, in the world realms that are coming to an end, in the world realms that are assembled, in the world realms that are created, in those world realms that are named, in the gateways of those world realms, in the kalpas of those world realms, in the entrances into those world realms, and at the bodhimaṇḍas of those world realms, those buddha bhagavats who are teaching the Dharma in the circle of their assembled followers in those world realms—each of the tathāgatas among those tathāgatas has a variety of bodies that are as numerous as the atoms in the infinite buddha realms. I approach each of those bodies while sending down a rain from clouds of offering as numerous as the atoms in the infinite buddha realms. Having approached them, I make a continuous offering of all flowers, all incense, all garlands, all powders, all ointments, all food, all banners, all flags, all canopies, all networks of beads, and all ornaments.³⁹⁸

6.21 “I know and remember whatever all those buddha bhagavats [F.336.b] say, teach, utter, explain, describe, elucidate, instruct, proclaim, and disclose.

6.22 “I remember all the pure buddha realms of those buddha bhagavats. As it is in the east, so it is in the south, the west, the north, the northeast, the southeast, the southwest, the northwest, above and below, beyond one

world realm, beyond two world realms and ten world realms, beyond a hundred world realms, and so on, up to beyond as many world realms as there are atoms in even more innumerable than innumerable buddha realms.

6.23 “I see all the buddha bhagavats that are present, living, and remaining in those world realms, in that ocean of world realms, in those pure world realms, who are teaching the Dharma in the circle of their followers. I make offerings to those tathāgatas with all flowers, and so on, up to all ornaments.³⁹⁹ I know and remember whatever all those buddha bhagavats say, and so on, and what they disclose. I remember all the pure buddha realms that there are of those buddha bhagavats.

6.24 “Whatever being sees me, who associates with me, will definitely attain the highest, complete enlightenment. [F.337.a] Whether they are small or huge, good or bad, happy or unhappy beings, however many of them see me, I will bless all of their bodies and I will not let the time to ripen and guide them pass. However many beings come before me, I will establish all of them in this bodhisattva liberation that goes everywhere and has fruitful prowess.

6.25 “Noble one, I know only this bodhisattva liberation that goes everywhere, which is dedicated to making offerings and serving the tathāgatas and which is an unimpeded gateway favorable for ripening all beings.

6.26 “How could I know or describe the qualities of the bodhisattvas who have the conduct of great compassion, who have the conduct of practicing the Mahāyāna, who have the conduct that is never apart from the path of the bodhisattvas, who have unimpeded conduct, who have the conduct of the essence of bodhisattva motivation that is never lost, who have the conduct that never forsakes the aspiration to enlightenment, who have the conduct that is focused on the Buddhadharma, who have the conduct that is never apart from attention to omniscience, who have the conduct that is as vast as space, who have the conduct that is not based on the world, who have the conduct that is never lost, who have the conduct that never deteriorates, who have the conduct that is never impaired, who have the conduct that is never destroyed, who have the conduct that is never adulterated, who have the conduct that is never polluted, who have the conduct that is without regret, who have pure conduct, and who have bodhisattva conduct that is stainless? [F.337.b]

6.27 “Depart, noble one. In this southern region, in the land of Draviḍa, there is a town called Vajrapura. There dwells a Dravidian by the name of Megha. Go to him and ask him, ‘How does a bodhisattva train in bodhisattva conduct? How does a bodhisattva practice it?’ ”

6.28 Then Sudhana, the head merchant's son, bowed his head to the feet of the bhikṣu Supraṭiṣṭhita, circumambulated the bhikṣu Supraṭiṣṭhita to his right a hundred thousand times, and, looking back a hundred thousand times, departed from the bhikṣu Supraṭiṣṭhita.

7.

Chapter 7

MEGHA

- 7.1 Sudhana, the head merchant's son, was filled with the power and might of faith in the Dharma. He was focused on the idea of following the Buddha; he was sincerely dedicated to the lineage of the Three Jewels; his mind illuminated the worlds of the three times;⁴⁰⁰ he was focused on following the great aspiration; he was continuously dedicated⁴⁰¹ to saving all the realms of beings; his mind did not dwell on composite pleasures;⁴⁰² he was devoted to contemplating the nature of all phenomena; he never deviated from the aspiration to purify all world realms; he dwelled without attachment in the circles of the assemblies of all the buddhas; he remembered the light of the Dharma;⁴⁰³ he remembered his kalyāṇamitras;⁴⁰⁴ and he proclaimed the lineage of freedom from desire.⁴⁰⁵
- 7.2 Eventually he arrived at Vajrapura in the Draviḍa region. He searched and searched for the Dravidian Megha until he saw him in one of the courtyards in the town. He was seated on a lion throne in order to teach the Dharma, and he was teaching the Dharma teaching called *the display of the rotating wheel of syllables* to about ten thousand beings. [F.338.a]
- 7.3 Sudhana, the head merchant's son, bowed his head to the feet of the Dravidian Megha, circumambulated the Dravidian Megha to his right many hundreds of thousands of times, sat before him, and with palms together said, "Ārya, I have developed the aspiration for the highest, complete enlightenment. However, I do not know how bodhisattvas should train in bodhisattva conduct; how they should practice it; how bodhisattvas do not lose the aspiration to enlightenment; how they keep their motivation firm within all the states of existence so that they do not lose heart;⁴⁰⁶ how they purify their resolve so that they do not become oppressed; how they develop the power of great compassion so that they do not lose heart; how they gain the power of retention so that all gateways are purified; how they develop the light of wisdom, the light that frees all phenomena from darkness, so that

the darkness that obscures omniscience will be dispersed; how they gain the power of discernment so that they perfect the domain of voice through being skilled in meaning, Dharma, definitions, and eloquence; how they gain the power of memory so that they will possess without differentiation all the Buddha's Dharma wheels; how they purify states of rebirth⁴⁰⁷ so that they will realize and follow the light in all rebirths and phenomena in all directions; and how the power of bodhisattvas' samādhi is brought forth so as to have the highest certainty and analysis of all the meanings of the Dharma."

7.4 Then the Dravidian Megha, [F.338.b] in order to show respect to the bodhisattva, rose from his throne, stepped down, and with his entire body prostrated before Sudhana, the head merchant's son. He scattered a heap of golden flowers toward Sudhana, the head merchant's son. He scattered many priceless precious jewels and supreme sandalwood powder. He draped him in many hundreds of thousands of cloths that had been dyed in various colors. He scattered many beautiful and delightful perfumed flowers of many different colors. He also made offerings with other kinds of offerings, showing him respect, honor, and veneration.

7.5 He said to Sudhana, the head merchant's son, "Noble one, it is excellent, excellent, that you have developed the aspiration for the highest, complete enlightenment and that you have an unceasing dedication to the lineage of all the buddhas, you are dedicated to correctly imparting knowledge of the lineage of freedom from desire, you practice the purification of the classes of realms, you are prepared for ripening and guiding all classes of beings, you are dedicated to correctly examining all the traditions of the Dharma, you maintain a state of not contravening all the classes of karma, you are dedicated to perfecting the classes of bodhisattva conduct, you correctly engage in a continuity of all classes of prayers, you engage in comprehending through wisdom all the classes of three times, and you are dedicated to making firm the classes of motivations. [F.339.a]

7.6 "That is the blessing of all the many tathāgatas, that is the intention of all the buddhas, that is the attainment of equality of all the bodhisattvas, that is what all the āryas rejoice in, that is what delights all the Brahmakāyika lords, that is what is offered to by all the deva lords, that is what is protected by all the yakṣa lords, that is what is honored by all the rākṣasa lords, that is what is welcomed by all the nāga lords, that is what is praised by all the kinnara lords, and that is what is praised by all the lords of the world.

7.7 "It is what prevents the entire realm of beings from being reborn in the three lower existences and turns them away from all paths to unfortunate and lower existences. It turns them away from the paths that lead to poverty. It brings the attainment of the good fortune of devas and humans.

- 7.8 “Through it there will be no separation from seeing the kalyāṇamitra, no separation from the vast ocean of the Buddhadharmā; it purifies the aspiration for enlightenment, it accomplishes the cause⁴⁰⁸ of the aspiration for enlightenment, it obtains the illumination of the bodhisattva path, it brings the realization of bodhisattva wisdom, and it brings the relief of being on the level of a bodhisattva.
- 7.9 “Noble one, this is what I think: the bodhisattvas accomplish what is difficult, they are the manifestation of a sight that is difficult to obtain, and they are a comfort to the world; [F.339.b] the bodhisattvas are like fathers and mothers to all beings; the bodhisattvas are like adornments for this world and its paradises; the bodhisattvas save beings from the torments of suffering; the bodhisattvas remain in order to protect all beings; the bodhisattvas are a refuge⁴⁰⁹ from the misfortune of various kinds of danger; the bodhisattvas are like the disk of air⁴¹⁰ because it prevents beings from falling into the lower existences; the bodhisattvas are like the earth because they increase the roots of merit of all beings; the bodhisattvas are like the ocean because they contain an inexhaustible treasure of precious merit; the bodhisattvas are like the sun because they shine with the light of wisdom; the bodhisattvas are like Sumeru because of the great height of their roots of merit; the bodhisattvas are like the moon because they rise as the moon of the wisdom of the essence of enlightenment; the bodhisattvas are like warriors because they defeat the armies of the māras; the bodhisattvas are like heroes because they reach the self-arisen city of the Dharma; the bodhisattvas are like Agni because they dry up the wetness of the self-love⁴¹¹ of all beings; the bodhisattvas are like clouds because they send down rain from the vast cloud of the Dharma; the bodhisattvas are like rain because they increase the sprouts of the faculties, faith, and so on of beings; the bodhisattvas are like mariners because they reveal the point of embarkation for crossing the ocean of the Dharma; [F.340.a] the bodhisattvas are like a bridge because they enable all beings to cross over the ocean of saṃsāra; and the bodhisattvas are like fords because they enable beings to cross over.”
- 7.10 In that way, Megha the Dravidian, while sitting before Sudhana, the head merchant’s son, praised the bodhisattvas with those words and congratulated Sudhana, the head merchant’s son.
- 7.11 As he was proclaiming those words that brought delight to bodhisattvas, a mass of light rays was emitted from his mouth in this fashion: that mass of light rays spread throughout the billion worlds. Those beings who saw it and were illuminated by that great radiance—devas and devas with great miraculous power, nāgas and nāgas with great miraculous power, yakṣas and yakṣas with great miraculous power, gandharvas and gandharvas with

great miraculous power, asuras and asuras with great miraculous power, garuḍas and garuḍas with great miraculous power, kinnaras and kinnaras with great miraculous power, mahoragas and mahoragas with great miraculous power, humans and humans with great miraculous power, nonhumans and nonhumans with great miraculous power, Brahmakāyikas and Brahmakāyikas with great miraculous power—came into the presence of Megha the Dravidian.

7.12 Their thoughts were thus blessed by Megha the Dravidian, and they placed their palms together in homage. Their bodies and minds were refreshed, they felt vast joy, they showed great veneration, they had cast down the banner of pride,⁴¹² they were free of deceit, and their senses were serene. Megha the Dravidian taught them extensively the Dharma teaching called *The Display of the Rotating Wheel of Syllables*. [F.340.b] He made it known to them, introduced them to it, led them into it, and caused them to understand it.⁴¹³ Having heard it, they all gained irreversible progress toward the highest, complete enlightenment.

7.13 Then Megha the Dravidian sat again upon the Dharma throne and said to Sudhana, the head merchant's son, "Noble one, I have attained Sarasvatī's power of retention. Through its power I know the divine languages of the devas in these world realms of the billion-world universe. In the same way, I know the languages of the nāgas, yakṣas, gandharvas, asuras, garuḍas, kinnaras, mahoragas, humans, and nonhumans and the Brahmakāyika language of the Brahmakāyika devas.

7.14 "I know the various divine languages of the devas, and similarly I know the various languages of the nāgas, yakṣas, gandharvas, asuras, garuḍas, kinnaras, mahoragas, humans, and nonhumans and the various Brahmakāyika languages of the Brahmakāyika devas.

7.15 "I know the different divine languages of the devas, and similarly I know the different languages of the nāgas, yakṣas, gandharvas, asuras, garuḍas, kinnaras, mahoragas, humans, and nonhumans and the different Brahmakāyika languages of the Brahmakāyika devas.

7.16 "I also know the different signs, languages, and names of the beings who have been reborn as animals. I also know the different languages and names of the beings who have been reborn in the hells. I also know the different languages and names of the beings in the realm of Yama.⁴¹⁴ [F.341.a] I also know the languages and names of the āryas. I also know the languages and names of those who are not āryas. I also know the words, signs, and definitions of bodhisattvas that arise in accordance with the wishes of beings.

- 7.17 “In each instant of mind, I perceive and comprehend the aspects of the voices and the oceans of speech of all the tathāgatas in the three times, and the words, the sound of conversations, and the languages that are used by all beings.
- 7.18 “Just as I perceive and know the ocean of terms, definitions, languages, and names of beings in this world realm of a billion worlds, in the same way, I perceive and know the ocean of terms, definitions, languages, and names of beings in a quintillion world realms, a measureless number of world realms, innumerable world realms, an inconceivable number of world realms, an unequaled number of world realms, an infinite number of world realms, limitless world realms, and an inexpressible number of world realms in the eastern direction, and it is the same for the south, the west, the north, the northeast, the southeast, the southwest, the northwest, below, and above.
- 7.19 “In that way, I know the deva language of the devas, and so on, up to knowing the Brahmakāyika language of the Brahmakāyika devas.
- 7.20 “Noble one, I know the light of Sarasvatī’s power of retention that the bodhisattvas have, but how could I know the conduct or describe the qualities of the entry by the bodhisattvas into an ocean of different terms, [F.341.b] their entry into an ocean of terms and languages of various beings, their entry into an ocean of taught names of various beings, their entry into an ocean of an array of descriptions by various beings, their entry into an ocean of conducts, their entry into an ocean of the conjunctions of all words, their entry into an ocean of the literal meaning of words, their entry into an ocean of single terms for perceptions that include all perceptions in the three times, their entry into an ocean of teaching through assembling a single word,⁴¹⁵ their entry into an ocean of teaching through assembling two words,⁴¹⁶ their entry into an ocean of teaching through dividing words, their entry into an ocean of teaching that brings guidance through categorizing the words⁴¹⁷ for all phenomena, their entry into an ocean of the languages of all beings, their entry in the entire pure display of the field of speech, and what arises in the categories of the apex of the wheel of words?
- 7.21 “Now depart, noble one. In this southern region, in the land of Vanavāsī, there dwells a head merchant by the name of Muktaka. Go to him and ask him, ‘How should bodhisattvas train in bodhisattva conduct? How should they set forth? How should their minds rest in meditation?’ ”
- 7.22 Then Sudhana, the head merchant’s son, bowed his head to the feet of Megha the Dravidian, and showing respect for his Dharma, showing that Megha was the source for the signs of the arising of his faith, and seeing the omniscience that has come from the kalyāṇamitra, [F.342.a] weeping, with

his face covered in tears, he circumambulated Megha the Dravidian a hundred thousand times, keeping him to his right, and, looking back a hundred thousand times, departed from Megha the Dravidian. [B29]

8.

Chapter 8

MUKTAKA

- 8.1 Sudhana, the head merchant's son, then contemplated that power of retention of the bodhisattvas called *the light that is the display of Sarasvatī*, remembered that particular entry by the bodhisattvas into an ocean of languages, remembered that particular entry by the bodhisattvas into the way of subtlety,⁴¹⁸ remembered that particular purity of the bodhisattvas through purification of the mind, accomplished that particular accomplishment by the bodhisattvas of creating the predispositions for roots of merit, purified that particular bodhisattva gateway for ripening, refined that particular bodhisattva wisdom that attracts beings, made firmer that particular pure strength of bodhisattva motivation, stabilized that particular strength of the superior motivation of the bodhisattvas, purified that lineage of bodhisattva aspiration, developed⁴¹⁹ that particular goodness that is in the minds of the bodhisattvas, and entered into that particular commitment of the bodhisattvas.
- 8.2 Sudhana, the head merchant's son, displayed a continuity of strong commitment, a mind of aspiration, and indefatigability. He had the heroism⁴²⁰ of irreversible courage. He had the commitment of an irreversible mind. He possessed the strength of unassailable faith. His motivation had the indestructibility of the mighty vajra. [F.342.b] He had acquired with reverence the instructions of all kalyāṇamitras. He had an unimpaired scope of wisdom. He faced the completely pure gateways. He possessed the unimpeded field of pure wisdom. He had the illumination of all-seeing wisdom. He had attained the radiance of the retentive power of all levels. His mind faced the separate bases of the realm of phenomena. He perceived the nature of the pure display that is completely without any basis. He was devoted to the unattached, unequaled,⁴²¹ nondual field of activity. He had the pure gateway of wisdom that surpasses all concepts. He had the discrimination⁴²² of all⁴²³ the separate directions and families.⁴²⁴ He had not

annulled the separate bases and directions of the world. He had not annulled the separate bases and directions of the Dharma. He was dedicated to the perception of the vision of the different directions and families⁴²⁵ of the buddhas. He had the wisdom that comprehended the different directions and bases of time. He had the understanding endowed with the radiance of the wheel of the Dharma. The light of the complete radiance of wisdom and samādhi illuminated his mind. He had the mind and body⁴²⁶ that had reached the complete levels and ranges. He was continuously illuminated by the radiance⁴²⁷ of the wisdom of the tathāgatas. He had given rise to the power of faith in omniscience. He was never lacking in the power of faith in the Buddhadharma. He possessed the blessing of the tathāgatas. He had been illuminated by the light of the approach of his own mind to the buddhas. He was endowed with the aspiration for his own body pervading the network of all world realms. He was dedicated to accomplishing the inclusion of the entire realm of phenomena within his own body.

8.3 After twelve years [F.343.a] he eventually arrived at Vanavāsī. He searched for the head merchant Muktaka and saw him. When he saw him, he bowed down his entire body onto the ground in homage and sat before him.

8.4 With palms together he said, “Ārya, today I have succeeded; I have succeeded well. Why is that? Because I have met the kalyāṇamitra.⁴²⁸ It is rare to have the opportunity to see the kalyāṇamitras. It is rare to have the opportunity to find their appearance. It is rare to have the opportunity to arrive where they are. It is rare to have the opportunity to go to where they are, it is rare to have the opportunity to serve them, it is rare to have the opportunity to approach⁴²⁹ them, it is rare to have the opportunity to dwell with them, it is rare to have the opportunity to train with them, and it is rare to have the opportunity to follow the kalyāṇamitras.

8.5 “Today I have succeeded in being with the kalyāṇamitra.⁴³⁰ Ārya, I have developed the aspiration for the highest, complete enlightenment in order to serve all the buddhas; to venerate all the buddhas; to see all the buddhas; to perceive all the buddhas; to comprehend the equality of all the buddhas; to comprehend the prayers of all the buddhas; to fulfill the prayers of all the buddhas; to have the light of the wisdom accomplished by all the buddhas; to accomplish all buddhas within my own body; to accomplish the knowledge of all the buddhas in my own conduct; to have the direct perception of the miracles of all the buddhas; to purify the strengths and fearlessnesses of all the buddhas; to never have enough of hearing the Dharma that is taught by all the buddhas; [F.343.b] to hear and adopt the Dharma that is taught by all the buddhas; to truly hold the Dharma that is taught by all the buddhas; to become the same as all the bodhisattvas;⁴³¹ to be included among the bodhisattvas; to purify the conduct of all

bodhisattvas; to fulfill the perfections of all bodhisattvas; to purify the accomplishment of the aspirations of all bodhisattvas; to attain the treasure of the buddha blessings of all the bodhisattvas; to obtain the unceasing light of wisdom that is all the bodhisattvas' store of treasure of the Dharma; to realize all the bodhisattvas' store of treasure of samādhi;⁴³² to accomplish the immeasurable treasure of all the bodhisattvas; to realize all the bodhisattvas' store of treasure of great compassion, which is the definitive guiding of beings; to perceive all the bodhisattvas' store of treasure of miracles; and to gain the power in my own mind that is all the bodhisattvas' store of power; and for the array of all the aspects of all the bodhisattvas' store of treasure of purity.

8.6 “Ārya, I have come here with such a motivation, [F.344.a] with such an intention, with such joy,⁴³³ with such delight, with such thoughts, with such an aspiration to accomplish certainty, with such an aspiration to conduct, with such an aspiration to comprehend the way, with such a dedication to purity, with such an intention for analysis,⁴³⁴ with such an oriented mind, with such a dedication to goodness, and with senses focused in that way.

8.7 “Ārya, I have heard⁴³⁵ that you give instruction and teachings to bodhisattvas, that you teach the way, elucidate the way to understand, teach the path, bring across the ford, open the gateway of the Dharma, cut through doubts, dispel uncertainty, extract the splinter of prevarication, remove hesitancy, illuminate the darkness of the mind, eliminate the stains of the mind, clarify the continuity of the mind, remove the deception of the mind, alleviate the distress of the mind, turn the mind away from saṃsāra, lead away from bad actions, dissuade from going to the hells, bring freedom from existence, liberate from attachment, banish all clinging, create the aspiration for omniscience, enable entry into the city of the Dharma, bring to great compassion, unite with great love, conjoin with bodhisattva conduct, cause to enter the meditation of the gateway of samādhi, establish in the gateway of realization, [F.344.b] establish in the comprehension of nature, spread the possession of the strengths, and realize the equality of all beings.

8.8 “Therefore, now that I have heard that, teach me, Ārya, how bodhisattvas should learn⁴³⁶ bodhisattva conduct, how they train in it, how they are dedicated to it, and how they quickly⁴³⁷ purify the domain of bodhisattva conduct.”

8.9 Then, at that time, the head merchant Muktaka the bodhisattva entered the gateway of samādhi, the foremost gateway to the infinite circling of the power of retention, called *the assembly of all buddha realms*, through the power of past roots of merit, through the blessing of the tathāgatas, and through the concentration that brings the light of wisdom of Mañjuśrī Kumārabhūta.

- 8.10 Immediately, the form of the head merchant Mukṭaka, who had entered that samādhi, became a pure body. Because of the purity of his body, there appeared within his body the presence of buddha bhagavats as numerous as the atoms in the buddha realms in the ten directions, together with their pure buddha realms, the assemblies of their pupils, their pure halos, their past practice of conduct, their buddha miracles, their accumulation of prayers, their pure display of conduct and setting forth, their demonstration of the attainment of buddhahood, their teaching the wheel of the Dharma, their ripening of beings, and their final conclusion of the Dharma.
- 8.11 They were distinct from each other, [F.345.a] were not obscuring each other,⁴³⁸ were perfectly separate from each other, were differentiated from each other, remaining in different ways,⁴³⁹ and were perceived exactly as they were. Their various arrays of buddha realms, the various adorning assemblies of bodhisattva pupils, and the appearances of various buddha miracles were seen.
- 8.12 They were establishing the various yānas and reciting the various gateways of prayers. They were seen in some worlds being born in a palace in Tuṣṭita. They were seen to accomplish all the deeds of a buddha: in some worlds they were descending from the palace in Tuṣṭita; in some they were entering their mothers' wombs and manifesting various miracles; in some they were being born; in some they demonstrated playing as children; in some they were in the middle of their harems; in some they were setting forth in renunciation; in some they were arriving at the bodhimaṇḍa; in some they were defeating the armies of Māra with vast miraculous manifestations; in some they were encircled by devas, nāgas, yakṣas, and gandharvas, and Brahmā and Indra⁴⁴⁰ were supplicating them to turn the wheel of the Dharma; in some they were turning the wheel of the Dharma; in some they were present in the abodes of all beings; and in some they were passing into nirvāṇa. In some world realms there could be seen the distribution of the relics of the tathāgatas that had passed into nirvāṇa, and in some buddha realms devas and humans could be seen covering the caityas of the tathāgatas with adornments.
- 8.13 Those buddha bhagavats were teaching among the various classes of beings, the various worlds of beings, [F.345.b] the various modes of beings, the various births of beings, the various aggregations of beings, the various successive roots of merit of beings, the various successive modes of beings, the various successive thoughts of beings, the various successive aspirations of beings, the various successive sensory faculties of beings, the various successive times of beings, the various particular karmas of beings, the various dissimilar karmas of beings, the various worlds of beings, the

various modes and conducts of beings, the various aspirations and conducts in the ocean of beings, the various, different pure faculties, and the various kleśas, predispositions, and propensities in the vast extent of beings.

8.14 They did so through the demonstration of various kinds of buddha miracles, through the accomplishment of the various word definitions in various worlds, through various aspects of voice and language in various worlds, through relating the ways of various sūtras, through the processes of the various kinds of gateways to the power of retention, through the production of various kinds of discernment, through the processes of an ocean of various names for the truth, through various majestic lion's roars of the buddhas, through the demonstration of miracles that teach the roots of merit to beings, through miracles that teach the various gateways of memory, through the lion's roar of various prophecies to bodhisattvas, and through the power that arises from the various Dharma wheels of the tathāgatas.

8.15 The buddha bhagavats taught through the aspects of the voice of a tathāgata and in accordance with all languages in the various assemblies of pupils—which are limitless, infinitely different, and dependent on one another—in the various vast, pure assemblies of pupils, [F.346.a] in the gatherings of small assemblies of pupils, among those that are the length of one yojana, the length of ten yojanas, the length of a hundred yojanas, and so on, up to assemblies of pupils that are as many yojanas as there are atoms in even more countless than countless buddha realms.

8.16 Sudhana, the head merchant's son, heard, adopted, kept, and contemplated all those Dharmas that were taught. He also saw those buddha miracles. He saw the power of the majesty of that bodhisattva samādhi.

8.17 Then the head merchant Muktaka mindfully and with awareness arose from his samādhi and said to Sudhana, the head merchant's son, "Noble one, I have obtained and hold the liberation of the tathāgatas called *the unimpeded display*.

8.18 "Noble one, when in that way I strove for and attained⁴⁴¹ the liberation of the tathāgatas called *the unimpeded display*, to my eyes appeared the tathāgata arhat samyakṣaṃbuddha named Tāreśvararāja in the eastern world realm called Jāmbūnadaprabhāsavatī. He was accompanied by an assembly that was all bodhisattvas, such as the bodhisattva Vairocanagarbha.

8.19 "To my eyes appeared the tathāgata arhat samyakṣaṃbuddha named Samantagandhavitāna in the southern world realm called Sarvabalavegavatī. [F.346.b] He was accompanied by an assembly that was all bodhisattvas, such as the bodhisattva Cintārāja.

- 8.20 “To my eyes appeared the tathāgata arhat samyaksaṃbuddha named Merupradīparāja in the western world realm called Sarvagandhaprabhāsvatī. He was accompanied by an assembly that was all bodhisattvas, such as the bodhisattva Asaṅgacitta.
- 8.21 “To my eyes appeared the tathāgata arhat samyaksaṃbuddha named Vajrapramardana in the northern world realm called Kāṣāyadhvajā. He was accompanied by an assembly that was all bodhisattvas, such as the bodhisattva Vajrapadavikrāmin.
- 8.22 “To my eyes appeared the tathāgata arhat samyaksaṃbuddha named Anilambhacakṣurvairocana⁴⁴² in the northeastern world realm called Sarvaratnarucirā. He was accompanied by an assembly that was all bodhisattvas, such as the bodhisattva Anilambhasunirmita.
- 8.23 “To my eyes appeared the tathāgata arhat samyaksaṃbuddha named Gandhapradīpa in the southeastern world realm called Gandhārciḥprabhāsvarā. He was accompanied by an assembly that was all bodhisattvas, such as the bodhisattva Sarvadharmadhātutalabhedaketurāja.⁴⁴³ [F.347.a]
- 8.24 “To my eyes appeared the tathāgata arhat samyaksaṃbuddha named Samantamukhajñānavirocanaghoṣa in the southwestern world realm called Sūryakesaranirbhāsā. He was accompanied by an assembly that was all bodhisattvas, such as the bodhisattva Samantakusumārciḥpralambacūḍa.
- 8.25 “To my eyes appeared the tathāgata arhat samyaksaṃbuddha named Apramāṇaguṇasāgaraprabha in the northwestern world realm called Gandhālamkāraruciraśubhagarbhā. He was accompanied by an assembly that was all bodhisattvas, such as the bodhisattva Asaṅgakāyaraśmitajomati.⁴⁴⁴
- 8.26 “To my eyes appeared the tathāgata arhat samyaksaṃbuddha named Dharmadhātuvidyotitaraśmi in the world realm below called Ratnasimhāvabhāsajalanā. He was accompanied by an assembly that was all bodhisattvas, such as the bodhisattva Dharmadhātvarcirvairocana-saṃbhavamati.
- 8.27 “To my eyes appeared the tathāgata arhat samyaksaṃbuddha named Apratihataguṇakīrtivimokṣaprabharāja in the world realm above called Akṣaṇaruciravairocanā. He was accompanied by an assembly that was all bodhisattvas, such as the bodhisattva Asaṅgabalavīryamati. [F.347.b]
- 8.28 “Noble one, in that way, in addition to these ten⁴⁴⁵ tathāgatas, I see in the ten directions tathāgata arhat samyaksaṃbuddhas as numerous as the atoms in the buddha realms in the ten directions, but those tathāgatas have not come here and I have not gone there.
- 8.29 “When I wish to, I see the Tathāgata Amitābha in the buddha realm Sukhāvatī, I see the Tathāgata Vajrābha in the buddha realm Candanavatī, I see the Tathāgata Ratnābha in the buddha realm Gandhavatī, I see the

Tathāgata Ratnapadmābha in the buddha realm Padmavatī, I see the Tathāgata Śāntābha in the buddha realm Kanakavatī, I see the Tathāgata Akṣobhya in the buddha realm Abhiratī, I see the Tathāgata Siṃha in the buddha realm Supraṭiṣṭhā, I see the Tathāgata Candrabuddhi in the buddha realm Ādarśamaṇḍalanibhāsā, and I see the Tathāgata Vairocana in the buddha realm Ratnaśrīhaṃsacitrā.⁴⁴⁶

8.30 “Noble one, in that way, I see whatever tathāgata I wish to, in whatever direction, in whatever world realm. I see whatever tathāgata I wish to, in whatever time, in whatever location,⁴⁴⁷ in whatever past conduct. I see whatever tathāgata I wish to, wherever he is accomplishing miracles [F.348.a] or wherever he is guiding beings. And those tathāgatas have not come here, nor have I gone there.

8.31 “Noble one, in that way, I know that the tathāgatas have not come from anywhere. I know my own body has not gone anywhere. I know that perceiving the tathāgatas is like a dream, and I know that perceiving the activity of my own mind is like having a dream. I know that the perception of the tathāgatas is like a reflection, and I know that my own mind’s perception is like a bowl of clear water. I know that the perception of the tathāgatas is like that of forms created by a magical illusion, and I know that my own mind’s perception is like a magical illusion. I know that the speech of the tathāgatas is like echoes that sound in the mountains, and I know that my own mind’s perception is like an echo.

8.32 “It is thus that I understand, thus that I know that the entire Buddhadharma of the bodhisattvas arises from the blessing of one’s own mind. All the pure buddha realms are the blessing of one’s own mind. The bodhisattva conduct also is the blessing of one’s own mind. The ripening and guidance of all beings is the blessing of one’s own mind. The fulfillment of the aspirations of the bodhisattvas is the blessing of one’s own mind. Arriving at the city of omniscience is the blessing of one’s own mind. [F.348.b] Delighting in inconceivable liberations is the blessing of one’s own mind. At attainment, the enlightenment of buddhahood is the blessing of one’s own mind. The miraculous manifestation of the powerful majesty of uniting the entire realm of phenomena is the blessing of one’s own mind. The wisdom that unites all kalpas into a brief time is the blessing of one’s own mind.

8.33 “Noble one, this is what I think: one’s own mind should be supported by all roots of merit, one’s own mind should be moistened by the clouds of the Dharma, one’s own mind should be purified of obscuring phenomena,⁴⁴⁸ one’s own mind should be made firm by diligence, one’s own mind should be made tranquil by patience, one’s own mind should be cultivated by the comprehension of knowledge, one’s own mind should be refined by

wisdom, one's own mind should have accomplishment in power, one's own mind should be made vast in the equality of the buddhas, and one's own mind should be illuminated by the ten strengths of the tathāgatas.

8.34 “Noble one, I know, have adopted, and keep this liberation called *the unimpeded display of the tathāgatas*, but how could I know or describe the qualities of dwelling without impediment in the field of activity of the unimpeded minds of the bodhisattvas; the attainment of the samādhi of the direct perception of all the buddhas in the present; the attainment of the samādhi gateway to the enlightenment that has reached the apex that is without passing into nirvāṇa; [F.349.a] the attainment of the sameness of the three times; the knowledge of the way of the field of activity of the samādhi of the completely undivided basis; the bodies distributed throughout all buddha realms; the presence in the indivisible ranges of the buddhas; the field of activity that is oriented toward all directions; the view of the domain of undivided wisdom; and the conduct that is free of the dualistic conceptions of self and world, even though in their bodies there appears the destruction and creation of all world realms?

8.35 “Now depart, noble one. On this road to the south, at the tip of Jambudvīpa, there is Milaspharaṇa. There dwells a bhikṣu by the name of Sāgaradhvaṇa. Go to him and ask him, ‘How should a bodhisattva train in bodhisattva conduct? How should a bodhisattva proceed?’ ”

8.36 Then Sudhana, the head merchant's son, bowed his head to the feet of the head merchant Mukṭaka, circumambulated the head merchant Mukṭaka a hundred thousand times, keeping him to his right, and, looking back again and again, beautifully describing, examining, and aspiring to the countless qualities of the head merchant Mukṭaka, thinking of Mukṭaka, [F.349.b] he was weeping and wailing as he departed from head merchant Mukṭaka; he was thinking of kalyāṇamitras with affection, trusting in them, longing to honor the kalyāṇamitras, maintaining obedience to the instructions of kalyāṇamitras, and seeing omniscience as dependent upon the kalyāṇamitras; his thoughts focused on the kalyāṇamitras, his conduct faithful to the kalyāṇamitras, and being in the power of the minds of the kalyāṇamitras, by avoiding anything that would be harmful to the kalyāṇamitras he regarded them as his mother and, by developing all the qualities of roots of merit, regarded them as his father.

SĀGARADHVAJA

- 9.1 Sudhana, the head merchant's son, contemplated the teaching of the head merchant Muktaka and dedicated himself to the instructions of the head merchant Muktaka. He followed the inconceivable bodhisattva liberations. He called to mind the inconceivable radiance of bodhisattva wisdom. He practiced entering and comprehending the inconceivable realm of the Dharma. He comprehended the inconceivable bodhisattva methods of gathering pupils. He reflected on the inconceivable miracles of the tathāgatas. He aspired to the inconceivable aggregation of buddha realms. He contemplated the display of the blessings of the buddhas. He examined the inconceivable majestic power of the display of samādhis and liberations. He was dedicated to entering inconceivable separate, unobscured world realms. He developed the aspiration for inconceivable, enduring bodhisattva activity. And he adopted the inconceivable continuum of bodhisattva activity and prayer.
- 9.2 Eventually he reached Milaspharaṇa at the tip of Jambudvīpa. [F.350.a] He searched and searched for the bhikṣu Sāgaradhvaja.
- 9.3 Sudhana saw him sitting at the end of a meditation walkway. He was resting in samādhi with no inhalation or exhalation of breath, unmoving, inactive, sitting with his body upright, and manifesting mindfulness. With the inconceivable miraculous powers of samādhi, he miraculously manifested an inconceivable, immeasurable, infinite body to the right, left, and above, so that the crown of his head was beyond sight.⁴⁴⁹ His body had many colors, manifesting countless different colors in each instant of the mind.
- 9.4 Sudhana saw that as Sāgaradhvaja rested in that way in a profound, peaceful, motionless,⁴⁵⁰ objectless meditation, from all the pores of his body,⁴⁵¹ which had become tall through joy,⁴⁵² countless miraculous manifestations of bodhisattva liberation appeared.

- 9.5 In every single instant of mind, those miraculous manifestations from the gateway of liberation spread throughout the realm of phenomena, in order that those infinite miraculous manifestations would ripen all beings, make offerings to all the tathāgatas, purify all buddha realms, eliminate the mass of suffering of all beings, close all the paths to the lower existences, open the paths to happiness for all beings, end the affliction of the kleśas for all beings, disperse the obscuration of ignorance in all beings, and establish all beings in omniscience.
- 9.6 Sudhana saw assemblies of head merchants, as numerous as the atoms in countless buddha realms, being emanated from the soles of Sāgaradhvaja's feet. [F.350.b] They attended and waited on him in various ways, and, appearing to be all the head merchants from all world realms, forming an exceptional field of activity, their bodies were adorned by a variety of ornaments with various kinds of topknots, crest jewels, and crowns, and they were accompanied by the images of entourages of their children.
- 9.7 Sudhana also saw attending brahmins and householders, each with different kinds of food and drink with combinations of various flavors,⁴⁵³ all adornments, all clothes, all flowers, all garlands, all perfumes, all ointments, all desirable things, all jewels, all seats, all vessels of various kinds, and all kinds of utensils. They were emanated out into the ten directions, where they were gathering poor people and relieving beings of their suffering, purifying the thoughts of beings, satisfying the minds of beings, and ripening beings for enlightenment.
- 9.8 Sudhana saw Sāgaradhvaja's knees emanating and filling the ten direction with the forms of wise kṣatriyas, the forms of wise brahmins, the forms of those who were wise in worldly matters, the forms of those wise in various arts and crafts, the forms of those wise concerning human existence, the forms of those wise with the knowledge of carrying out both worldly and nonworldly practices, and the forms of those wise in honorable worldly conduct, taking on various forms, displaying the presence of many forms, speaking with pleasant words, making unhappy beings happy, [F.351.a] caring for poor beings devoid of the wealth of the Dharma, making beings who are suffering happy, elevating beings who have fallen down, bringing relief to those who are shipwrecked, saving beings who are in fear, sounding out the words of all roots of merit, emitting the words of turning away from bad actions, bringing beings to the adoption of good qualities, establishing beings in beneficial conduct, engendering the power of joy, emitting pleasant words that are a method of gathering pupils, and showing consistency of words and actions⁴⁵⁴ to the world.

- 9.9 Sudhana saw, issuing forth from Sāgaradhvaja's navel, a multitude of ṛṣis manifesting as the bodies of all beings, wearing robes of antelope skins⁴⁵⁵ and bark, holding staffs and burl bowls,⁴⁵⁶ with various forms, features, and appearances,⁴⁵⁷ and having a peaceful deportment.
- 9.10 From up in the sky they were proclaiming the qualities of a buddha, speaking the word *Dharma*, uttering the word *Buddha*, teaching the bodhisattva Saṅgha, describing the path of celibacy, establishing beings in restraining the senses, expounding⁴⁵⁸ the meaning of the absence of intrinsic nature, establishing the world in the meaning of wisdom, guiding in the ways of worldly treatises, teaching the way of the path that gives rise to omniscience, and establishing beings in the succession of practices.⁴⁵⁹ [F.351.b]
- 9.11 Sudhana, the head merchant's son, saw, issuing forth from the sides of Sāgaradhvaja's upper body, nāga maidens as numerous as all the worlds in existence, and in each instant of mind pervading the entire realm of phenomena. They were appearing as inconceivably numerous bodies, manifesting an inconceivable number of nāga miracles, establishing in the sky an inconceivable adornment of clouds of scented water, adorning the sky with the inconceivable adornment of clouds of flowers, arraying the entire sky with the inconceivable adornment of clouds of garlands, and covering the entire realm of phenomena with the inconceivable adornment of clouds of precious parasols; with the inconceivable adornment of clouds of precious banners; with the inconceivable adornment of clouds of precious streamers; with the inconceivable adornment of the rain from clouds of various pendant ornaments; with the inconceivable adornment of the rain from clouds of excellent precious jewels; with the inconceivable adornment of the rain from clouds of various precious necklaces and flowers; with the inconceivable adornment of the rain from clouds of the Dharma of buddhas and bodhisattvas seated cross-legged on precious thrones; with the inconceivable adornment of the rain from clouds of the sound of the Dharma songs of a multitude of apsaras wearing a variety of divine, precious jewelry; with the inconceivable adornment⁴⁶⁰ of the scattering rain from clouds of precious lotuses adorned with strings of pearls with tall anthers and pollen of all kinds of jewels; with the inconceivable adornment of the rain from clouds of precious crowns adorned with all precious jewels and clouds of endless light rays; [F.352.a] with the inconceivable adornment of the rain from clouds of the bodies of devas adorned by flowers, garlands, parasols, banners, and streamers; and with the inconceivable adornment of the rain and thunder from clouds of the bodies of multitudes of apsaras scattering golden flowers from between their hands conjoined in homage and praising all the qualities and excellences of the tathāgatas.

- 9.12 Vast clouds and mists of the best incense stationed⁴⁶¹ in the sky, together with the clouds of heaps of scented waters with the colors of all jewels, covered the assemblies of the followers of all tathāgatas, adorned the entire extent of world realms, brought happiness to all beings, and made offerings to all the buddhas.
- 9.13 Sudhana saw, issuing forth from the śrīvatsa on Sāgaradhvaja's chest, asura lords as numerous as the atoms in countless buddha realms, in each instant of mind pervading the realm of phenomena and manifesting networks of inconceivable, miraculous asura conjurations; agitating oceans,⁴⁶² causing a hundred thousand world realms to tremble; dashing together all the sovereign lords of mountains; causing all the residences of the devas to tremble; overwhelming all the domains of māras; crushing⁴⁶³ all the armies of māras; destroying all pride, conceit, and arrogance in the world;⁴⁶⁴ repelling malicious motivations and then bringing happiness; banishing motivations toward violence; bringing the bad qualities of beings to an end; disintegrating the mountains of the kleśas; bringing the battle with the kleśas to an end;⁴⁶⁵ [F.352.b] disturbing beings through enjoying manifesting various asura conjurations; causing them to shrink from bad actions; causing them to be terrified of saṃsāra; causing them to depart from the states of existence and settle in being without an abode; establishing beings in the aspiration to enlightenment; causing them to purify the bodhisattva conduct of the bodhisattvas; establishing them in the perfections of the bodhisattvas; causing them to enter the bodhisattva bhūmis; giving rise to the illumination of the way of the Buddhadharma of the bodhisattvas; and establishing beings in the various ways of the Dharma.
- 9.14 Sudhana saw, issuing forth from Sāgaradhvaja's back, a multitude of śrāvakas and pratyekabuddhas as numerous as the atoms in countless buddha realms and pervading the realm of phenomena. The śrāvakas and pratyekabuddhas were teaching the absence of a self and the absence of a being to those beings who were to be guided by them and had attachment to a self; they were teaching the impermanence of the composite to those who were attached to permanence, ugliness to those who had the conduct of desire, love to those who had the conduct of anger, and dependent origination to those who had the conduct of ignorance; and they were teaching the way of the Dharma that has the range of wisdom to those who had equal amounts of those conducts, teaching the absence of a basis to those who delighted in the range of sensory perceptions, inspiring higher aspirations in those who intended to dwell in peace, and illuminating the gateways to all directions [F.353.a] and all the gateways of the ocean of ways in the Dharma.

9.15 Sudhana saw, issuing forth from Sāgaradhvaja's shoulder blades, yakṣa and rākṣasa lords as numerous as the atoms in countless buddha realms, having various forms, peculiar bodies of various colors and widths, various kinds of mendicancy, and various kinds of mounts. They were accompanied by various kinds of entourages, spreading throughout the realm of phenomena, and they were engaging in protecting the realm of beings, engaging in emitting different kinds of light, singing various songs, and filling the directions and intermediate directions of space with the accomplishment of various distinct methods as numerous as the atoms in countless buddha realms. They did this so as to guard all good conduct, so as to guard all the assemblies of the āryas, so as to care for all bodhisattvas, so as to protect through the activity of Vajrapāṇi all those who are perfectly practicing the perfect way, so as to render various services to and make various offerings to all the buddhas, and so as to bring fallen beings back from the pathway to the lower existences. They were engaged in bringing all illness, harm, and danger in all worlds to an end, were engaged in protecting in the world all activities beneficial to beings, were causing the wheel of gathering merit and wisdom to be completed, were causing the wheel of the Dharma to be turned,⁴⁶⁶ and were destroying the wheel of the adversaries.

9.16 Sudhana saw, issuing forth from Sāgaradhvaja's stomach, [F.353.b] kinnara lords as numerous as the atoms in countless buddha realms, accompanied by entourages of countless hundreds of thousands of kinnara maidens and gandharva lords as numerous as the atoms in countless buddha realms, accompanied by entourages of countless hundreds of thousands of gandharva maidens, spreading throughout the realm of phenomena, with the sounds of countless hundreds of thousands of musical instruments and the singing of songs that had the nature of the Dharma, eulogizing the aspiration to enlightenment, elucidating bodhisattva conduct, praising all the gateways to complete buddhahood, causing entry into all the gateways of the Dharma, causing aspiration for all the gateways to miracles, elucidating all the gateways to nirvāṇa, causing the acquisition of all the gateways to the Buddha's teaching, causing joy for all the gateways to beings, causing the purification of all buddha realms, causing the elucidation of all the Dharma gateways, causing all the gateways to obscurity to be repelled, and causing all the gateways to the roots of merit to be developed.

9.17 Sudhana saw, issuing forth from Sāgaradhvaja's mouth, cakravartins as numerous as the atoms in countless buddha realms, possessing an entourage of the seven jewels and the four divisions of the army,⁴⁶⁷ spreading throughout the ten directions of the realm of phenomena and radiating a display of the light rays of great generosity; emitting a profusion⁴⁶⁸ of all precious materials; distributing a profusion of all precious

jewels; making the poor wealthy; turning the world away from killing; establishing beings in a loving motivation; [F.354.a] dissuading them from taking what has not been given; bestowing on them a quintillion maidens adorned with jewelry; deterring them from sexual misconduct; establishing them in celibacy; turning them away from lying; exhorting them to avoid deception;⁴⁶⁹ turning them away from slanderous words; inspiring them toward creating harmony between others; turning the world away from harsh speech; inspiring them to speak pleasantly and gently; turning beings away from worthless,⁴⁷⁰ careless, meaningless speech and directing them to speech with definitive categories of profound words; turning the world away from all bad speech and inspiring it to speak with words of compassion; removing the heart's stains within the world; directing beings to contentment and few needs; turning the world away from malice;⁴⁷¹ directing it to bring happiness to the minds of others; raising the world up out of the net of wrong views; demolishing the walls of all doubt; causing the mountain peak of all uncertainty to tumble down; clearing away the darkness of indecisive thinking; separating for the world the categories of phenomena; describing dependent origination; guiding beings into the way to the true nature; making them turn away from obscurations; causing them to enter the way free of obscuration; and inspiring them on the way to the goal of buddhahood. [F.354.b]

- 9.18 Sudhana saw, issuing forth from Sāgaradhvaja's eyes, hundreds of thousands of sun disks as numerous as the atoms in countless buddha realms, filling the realm of phenomena of all beings⁴⁷² and illuminating all the great hells, dispelling darkness in the world; eliminating the darkness of ignorance within beings; bringing to an end the suffering of cold experienced by the beings in the cold hells; shining white light rays over the realms that are made of earth; shining light rays the color of beryl over the realms that are made of gold; shining light rays the color of gold⁴⁷³ over the realms that are made of beryl; shining light rays the color of silver over the realms that are made of gold;⁴⁷⁴ shining light rays the color of gold over the realms that are made of silver; shining light rays the color of crystal over the realms that are made of gold; shining light rays the color of gold over the realms that are made of crystal;⁴⁷⁵ shining light rays the color of white coral over the realms that are made of gold; shining light rays the color of gold over the realms that are made of white coral; shining light rays the color of gold over the realms that are made of red pearls; shining light rays the color of red pearls over the realms that are made of gold; shining light rays the color of gold over the realms that are made of emerald; shining light rays the color of emerald over the realms that are made of gold; shining light rays the color of sunstones, the kings of jewels, over the realms that are made of

sapphire; shining light rays the color of sapphires, the kings of jewels, over the realms that are made of sunstones, the kings of jewels; shining light rays the color of the kings of jewels, the essences of the disk of the aggregation of moonstones, over the realms that are made of red pearls; shining light rays the color of red pearls over the realms that are made of the kings of jewels, the essences of the disk of the aggregation of moonstones; shining light rays that have the colors of various kinds of jewels over the realms that are made of a single kind of jewel; [F.355.a] and shining light rays that have the color of a single kind of jewel over the realms that are made of various kinds of jewels; thus engaging in measureless activities for beings within all the assemblies of pupils of bodhisattvas.

9.19 Sudhana saw, issuing forth from the ūṛṇā hair between Sāgaradhvaja's eyebrows, a multitude of moons as numerous as the atoms in countless buddha realms, filling the ten directions of the realm of phenomena and overpowering all lords of devas, turning all the world away from delighting in desires, praising delight in seeing the buddhas, and dedicated to guiding measureless beings.

9.20 Sudhana saw, issuing forth from the Sāgaradhvaja's forehead, Mahābrahmās as numerous as the atoms in countless buddha realms, filling the ten directions of the realm of phenomena, who had a peaceful deportment, spoke with the voice of Brahmā, supplicated all the buddhas for instruction, eulogized all the buddhas,⁴⁷⁶ gladdened all bodhisattvas, and were dedicated to measureless benefit for beings.

9.21 Sudhana saw, issuing forth from Sāgaradhvaja's head, bodhisattvas as numerous as the atoms in countless buddha realms, filling in each instant of mind the ten directions of the realm of phenomena, manifesting bodies that had various colors, forms, and adornments,⁴⁷⁷ revealing bodies beautified by the features of a great being, and emanating infinite clouds of halos. From all their pores there commenced the emanation of the past bodhisattva conduct of all buddhas, revealing clouds of the processes of acts of generosity with their givers, recipients, and gifts;⁴⁷⁸ [F.355.b] revealing an ocean of the previous practices of the various perfections; describing the conduct of generosity to the world; averting the stains of greed; bringing beings to the renunciation of all attachments; blessing worlds with an adorning array of every variety of jewel; establishing beings in the perfection of generosity and then establishing them in the power over necessities;⁴⁷⁹ proclaiming the qualities of all characteristics of a supreme being; and teaching the causes for the arising of those features of a buddha.

9.22 Sudhana saw bodhisattvas issuing forth who were as numerous as the atoms in countless buddha realms and were describing the perfection of good conduct manifesting from all their pores, an ocean of the past practice

by all the buddhas of the perfection of good conduct. They were causing all beings to turn away from the entire field of existences and worlds and directing them to the field of the tathāgatas; they were deploring the world of desire;⁴⁸⁰ they were removing the cataracts of error in the world; they were bringing an end to erroneous thought and establishing beings in the correct conduct of the bodhisattvas; they were describing the correct conduct of great compassion and establishing beings in the correct conduct of practicing the path of the buddhas so that they might attain the correct conduct of the tathāgatas; they were describing to beings how the states of existence are like dreams; and they were establishing beings in a state of overpowering the kleśas and attachment to the field of the senses in order that they might attain the state of perceiving all to be the same as the way of dreams. [F.356.a]

9.23 Sudhana also saw bodhisattvas issuing forth who were as numerous as the atoms in countless buddha realms and were revealing worlds to be golden in color. They were establishing beings in having no anger and no vexation and in states of mind that are without harshness, without hatred,⁴⁸¹ nondestructive, and free of hostility.⁴⁸² In order to close the ways to animal wombs, they were manifesting from all their pores clouds of the past practice by the tathāgatas of dedication to the perfection of patience, and they were establishing beings in the power of patience and revealing to beings power over phenomena.

9.24 Sudhana also saw bodhisattvas issuing forth who were as numerous as the atoms in countless buddha realms, who were revealing the infinite power of the diligence of bodhisattvas, and who were describing how, through the power of never turning back from striving for omniscience, were never weary in seeking for an ocean of hearing the Dharma. They were causing beings to engage in serving and making offerings to all the tathāgatas; establishing beings in the great diligence that repels the entire mass of suffering; emanating all the clouds of the bodies of the past practice by the tathāgatas of dedication to the perfection of diligence; teaching the perfection of diligence of the bodhisattvas; disintegrating the mountains of the laziness of beings; establishing beings in the perfection of patience; and leading the world to power over karma, fixed in their resolve.⁴⁸³ [F.356.b]

9.25 Sudhana also saw bodhisattvas issuing forth who were as numerous as the atoms in countless buddha realms, were filling the realm of phenomena in each instant of mind, and were establishing beings on the path of mindfulness of the bodhisattvas. They were eliminating all obscurations, obstacles, and darkness; turning beings away from all conceit and carelessness; establishing them in the qualities of carefulness; casting down the banner of arrogance, haughtiness, and pride; describing an ocean of

aspects of the meditation of the buddhas; praising the perfection of meditation to the world; emanating from all their pores clouds of the many past practices by the tathāgatas of the perfection of meditation; and establishing beings in power over mind.

9.26 Sudhana also saw bodhisattvas issuing forth who were as numerous as the atoms in countless buddha realms, were filling the realm of phenomena in each instant of mind, and were emanating from all their pores clouds of the many past practices by the tathāgatas of seeking the Dharma. With all languages, which are an ocean of the aspects of speech, they emitted the thunder of the clouds of the perfection of wisdom; radiated the lightning of the correct view; resounded with the words on the nature of phenomena; destroyed the mountains of the view of a self held by beings; extracted the splinters of all wrong views; cleared away doubts, uncertainties, and equivocation; and praised power over motivation.⁴⁸⁴

9.27 Sudhana also saw bodhisattvas issuing forth who were as numerous as the atoms in countless buddha realms, were filling the realm of phenomena in each instant of mind [F.357.a] and describing the field of the way of skillful methods of all the buddhas. They were emanating from all their pores clouds of the many past practices by the tathāgatas of skillful methods for all beings, revealing the conduct of skillful methods to the world, explaining skill⁴⁸⁵ in the Mahāyāna, praising the fields of all the buddhas, teaching the bodhisattva conduct in which there is no separation between saṃsāra and nirvāṇa, establishing beings in the perfection of skillful methods of the bodhisattvas, and teaching the bodhisattva field of power over rebirth to the world.

9.28 Sudhana also saw bodhisattvas issuing forth who were as numerous as the atoms in countless buddha realms, were filling the realm of phenomena in each instant of mind through the miraculous power of prayer, and were emanating from all their pores the thunder of the clouds of the ocean of the names of all tathāgatas. They were emanating from all their pores clouds of the many past practices of the pure perfection of prayer of all bodhisattvas;⁴⁸⁶ they were praising the perfection of prayer, establishing beings in all the powers of the bodhisattvas; and they were teaching to the world the rolling of the wheels of the chariot of great prayer until the end of future time, the following of all Dharmas, the repelling of all kleśas, and the destruction of the mountains of ignorance. [F.357.b] [B30]

9.29 Sudhana also continuously⁴⁸⁷ saw bodhisattvas issuing forth who were as numerous as the atoms in countless buddha realms, filling the realm of phenomena in each instant of mind, and illuminating the strength of the bodhisattvas. They were emitting the sound of the words of the accomplishment of the strength of the bodhisattvas; emanating from all their

pores the clouds of the many past practices by the tathāgatas of the accomplishment and creation of the perfection of strength; teaching the strength that cannot be defeated by all the māras and adversaries; describing the strength that is not weakened even if all Cakravāla vajra mountain ranges⁴⁸⁸ were to drop down onto their bodies; teaching the strength with which their bodies will not be harmed even though they remain in an ocean of the fires that incinerate all kalpas; teaching the strength by which one can hold up in the sky, on the palm of the hand, all the vast extent of world realms; and establishing beings in the power over miracles.⁴⁸⁹

9.30 Sudhana also saw bodhisattvas issuing forth who were as numerous as the atoms in countless buddha realms, were filling the realm of phenomena in each instant of mind, and were teaching the field of knowledge to beings. They were emanating from all their pores the clouds of the many past practices by the tathāgatas of the pure perfection of knowledge; revealing to the world the level of knowledge⁴⁹⁰ that is the clairvoyant knowledge of the qualities of all the buddhas; teaching the level of knowledge⁴⁹¹ that is the clairvoyant knowledge of the names of all the buddhas; elucidating the level of knowledge⁴⁹² that is the clairvoyant knowledge of the accomplishment of all prayers; [F.358.a] proclaiming the level of knowledge⁴⁹³ that is the clairvoyant knowledge of the accomplishment of the prayers for gathering all beings as pupils; proclaiming the level of knowledge⁴⁹⁴ that is the clairvoyant knowledge for bringing all beings to understand the nature of selflessness; teaching the level of knowledge⁴⁹⁵ that is the clairvoyant knowledge of seeing the ocean of the minds of all beings; explaining the level of knowledge⁴⁹⁶ that is the clairvoyant knowledge of the accomplishment of all prayers; categorizing the level of knowledge⁴⁹⁷ that is the clairvoyant knowledge that categorizes the faculties of all beings; describing the level of knowledge⁴⁹⁸ that is the clairvoyant knowledge that views the thoughts and aspirations of all beings; explicating the level of knowledge⁴⁹⁹ that is the clairvoyant knowledge that comprehends the ocean of the karma of all beings; teaching the level of knowledge⁵⁰⁰ that is the clairvoyant knowledge that comprehends the ocean of the prayers of all beings; and establishing beings in the perfection of knowledge.⁵⁰¹

9.31 Sudhana also saw issuing forth, from within Sāgaradhvaja's uṣṇīṣa on the crown of his head, the bodies of tathāgatas who were as numerous as the atoms in countless buddha realms and were adorned by the pure signs and features of a great being; who shone like a mountain of Jambu River gold; whose halos shone measurelessly, radiating into the ten directions; whose voices filled the ways of the realm of phenomena, demonstrating the limitless miraculous power of the buddhas. They were sending down the rain from the clouds of Dharma equally on all beings; sending down onto the

bodhisattvas who had gone to the supreme bodhimaṇḍas [F.358.b] the rain from the cloud of Dharma called *the cloud of the direct knowledge of the separate bases for the complete realm of phenomena*; sending down onto the bodhisattvas who had received empowerment the rain from the cloud of Dharma called *the complete cloud of bases*; sending down onto the bodhisattvas who had been empowered as regents of the great Dharma the rain from the cloud of Dharma called *complete entry through the gateways*; sending down onto the bodhisattvas who were youths the rain from the cloud of Dharma called *completely adorned*; sending down onto the irreversible bodhisattvas the rain from the cloud of Dharma called *the summit*⁵⁰² *of steadfast compassion*; sending down onto the bodhisattvas with pure superior motivation the rain from the cloud of Dharma called *the vajra of the knowledge of the separate natures of all phenomena*; sending down onto the bodhisattvas who had accomplished practice in previous lifetimes the rain from the cloud of Dharma called *the display of completely attracting beings*; sending down onto the bodhisattvas who had been reborn the rain from the cloud of Dharma called *the cloud of the direct perception of the circles of followers of the tathāgatas in the three times*; sending down onto the bodhisattvas who were engaged in practice the rain from the cloud of Dharma called *declaring the natures and bases of all phenomena*; sending down onto beginner bodhisattvas the rain from the cloud of Dharma called *the appearance of the cloud of the essence of method and the way great compassion*; sending down onto the bodhisattvas who had developed the aspiration for enlightenment for the first time the rain from the cloud of Dharma called *the essence of the accumulated treasure that brings joy*; [F.359.a] sending down onto the bodhisattvas who had vast aspiration the rain from the cloud of Dharma called *the treasure that brings joy through unceasing liberations and the prayers of the tathāgatas*; sending down onto the beings in the form realm the rain from the cloud of Dharma called *the treasure with an unceasing basis*; sending down onto the Brahmakāyika devas the rain from the cloud of Dharma called *the sound of the roar of an ocean of limitless ways*; sending down onto the Paranirmitavaśavartin devas the rain from the cloud of Dharma called *the inexhaustible treasure of the prerequisite qualities for the arising of strength*; sending down onto the devas of Māra the rain from the cloud of Dharma called *the voice that acquires*⁵⁰³ *the various banners of the accumulation of omniscience*; sending down onto the Nirmāṇarati devas the rain from the cloud of Dharma called *dedication to various precious knowledges*; sending down onto the Tuṣita devas the rain from the cloud of Dharma called *the banner of the various precious prayers of the bodhisattvas*; sending down onto the Yāma devas the rain from the cloud of Dharma called *the treasure of being mindful of all the tathāgatas*; sending down onto the abode of Śakra,⁵⁰⁴ the lord of the devas, the rain from the cloud of

Dharma called *the arising of the power of joy*⁵⁰⁵ *through seeing the tathāgatas*; sending down onto the abode of the lord of the yakṣas the rain from the cloud of Dharma called *the emanations of the abodes of the tathāgatas filling the space of the realm of phenomena*; sending down onto the abode of the lord of the gandharvas the rain from the cloud of Dharma called *the sound of the songs*⁵⁰⁶ *of the Dharma of all the tathāgatas*; [F.359.b] sending down onto the abode of the lord⁵⁰⁷ of the asuras the rain from the cloud of Dharma called *the vajra field of the way of wisdom*; sending down onto the abode of the lord of the garuḍas the rain from the cloud of Dharma called *the cloud of the method for the arising of all the tathāgatas*; sending down onto the abode of the lord of the kinnaras the rain from the cloud of Dharma called *the singing of the songs*⁵⁰⁸ *of all the clouds of Dharma*; sending down onto the abode of the lord of the nāgas the rain from the cloud of Dharma called *the miraculous resounding of the bodhisattvas that creates dismay with saṃsāra*; sending down onto the abode of the lord of the mahoragas the rain from the cloud of Dharma called *the power that increases an ocean of joy*; sending down onto the world of humans the rain from the cloud of Dharma called *the range*⁵⁰⁹ *of knowledge that is superior to that of all beings*; sending down onto the world of the hells the rain from the cloud of Dharma called *the voice that ends all the suffering of saṃsāra*; sending down onto those reborn as animals the rain from the cloud of Dharma called *the form of the field of the clouds of mindfulness of the tathāgatas that describes the practice of the path of irreproachable activities*; sending down onto those in the world of Yama⁵¹⁰ the rain from the cloud of Dharma called *the proclamation of the perfections of all the tathāgatas that gives rise to generosity in the minds of all beings*; and sending down onto the beings who had fallen down the rain from the cloud of Dharma called *the roar of the voice that brings relief through the attainment of the cessation of all suffering*. [F.360.a]

- 9.32 Sudhana also saw issuing forth from all of Sāgaradhvajā's pores, from each of his pores, fields of networks of light rays that were as numerous as the atoms in countless buddha realms, were filling the ten directions of the realm of phenomena, and formed countless arrays of powers⁵¹¹ and adopted forms prepared to carry out countless different activities.
- 9.33 Sudhana saw some of the fields of networks of light rays from the pores performing the miracle of giving away all possessions through a faultless conduct of generosity.
- 9.34 Sudhana saw some of the fields of networks of light rays from the pores manifesting the field of the correct conduct, discipline, commitment, and precepts⁵¹² of the bodhisattvas of the three times.
- 9.35 Sudhana saw some of the fields of networks of light rays from the pores manifesting the forms of the conduct of patience of the bodhisattvas in the three times. They manifested them enduring their hands, feet, and heads⁵¹³

being cut off. They manifested them enduring their bodies being beaten with fists and sticks and struck by weapons. They manifested them enduring their bodies being cut apart⁵¹⁴ or their hearts and eyes being plucked out.

9.36 Sudhana saw the manifestation of forms of the images of the conduct of patience of all bodhisattvas: the formed appearances of other bodhisattvas appearing in the three times who, in seeking omniscience with great compassion, were enduring, forbearing, and indifferent to physical and mental torments and to their limbs and the smaller parts of their bodies being cut off. [F.360.b]

9.37 Sudhana saw some of the fields of networks of light rays from the pores manifesting the different separate forms of the conduct of diligence of all bodhisattvas: the manifestations of the diligence of the bodhisattvas of the past, future, and present making worlds tremble, agitating⁵¹⁵ the oceans, causing beings to be dismayed with saṃsāra, terrifying⁵¹⁶ all tīrthikas, causing the hordes of māras to flee, and illuminating the aspects of the Dharma.

9.38 Sudhana also saw some of the fields of networks of light rays from the pores manifesting all the many kinds of bodhisattva conduct that are performed: all their choosing of an existence; their being born into a family; their formation of a body; their being taught by kalyāṇamitras; the locations for their practicing the instructions of the kalyāṇamitra; the temples, locations, aerial palaces, lands, or mountain caves that are favorable for the practice of the aspects of the meditation of the tathāgatas; their physical forms as ṛṣis in which they accomplish those aspects of meditation; their ruling as kings; their aspiration for renunciation; and the discipline, commitment, and precepts of their path of mendicancy.

9.39 Sudhana, the head merchant's son, also saw some of the fields of networks of light rays from each of the pores manifesting [F.361.a] the practice of the conduct of the perfection of wisdom. He saw the acquisitions of a body for seeking all the Dharma, in those bodies giving up all possessions for the sake of a single word of the Dharma, seeking that single word from all beings, seeking it from all kalyāṇamitras with service and respect, and seeking it from all the tathāgatas with faith, veneration, and bowing down the body. Just as they do for a single word of the Dharma, they do the same for all the words of the Dharma that have the perfection of wisdom of the tathāgatas, seeking them with the apparent image of a body appearing among all beings.

9.40 Sudhana, the head merchant's son, also saw some of the fields of networks of light rays from each of the pores manifesting the methods of all bodhisattvas for ripening beings, for gathering as pupils all beings, and he saw the entire vast extent of the ocean of beings. He saw the dedication to

the conduct of skillful methods in their previous lifetimes, how they gathered pupils through having a body that was the same as that of each and every being.

9.41 Sudhana, the head merchant's son, also saw some of the fields of networks of light rays from each of the pores manifesting the conduct that accomplishes the prayers of all the bhagavats in the past kalpas, the conduct that accomplishes the prayers for ripening all beings, and the conduct that accomplishes the prayers for purifying all realms. [F.361.b] Within the field of the accomplishment of those prayers they accomplished the remedy for each fault of saṃsāra at the feet of this and that tathāgata. Sudhana, the head merchant's son, saw all of these manifesting from each single field of networks of light rays from a pore.

9.42 Sudhana, the head merchant's son, also saw some of the fields of networks of light rays from each of the pores manifesting an ocean of all the past conduct of the perfection of strength.

9.43 Sudhana, the head merchant's son, also saw some of the fields of networks of light rays from each of the pores manifesting an ocean of all the past practice of the conduct of wisdom that has the nature of awaking beings from the sleep of ignorance.

9.44 Sudhana, the head merchant's son, thus observed and examined the bhikṣu Sāgaradhvaṇa resting in meditation. He was mindful of the field of liberation of samādhi; he was contemplating the inconceivable,⁵¹⁷ supreme power of bodhisattva samādhi; he was comprehending that inconceivable⁵¹⁸ ocean of ways to benefit beings; he was following and was devoted⁵¹⁹ to that inconceivable,⁵²⁰ complete display of the composite gateways for entry into those streams of conduct; he was entering through the gateway to the pure wisdom of the display of the realm of phenomena; he was examining the wisdom that is received through the blessing of the buddhas; he was developing the strength of those bodhisattva powers; he was making firm the strength of those bodhisattva prayers; and he was increasing the strength of that bodhisattva conduct. In that way, he sat before the bhikṣu Sāgaradhvaṇa for an entire day and night. [F.362.a] He sat before the bhikṣu Sāgaradhvaṇa for two days, for seven days, for half a month, for a whole month, for two months, for six months, and for another six days and nights.

9.45 When six months and six days had passed, the bhikṣu Sāgaradhvaṇa arose from his samādhi. Then Sudhana said to him, "Ārya, this wonderful samādhi that is so profound; that is so vast; that has such an immeasurable scope; that has such an inconceivable manifestation; that has such an unequaled radiance; that has such innumerable displays; that has such an inviolable range; that has such an unalloyed scope; that has such a universal illumination; that has such an accomplishment of benefit for limitless beings;

that brings such a cessation of the measureless sufferings of all beings; that is present in order to end the sufferings of poverty; that is present in order to save beings from existences of rebirth as animals, in order to close all the gateways that lead to unfortunate existences, in order to lead onto the path to higher existences, in order to bring the joy and happiness of devas and humans, in order to bring the experience of joy within the scope of meditation, in order to increase joy in composite conduct, and in order to show the gateway to escape from the three realms that is present in order to illuminate the causes for the creation of the aspiration to enlightenment, to increase the causes for generating the accumulations of merit and wisdom, [F.362.b] to increase the vast power of great compassion, to develop the strength of great prayers, to attain the illumination of the path of the bodhisattvas, to establish the yāna of the perfections, to accomplish entry into the exceptional Mahāyāna, to know and illuminate the completely good conduct, to know and attain the illumination of the bodhisattva bhūmi, to accomplish the prayers, conduct, and pure-emergence displays of all the bodhisattvas; and that becomes present in order to ascend without impediment to the level of omniscience—Ārya, what is the name of this samādhi?"

9.46 The bhikṣu Sāgaradhvaṇa answered, "Noble one, it is the perfection of wisdom called *the complete vision of the attainment of equanimity*. The radiance of that samādhi is called *the pure display of every gateway*.

9.47 "Noble one, if you meditate on the *pure display of every gateway* samādhi that arises from attaining the radiance of the perfection of wisdom called *the complete vision of the attainment of equanimity*, then you will accomplish ten times countless hundreds of thousands of samādhis such as *the pure display of every gateway*."

9.48 Sudhana asked, "Ārya, what is the range of this samādhi?"

The bhikṣu Sāgaradhvaṇa answered, "Noble one, if you rest in this samādhi, you will have no impediment in perceiving world realms; you will have no impediment in entering those world realms; you will have no impediment in overpowering those world realms; you will have no impediment in adorning those world realms; you will have no impediment in cleansing those world realms; [F.363.a] you will have no impediment in purifying those world realms; you will have no impediment in perceiving and looking at the buddhas; you will have no impediment in examining the greatness of the buddhas; you will have no impediment in knowing the miracles of the buddhas; you will have no impediment in comprehending and understanding the strengths of the buddhas; you will have no impediment in comprehending the ocean of the qualities of the buddhas; you will have no impediment in obtaining the rain of the Dharma clouds of

the buddhas; you will have no impediment in knowing and understanding distinctly the Dharma wheels of the buddhas; you will have no impediment in comprehending and understanding the ocean of the circles of followers of the buddhas; you will have no impediment in comprehending and following the ten directions; you will have no impediment in examining the Dharma taught by the buddhas; you will have no impediment in examining the directions of the buddhas; you will have no impediment in never abandoning the direction of great compassion; you will have no impediment in filling the directions with great love; you will have no impediment in never tiring of the direction of gazing at the buddhas; you will have no impediment in comprehending and understanding all of the ocean of the buddhas; you will have no impediment in knowing and understanding all of the ocean of beings; you will have no impediment in knowing and understanding all of the ocean of the faculties of beings; and you will have no impediment in knowing all the different faculties of beings.

9.49 “Noble one, I know only this conduct of the perfection of wisdom. How could I know or describe the qualities of, teach the conduct of, describe the scope of, praise the strength of the great prayers of, illuminate the gateway for the emergence of, describe the true accomplishment of, teach the path of, follow the continuum of samādhi of, know the scope of the mind of, or be able to comprehend the equanimity of the wisdom of the entry by the bodhisattvas in the ocean of the conduct of the perfection of wisdom? So too of the pure understanding of the scope of the realm of phenomena, [F.363.b] of having the wisdom that follows knowing all phenomena, of pervading the immeasurable field of perception with a vast understanding, of having the power of the radiance of great mental retention, of the purity of the radiance of the field of samādhi, of the emergence of the mighty power of miraculous clairvoyance, of entering an ocean of unceasing discernment, of the sweet voice of the essence of the bodhisattva bhūmi, or of becoming a refuge for all beings.

9.50 “Depart, noble one. In this southern region there is a land called Samudravetāḍī, in which there is a park named Samantavyūha to the east of the city Mahāprabhasa. There dwells an upāsikā by the name of Āśā, who is the wife of Suprabhasa, a lord over humans. Go to her and ask her, ‘How should a bodhisattva train in bodhisattva conduct? How should a bodhisattva practice it?’ ”

9.51 Then Sudhana, the head merchant’s son, was overjoyed, pleased, happy, and content, having received the essence from the bhikṣu Sāgaradhvaṇa, having been nourished by the Dharma, having been brought into the field of samādhi, having attained the illumination of the light of wisdom, [F.364.a] having attained the illumination of the radiance of samādhi, having realized

a pure aspiration, his mind⁵²¹ having followed the radiance of the way of the Dharma, possessing the radiance from the pure gateways, and having the wisdom that has arisen from the light of all directions.

9.52 Then Sudhana, the head merchant's son, bowed his head to the feet of the bhikṣu Sāgaradhvaḥ, circumambulated the bhikṣu Sāgaradhvaḥ a hundred thousand times, keeping him to his right, bowed down and paid homage to the bhikṣu Sāgaradhvaḥ, and, looking back again and again, paying homage to him, bowing down to him, venerating him,⁵²² respecting him,⁵²³ keeping him in mind, thinking of him, meditating on him, meditating deeply on him, speaking highly of him, calling out in wonderment over him, focusing on his qualities, praising him,⁵²⁴ being his follower, remembering him,⁵²⁵ relying on him, never forsaking him, mentally approaching him and being connected⁵²⁶ with him, being unified in prayer, longing to see him, remembering the qualities of his voice, preserving the memory of him, keeping his name in his mind, remembering his color and his form, contemplating the scope of his wisdom, comprehending the range of his samādhi, joining him in the scope of his prayers, practicing the range of his conduct, and receiving the radiance of his wisdom, he departed from the presence of the bhikṣu Sāgaradhvaḥ. [B31]

10.

Chapter 10

ĀŚĀ

- 10.1 Sudhana, the head merchant's son, delighted by the qualities of the kalyāṇamitra, [F.364.b] sent forth by the kalyāṇamitra, empowered by the sight of the kalyāṇamitra, practicing the instructions of the kalyāṇamitra, remembering the words of the kalyāṇamitra,⁵²⁷ and contemplating the kalyāṇamitra with affection, saw kalyāṇamitras as the source of the Buddhadharma, saw kalyāṇamitras as the teachers of the Buddhadharma, saw kalyāṇamitras as masters⁵²⁸ in the Dharma of omniscience, and saw the kalyāṇamitras as eyes that look into the sky of buddhahood.
- 10.2 Eventually he came to the Samantavyūha Park in Samudravetāḍī. He saw the Samantavyūha Park, which was encircled by precious walls and rows⁵²⁹ of precious trees that were perfectly adorned and by rows⁵³⁰ of beautiful, delicate flowers, made of all precious materials, that released clouds of pollen that were spread across the ground.⁵³¹ It was adorned by trees made of all precious materials. It was filled with a variety of blossoming flowers of precious trees. The beautiful aroma from rows⁵³² of various incense trees spread in every direction. Strings of all kinds of jewels were hanging from the various trees like a rainfall of strings of jewels showering down. The trees made of all the kinds of jewels were bestrewed, bedecked, and beautified by a variety of precious jewels. All the wish-fulfilling flower trees were beautified and covered by being draped with clothing of various colors. When all the musical trees were moved by the breeze there came the beautiful sound of music from instruments superior to those of the devas. The ground was perfectly level, and upon it was the display of all the various kinds of adorned trees [F.365.a] that were hung and beautified with various kinds of ornaments.
- 10.3 Within the great park of Samantavyūha there were ten trillion mansions that had an array of spires⁵³³ made of the best precious jewels; there were a hundred thousand kūṭāgāras with their towers covered with Jambu River

gold; there were a hundred thousand aerial palaces with interiors⁵³⁴ beautified by shining precious jewels; there were a million⁵³⁵ ponds made of all precious materials, with walls made of bricks of various precious materials and with steps made of all precious materials,⁵³⁶ encircled by a balcony of various precious materials, filled with water that had the aroma of divine sandalwood, strewn with gold dust, their bottoms spread with precious water-purifying jewels,⁵³⁷ adorned on all four sides with stairways, filled with water that had the eight qualities, with geese, peacocks, cuckoos, cranes, and avadavats all emitting divine melodious songs, encircled by rows of precious palm trees hung with networks of little golden bells that emitted beautiful sounds when they were shaken by breezes, covered with a precious canopy, encircled by a wall of trees made of various precious materials, and with standing parasols and banners draped in nets of jewels.

10.4 All around there were a million ponds with yellow sandalwood mud, covered with lotuses of various colors made from all precious materials and filled with stainless water illuminated by the great radiance of the precious lotuses.

10.5 In the center of Samantavyūha Park there was a great aerial palace [F.365.b] called Vicitrādhvaja. It had a floor made of jewels from within the ocean; it was adorned by beryl⁵³⁸ jewel pillars, with a high spire of Jambu River gold and with floorboards that were a display of precious jewels that illuminated the world; and it was draped in countless nets of shining precious jewels. It had the scent of the perfume of the invincible kings of jewels that perfume the environs, the scent of the kings of music-emitting jewels that spread everywhere, and the kings of stain-eliminating jewels that establish the propensities for sharp faculties.⁵³⁹

10.6 In this celestial mansion called Vicitrādhvaja, countless, innumerable seats, which were lotus pericarps, had been arranged. There had been arranged and set out lotus pericarps of precious jewels that illuminated the directions, lotus pericarps of shining precious jewels, lotus pericarps of precious jewels that illuminated⁵⁴⁰ the world, lotus pericarps that were manifold treasuries of precious jewels, lotus pericarps of lion-cage precious jewels, lotus pericarps of stainless precious jewels, lotus pericarps that were a display of precious jewels, lotus pericarps of precious jewels that faced everywhere,⁵⁴¹ lotus pericarps of precious jewels that were a display of lights, lotus pericarps of pure precious jewels from the ocean, which were precious jewels that shone with light rays, and lotus pericarps of overpowering vajra-lion precious jewels.

10.7 The celestial mansion Vicitrādhvaja had many pinnacles made of countless jewels, displaying an array of various jewels that were beautiful, attractive, and delightful, with countless colors. [F.366.a]

- 10.8 A million great canopies covered the Samantavyūha Park from above. There were canopies of cloth, canopies of creepers, canopies of flowers, canopies of garlands, perfumed canopies, canopies of jewels, canopies of gold, canopies of adornments, canopies of shining diamond jewels, canopies of apsaras conjured by Airāvaṇa the king of elephants,⁵⁴² canopies of the precious jewels that are worn⁵⁴³ by Śakra, and so on—a million such canopies completely covered the park.
- 10.9 The park was covered with a million precious networks. There were networks of precious bells; networks of precious parasols; networks of precious images;⁵⁴⁴ networks of pearls, the essences of the sea; networks of precious blue beryl jewels; networks of lion-vine ornaments; networks of precious moonstone jewels; networks of perfumed shapes; networks of precious crowns; networks of precious strings of beads; and so on—a million such networks completely covered the park.
- 10.10 The park was also covered with a million great radiances. There was the radiance of precious starlight jewels, the radiance of precious sunstones, the radiance of precious moon-banner jewels, the radiance of precious incense-smoke jewels, the radiance of precious lotus-essence jewels, the radiance of precious star-banner jewels, the radiance of precious great-lamp jewels, the radiance of precious all-illuminating jewels, the radiance of precious great-clouds-of-perfume jewels, [F.366.b] the radiance of precious garlands-of-lightning jewels, and so on—a million such great radiances from precious jewels illuminated the park.
- 10.11 In that park there were a million great clouds of adornments that rained down adornments; there was thunder from a million clouds of yellow sandalwood; there was the beauty of a million clouds of hanging garlands and wreaths that transcended those of the devas; there was the rain from a million clouds of various kinds of clothing that transcended those of the devas; there was the beautification from a million clouds of adornments that transcended those of the devas; there was a cloud of a million devas who, wishing to see, looked downward and bowed their bodies in a rainfall of homage; there was a cloud of a million apsaras, with the same extent of past conduct, who sent down a rain of the offering of their bodies; and there was a cloud of a million bodhisattvas listening to the Dharma and sending down a rain for those who are thirsty.
- 10.12 The upāsikā Āśā was seated there on a great throne of the essence of gold, wearing a crown of a net of pearls, the essences of the sea; wearing on her arms gold armlets and bracelets transcending those of the devas; her arms adorned by precious jewels shining with glorious light rays; wearing precious, stainless, dark blue pendant earrings; her head beautifully adorned

by a net of precious jewels; wearing precious lion-face jewels on the upper part of her ears; wearing a necklace of precious king of wish-fulfilling jewels at her throat; her body covered in a brightly shining net of all jewels.

10.13 A quintillion beings were bowing down to her in homage. In front of this upāsikā, there came from the eastern direction [F.367.a] countless, innumerable beings: Mahābrahmās, court priests of Brahmās, and Brahmakāyika devas, Vaśavartins and Paranirmitavaśavartin devas, Sunirmitas and Nirmāṇarati devas, Saṃtuṣitas and Tuṣita devas, Suyāmas and Yāma devas, Devendra and Trāyastriṃśa devas, lords of yakṣas and yakṣas, lords of gandharvas and gandharvas, lords of kumbhāṇḍas and kumbhāṇḍas, lords of nāgas and nāgas, lords of asuras and asuras, lords of garuḍas and garuḍas, lords of kinnaras and kinnaras, lords of mahoragas and mahoragas, Yamas and Yama daughters, pretas with great power and pretas, and lords of humans and humans.

10.14 In the same way, from the south, the west, the north, the northeast, the southeast, the southwest, the northwest, above, and below there came many beings: Mahābrahmās, court priests of Brahmās, Brahmakāyika devas, Vaśavartins, Paranirmitavaśavartin devas, and so on, up to lords of humans and humans.

10.15 All those who suffered from various illnesses, were mired in various kleśas, were attached to various wrong views, or were obscured by karmic obscurations, as soon as they saw Upāsikā Āśā, [F.367.b] were healed of their illnesses, became freed from the kleśas that stained their minds,⁵⁴⁵ departed from their erroneous views, had all their mountains of obscurations destroyed, and entered the pure field of freedom from obscurations, and within that pure field they purified all their roots of merit, caused all the seedlings of their faculties to grow, became dedicated to the ocean of the way of omniscient wisdom, entered the entire ocean of the gateways to the power of retention, faced the entire ocean of the gateways of samādhis, developed all the gateways of prayer, gave rise to all the gateways of conduct, purified all the gateways of the accomplishment of qualities, gave rise to the ways of all the clairvoyances of a vast mind, and could go anywhere with unimpeded bodies.

10.16 Then Sudhana, the head merchant's son, entered the Samantavyūha Park, looked around at everything, and saw the upāsikā Āśā seated on a magnificent throne. He approached the upāsikā Āśā and, having reached her, bowed his head to the feet of the upāsikā Āśā. He circumambulated her, keeping her to his right, many hundreds of thousands of times and then said, "Āryā, I have developed the aspiration for the highest, complete enlightenment, but I do not know how bodhisattvas should train in bodhisattva conduct and in what way they should practice it. [F.368.a] Āryā,

I have heard that you give instruction and teachings to bodhisattvas! I pray that you explain to me how bodhisattvas should train in bodhisattva conduct and how they should practice it!"

10.17 The upāsikā Āśā said, "Noble one, I have attained the bodhisattva liberation called *the banner of bliss without sorrow*. Noble one, through its power it is beneficial to see me, it is beneficial to hear me, it is beneficial to honor me, it is beneficial to be in one place with me, and it is beneficial to remember me.

10.18 "Noble one, when beings who have not developed the roots of merit, have not become pupils of a kalyāṇamitra, and have no intention to attain complete buddhahood look at me, I do not appear within their field of vision.

10.19 "Noble one, merely through seeing me, beings become irreversible on the path to the highest, complete enlightenment.

10.20 "Moreover, noble one, tathāgatas come from the east into my presence, and they sit on precious thrones and teach the Dharma. And just as they come from the east, they come in that way from the ten directions.

10.21 "Therefore, noble one, I am never without the sight of the tathāgatas, I am never without the teaching of the Dharma, and I am never without the company of bodhisattvas.

10.22 "Noble one, eighty-four hundred thousand quintillion beings who have the same level of conduct as me are present in this Samantavyūha Park. They are all irreversibly progressing to the highest, complete enlightenment. [F.368.b]

10.23 "Noble one, all the other beings who are present here will also progress irreversibly to the highest, complete enlightenment and will be included within the irreversible saṅgha and have the same level of conduct as myself."

10.24 Sudhana asked, "Āryā, how long have you had the aspiration to attain the highest, complete enlightenment?"

The upāsikā Āśā answered, "Noble one, I remember my past lives. There was the tathāgata arhat samyaksaṃbuddha named Dīpaṅkara. I took the vows of celibacy in the presence of that tathāgata. I made offerings to that tathāgata. I obtained the teaching of the Dharma from that tathāgata. Before him there was a tathāgata named Vimāla. I entered homelessness within his teaching, and I also obtained his wheel of the Dharma. Before him there was a tathāgata named Ketu, and I propitiated him. Before him there was a tathāgata named Meruśrī. Before him there was a tathāgata named Padma-garbha. Before him there was a tathāgata named Vairocana. Before him there was a tathāgata named Samantacakṣu. Before him there was a tathāgata named Brahmaśuddha. Before him there was a tathāgata named Vajranābhi. Before him there was a tathāgata named Varuṇadeva.

- 10.25 “Noble one, in that way I think of and remember the continuous sequence of one life after another, one kalpa after another, and the successions of one buddha after another, [F.369.a] remembering tathāgatas as numerous as the grains of sand in thirty-six Ganges Rivers, whom I served, propitiated, made offerings to, honored, and heard the Dharma from and within whose teaching I practiced the conduct of celibacy.
- 10.26 “Noble one, the tathāgatas know how many tathāgatas beyond that I have honored.
 “Noble one, the bodhisattvas are immeasurable because they fill the realm of phenomena through developing the aspiration for enlightenment for the first time.
- 10.27 “Noble one, the bodhisattvas are immeasurable because through great compassion they enter into all worlds.
 “Noble one, the bodhisattvas are immeasurable because through great prayers they are based upon every level in the ten directions of the realm of phenomena.
- 10.28 “Noble one, the bodhisattvas are immeasurable because through their great love they are spread among all beings.
 “Noble one, the bodhisattvas are immeasurable because through their bodhisattva conduct they include all kalpas in all realms.
- 10.29 “Noble one, the bodhisattvas are immeasurable because through the power of samādhi they are irreversible on the bodhisattva path.
 “Noble one, the bodhisattvas are immeasurable because through the power of retention they realize the way of retention that supports all beings.
- 10.30 “Noble one, the bodhisattvas are immeasurable because through the power of the radiance of knowledge they realize and possess the way of the knowledge of the three times. [F.369.b]
 “Noble one, the bodhisattvas are immeasurable because through the power of clairvoyance they accomplish wheels of nets of light in accordance with the thoughts and aspirations of beings in all realms.
- 10.31 “Noble one, the bodhisattvas are immeasurable because through the power of discernment they can satisfy all beings by uttering just one word.
 “Noble one, the bodhisattvas are immeasurable because through the purity of their bodies they pervade all the buddha realms with their bodies.”
- 10.32 Sudhana asked, “Āryā, at which twilight will you attain the highest, complete enlightenment of buddhahood?”
 Āśā answered, “Noble one, it is like this: bodhisattvas do not develop the aspiration for enlightenment with the intention of guiding and ripening one⁵⁴⁶ being, or a hundred⁵⁴⁷ beings, or a thousand⁵⁴⁸ beings, or a hundred thousand⁵⁴⁹ beings, or ten million⁵⁵⁰ beings, or a thousand million beings,⁵⁵¹

or ten thousand million⁵⁵² beings, or a trillion⁵⁵³ beings; nor does a bodhisattva develop the aspiration for enlightenment for the sake of a hundred thousand quintillion⁵⁵⁴ beings.

10.33

“A bodhisattva does not develop the aspiration for enlightenment for the sake of a *kanikara*⁵⁵⁵ of beings, or for the sake of a *bimbara*⁵⁵⁶ of beings, or for the sake of an *agara*⁵⁵⁷ of beings, or for the sake of a *pravara*⁵⁵⁸ of beings, or for the sake of a *mapara*⁵⁵⁹ of beings, or for the sake of an *avara*⁵⁶⁰ of beings, or for the sake of a *tapara*⁵⁶¹ of beings, or for the sake of a *sīma*⁵⁶² of beings, or for the sake of an *anaupama*⁵⁶³ of beings, or for the sake of a *nena*⁵⁶⁴ of beings, [F.370.a] or for the sake of an *avaga*⁵⁶⁵ of beings, or for the sake of a *mṛgava*⁵⁶⁶ of beings, or for the sake of a *vināha*⁵⁶⁷ of beings, or for the sake of a *viraga*⁵⁶⁸ of beings, or for the sake of an *avagama*⁵⁶⁹ of beings, or for the sake of a *vigava*⁵⁷⁰ of beings, or for the sake of a *saṅkrama*⁵⁷¹ of beings, or for the sake of a *visara*⁵⁷² of beings, or for the sake of a *vibhaja*⁵⁷³ of beings, or for the sake of a *vijaṅga*⁵⁷⁴ of beings, or for the sake of a *visota*⁵⁷⁵ of beings, or for the sake of a *vivāha*⁵⁷⁶ of beings, or for the sake of a *vibhakta*⁵⁷⁷ of beings, or for the sake of a *vikhata*⁵⁷⁸ of beings, or for the sake of a *tulana*⁵⁷⁹ of beings, or for the sake of an *atula*⁵⁸⁰ of beings, or for the sake of a *varaṇa*⁵⁸¹ of beings, or for the sake of a *vivarāṇa*⁵⁸² of beings, or for the sake of an *avana*⁵⁸³ of beings, or for the sake of a *thavana*⁵⁸⁴ of beings, or for the sake of a *viparya*⁵⁸⁵ of beings, or for the sake of a *samarya*⁵⁸⁶ of beings, or for the sake of a *viturṇa*⁵⁸⁷ of beings, or for the sake of a *hetura*⁵⁸⁸ of beings, or for the sake of a *vicāra*⁵⁸⁹ of beings, or for the sake of a *visāra*⁵⁹⁰ of beings, or for the sake of a *vyatyasta*⁵⁹¹ of beings, or for the sake of an *abhyudgata*⁵⁹² of beings, or for the sake of a *viśiṣṭa*⁵⁹³ of beings, or for the sake of a *nivala*⁵⁹⁴ of beings, or for the sake of a *haribha*⁵⁹⁵ of beings, or for the sake of a *vikṣobha*⁵⁹⁶ of beings, or for the sake of a *halibha*⁵⁹⁷ of beings, or for the sake of a *harisa*⁵⁹⁸ of beings, or for the sake of an *aloka*⁵⁹⁹ of beings, or for the sake of a *drṣṭānta*⁶⁰⁰ of beings, or for the sake of a *hetuna*⁶⁰¹ of beings, or for the sake of a *durbuda* of beings,⁶⁰² or for the sake of a *haruṇa*⁶⁰³ of beings, or for the sake of an *ela*⁶⁰⁴ of beings, or for the sake of a *dumela*⁶⁰⁵ of beings, or for the sake of a *kṣemu*⁶⁰⁶ of beings, or for the sake of an *akṣayamukta*⁶⁰⁷ of beings, [F.370.b] or for the sake of an *elada*⁶⁰⁸ of beings, or for the sake of a *māluda*⁶⁰⁹ of beings, or for the sake of a *maṇḍumā*⁶¹⁰ of beings, or for the sake of a *viśamata*⁶¹¹ of beings, or for the sake of a *samata*⁶¹² of beings, or for the sake of a *visada*⁶¹³ of beings, or for the sake of a *pramantā*⁶¹⁴ of beings, or for the sake of a *pramātra*⁶¹⁵ of beings, or for the sake of an *amātra*⁶¹⁶ of beings, or for the sake of a *bhramātra*⁶¹⁷ of beings, or for the sake of a *gamātra*⁶¹⁸ of beings, or for the sake of a *namātra*⁶¹⁹ of beings, or for the sake of a *hemātra*⁶²⁰ of beings, or for the sake of a *vimātra*⁶²¹ of beings, or for the sake of a *paramātra*⁶²² of beings, or for the sake of a *śivamātra*⁶²³ of

beings, or for the sake of an *ela*⁶²⁴ of beings, or for the sake of a *vela*⁶²⁵ of
 beings, or for the sake of a *tela*⁶²⁶ of beings, or for the sake of a *śaila*⁶²⁷ of
 beings, or for the sake of a *gela*⁶²⁸ of beings, or for the sake of a *śīla*⁶²⁹ of
 beings, or for the sake of a *śvela*⁶³⁰ of beings, or for the sake of a *nela*⁶³¹ of
 beings, or for the sake of a *bhela*⁶³² of beings, or for the sake of a *kela*⁶³³ of
 beings, or for the sake of a *sela*⁶³⁴ of beings, or for the sake of a *pela*⁶³⁵ of
 beings, or for the sake of ten septenquingintillion beings, or for the sake
 of a *hela*⁶³⁶ of beings, or for the sake of a *mela*⁶³⁷ of beings, or for the sake of a
*saraḍa*⁶³⁸ of beings, or for the sake of a *māruta*⁶³⁹ of beings, or for the sake of a
*meruda*⁶⁴⁰ of beings, or for the sake of a *kheluda*⁶⁴¹ of beings, or for the sake of
 a *māluda*⁶⁴² of beings, or for the sake of a *samula*⁶⁴³ of beings, or for the sake of
 an *ayava*⁶⁴⁴ of beings, or for the sake of a *kamala*⁶⁴⁵ of beings, or for the sake of
 a *magava*⁶⁴⁶ of beings, or for the sake of an *atara*⁶⁴⁷ of beings, or for the sake of
 a *heluya*⁶⁴⁸ of beings, or for the sake of a *veluva*⁶⁴⁹ of beings, or for the sake of
 a *kajāva*⁶⁵⁰ of beings, [F.371.a] or for the sake of a *havava*⁶⁵¹ of beings, or for the
 sake of a *hava*⁶⁵² of beings, or for the sake of a *vivara*⁶⁵³ of beings, or for the
 sake of a *bimba*⁶⁵⁴ of beings, or for the sake of a *caraṇa*⁶⁵⁵ of beings, or for the
 sake of a *carama*⁶⁵⁶ of beings, or for the sake of a *parava*⁶⁵⁷ of beings, or for the
 sake of a *dhavara*⁶⁵⁸ of beings, or for the sake of a *dhamana*⁶⁵⁹ of beings, or for
 the sake of a *pramada*⁶⁶⁰ of beings, or for the sake of a *nigama*⁶⁶¹ of beings, or
 for the sake of an *upavarta*⁶⁶² of beings, or for the sake of a *nirdeśa*⁶⁶³ of beings,
 or for the sake of an *akṣaya*⁶⁶⁴ of beings, or for the sake of a *saṃbhūta*⁶⁶⁵ of
 beings, or for the sake of an *amama*⁶⁶⁶ of beings, or for the sake of an *avada*⁶⁶⁷
 of beings, or for the sake of an *utpala*⁶⁶⁸ of beings, or for the sake of a *padma*⁶⁶⁹
 of beings, or for the sake of a *saṃkhyā*⁶⁷⁰ of beings, or for the sake of a *gati*⁶⁷¹
 of beings, or for the sake of an *upagama*⁶⁷² of beings, or for the sake of an
*aupamya*⁶⁷³ of beings, or for the sake of an *asaṃkhyeya*⁶⁷⁴ of beings, or for the
 sake of an *asaṃkhyeyaparivarta*⁶⁷⁵ of beings, or for the sake of an *aparimāṇa*⁶⁷⁶
 of beings, or for the sake of an *aparimāṇaparivarta*⁶⁷⁷ of beings, or for the sake
 of an *aparyanta*⁶⁷⁸ of beings, or for the sake of an *aparyantaparivarta*⁶⁷⁹ of
 beings, or for the sake of an *asamanta*⁶⁸⁰ of beings, or for the sake of *asamanta-*
*parivarta*⁶⁸¹ of beings, or for the sake of an *agaṇeya*⁶⁸² of beings, or for the sake
 of an *agaṇeyaparivarta*⁶⁸³ of beings, [F.371.b] or for the sake of an *atulya*⁶⁸⁴ of
 beings, or for the sake of an *atulyaparivarta*⁶⁸⁵ of beings, or for the sake of an
*acintya*⁶⁸⁶ of beings, or for the sake of an *acintyaparivarta*⁶⁸⁷ of beings, or for
 the sake of an *aparyanta*⁶⁸⁸ of beings, or for the sake of an *aparyantaparivarta*⁶⁸⁹
 of beings, or for the sake of an *amāpya*⁶⁹⁰ of beings, or for the sake of an
*amāpyaparivarta*⁶⁹¹ of beings, or for the sake of an *anabhilāpya*⁶⁹² of beings, or

for the sake of an *anabhilāpyaparivarta*⁶⁹³ of beings, or for the sake of an *anabhilāpyānanabhilāpya*⁶⁹⁴ of beings, or for the sake of an *anabhilāpyānanabhilāpyaparivarta*⁶⁹⁵ of beings.

10.34 “The bodhisattvas do not develop the aspiration for enlightenment for the sake of the beings in one world realm, and so on, up to an *anabhilāpyānanabhilāpyaparivarta* of world realms.

10.35 “The bodhisattvas do not develop the aspiration for enlightenment for the sake of beings in world realms as numerous as the atoms in a four-continent world realm, or for the sake of beings in world realms as numerous as the atoms in a thousand such world realms, or for the sake of beings in world realms as numerous as the atoms in a million such world realms, or for the sake of beings in world realms as numerous as the atoms in a billion such world realms, or for the sake of beings in world realms as numerous as the atoms in an *anabhilāpyānanabhilāpyaparivarta* of billion-world great universes. The bodhisattvas do not develop the aspiration for enlightenment in order to guide and ripen that number of beings. [F.372.a]

10.36 “The bodhisattvas develop the aspiration for enlightenment in order to guide and ripen the beings throughout the entirety of all world realms without exception or remainder.

10.37 “The bodhisattvas do not develop the aspiration for enlightenment in order to serve, propitiate, make offerings to, and honor one buddha, or to serve, propitiate, make offerings to, and honor ten buddhas, and so on up to the bodhisattvas do not develop the aspiration for enlightenment in order to serve, propitiate, make offerings to, and honor buddhas as numerous as the atoms in an *anabhilāpyānanabhilāpyaparivarta* of world realms.

10.38 “The bodhisattvas do not develop the aspiration for enlightenment in order to serve, propitiate, make offerings to, and honor the succession of buddhas within one world realm and so on up to the bodhisattvas do not develop the aspiration for enlightenment in order to serve, propitiate, make offerings to, and honor the succession of buddhas within world realms as numerous as the atoms in an *anabhilāpyānanabhilāpyaparivarta* of world realms.⁶⁹⁶

10.39 “The bodhisattvas do not develop the aspiration for enlightenment in order to purify one buddha realm and so on up to the bodhisattvas do not develop the aspiration for enlightenment in order to purify buddha realms as numerous as the atoms in an *anabhilāpyānanabhilāpyaparivarta* of world realms.

10.40 “The bodhisattvas do not develop the aspiration for enlightenment in order to hold the teachings of one tathāgata [F.372.b] and so on up to the bodhisattvas do not develop the aspiration for enlightenment in order to hold the teachings of tathāgatas as numerous as the atoms in an *anabhilāpyānanabhilāpyaparivarta* of world realms.

- 10.41 “The bodhisattvas do not develop the aspiration for enlightenment in order to comprehend the different prayers established by one buddha and so on up to the bodhisattvas do not develop the aspiration for enlightenment in order to comprehend the different prayers established by buddhas as numerous as the atoms in an *anabhilāpyānabhilāpyaparivarta* of world realms.
- 10.42 “The bodhisattvas do not develop the aspiration for enlightenment in order to enter the displays of one buddha realm and so on up to the bodhisattvas do not develop the aspiration for enlightenment in order to enter the displays of buddha realms as numerous as the atoms in an *anabhilāpyānabhilāpyaparivarta* of world realms.
- 10.43 “The bodhisattvas do not develop the aspiration for enlightenment in order to enter the circle of followers of one buddha and so on up to the bodhisattvas do not develop the aspiration for enlightenment in order to enter the circle of followers of buddhas as numerous as the atoms an *anabhilāpyānabhilāpyaparivarta* of world realms.
- 10.44 “The bodhisattvas do not develop the aspiration for enlightenment in order to possess the Dharma wheel of one tathāgata [F.373.a] and so on up to the bodhisattvas do not develop the aspiration for enlightenment in order to possess the Dharma wheel of tathāgatas as numerous as the atoms in an *anabhilāpyānabhilāpyaparivarta* of world realms.
- 10.45 “The bodhisattvas do not develop the aspiration for enlightenment in order to comprehend the ocean of the mind of one being and so on up to the bodhisattvas do not develop the aspiration for enlightenment in order to comprehend the oceans of the minds of beings as numerous as the atoms in an *anabhilāpyānabhilāpyaparivarta* of world realms.
- 10.46 “The bodhisattvas do not develop the aspiration for enlightenment in order to know the wheel of faculties of one being and so on up to the bodhisattvas do not develop the aspiration for enlightenment in order to know the wheels of faculties of beings as numerous as the atoms in an *anabhilāpyānabhilāpyaparivarta* of world realms.
- 10.47 “The bodhisattvas do not develop the aspiration for enlightenment in order to know the ocean of faculties of one being and so on up to the bodhisattvas do not develop the aspiration for enlightenment in order to know the ocean of faculties of beings as numerous as the atoms in an *anabhilāpyānabhilāpyaparivarta* of world realms.
- 10.48 “The bodhisattvas do not develop the aspiration for enlightenment in order to enter the succession of kalpas in one world realm and so on up to the bodhisattvas do not develop the aspiration for enlightenment in order to enter the succession of kalpas in world realms as numerous as the atoms in an *anabhilāpyānabhilāpyaparivarta* of world realms.

- 10.49 “The bodhisattvas do not develop the aspiration for enlightenment in order to enter an investigation of the propensities for conduct of beings in one world realm [F.373.b] and so on up to the bodhisattvas do not develop the aspiration for enlightenment in order to enter an investigation of the propensities for conduct of beings in world realms as numerous as the atoms in an *anabhilāpyānabhilāpyaparivarta* of world realms.
- 10.50 “The bodhisattvas do not develop the aspiration for enlightenment in order to comprehend the entire ocean of kleśas of all beings within one world realm and so on up to the bodhisattvas do not develop the aspiration for enlightenment in order to comprehend the entire ocean of kleśas of all beings within world realms as numerous as the atoms in an *anabhilāpyānabhilāpyaparivarta* of world realms.
- 10.51 “The bodhisattvas do not develop the aspiration for enlightenment in order to comprehend the entire ocean of the karma of all beings within one world realm and so on up to the bodhisattvas do not develop the aspiration for enlightenment in order to comprehend the entire ocean of the karma of all beings within world realms as numerous as the atoms in an *anabhilāpyānabhilāpyaparivarta* of world realms.
- 10.52 “The bodhisattvas do not develop the aspiration for enlightenment in order to comprehend the entire ocean of the conduct of all beings within one world realm and so on up to the bodhisattvas do not develop the aspiration for enlightenment in order to comprehend the entire ocean of the conduct of all beings within world realms as numerous as the atoms in an *anabhilāpyānabhilāpyaparivarta* of world realms. [F.374.a]
- 10.53 “The bodhisattvas develop the aspiration for enlightenment in order to guide and ripen the beings throughout the entirety of all world realms without exception or remainder.
- 10.54 “The bodhisattvas develop the aspiration for enlightenment in order to serve, propitiate, make offerings to, and honor all buddhas without remainder.
“The bodhisattvas make the prayer to serve, propitiate, make offerings to, and honor the succession of buddhas within all world realms without remainder.
- 10.55 “The bodhisattvas have the firm intention to purify all buddha realms without remainder.
“The bodhisattvas are dedicated to holding the teachings of all tathāgatas without remainder.
- 10.56 “The bodhisattvas have the strength of mind to comprehend the different prayers established by all buddhas without remainder.
“The bodhisattvas are resolved to enter the displays of the qualities of all buddha realms without remainder.

- 10.57 “The bodhisattvas develop aspiration in order to enter the circle of followers of all buddhas without remainder.⁶⁹⁷
- “The bodhisattvas pray to comprehend the oceans of the minds of all beings without remainder.
- 10.58 “The bodhisattvas long to comprehend the wheels of faculties of all beings without remainder. [F.374.b]
- “The bodhisattvas are enthused to comprehend the oceans of faculties of all beings without remainder.
- 10.59 “The bodhisattvas aspire to comprehend the succession of kalpas in all world realms without remainder.
- “The bodhisattvas have the determination to eradicate the ocean of kleśas of all beings without remainder.
- 10.60 “The bodhisattvas have the rising of the sun of great knowledge in order to dry up the ocean of the karma and kleśas of all beings without remainder.
- “The bodhisattvas develop the radiance of wisdom in order to know the conduct of all beings without remainder.
- 10.61 “The bodhisattvas gather the clouds of great compassion in order to end the mass of suffering of all beings without remainder.
- “Noble one, in brief, the bodhisattvas accomplish these and millions of countless other ways and gateways of bodhisattva conduct.
- 10.62 “Moreover, noble one, bodhisattva conduct is the acquisition of all Dharmas in order to realize wisdom. Bodhisattva conduct is the acquisition of all realms in order to accomplish their purification.
- 10.63 “Therefore, noble one, may my prayers reach their conclusion only when the realm of desire⁶⁹⁸ has been completely purified. May my prayers reach their conclusion only when the world realms are purified. May my prayers reach their conclusion only when their connection with the predispositions and propensities for the kleśas of all beings have come to an end.” [F.375.a]
- 10.64 Sudhana asked, “Āryā, what is the name of this liberation?”
- Āśā replied, “Noble one, this liberation is called *the banner of bliss without sorrow*.⁶⁹⁹
- 10.65 “Noble one, I know only this bodhisattva liberation. How could I know or describe the qualities of the conduct of bodhisattvas who have minds like an ocean because they have received all the Buddhadharma, who are like Mount Meru because of their firm commitment, who are like beautiful kings of healing because they free all beings from the illness of the kleśas, who are like the sun because they dispel the darkness of ignorance for all beings, who have minds that are like the earth because they support the aspirations of all beings, who are like the air because they benefit all beings, who are like lamps because they bring the light of knowledge to all beings, who are like clouds because they send down with peaceful sounds a rain of the

Buddhadharma, who are like the moon because they emit a network of light rays of merit, and who are like Śakra because they are dedicated to the protection of all beings? How could I speak of their inconceivable bodhisattva training? How could I teach the forms of their bodhisattva prayers?

10.66 “Depart, noble one. In this southern region, in this Samudravetāḍī,⁷⁰⁰ there is a land called Nālayu. There dwells a ṛṣi by the name of Bhīṣmottara-nirghoṣa.

“Go to him and ask him. [F.375.b] Noble one, he will teach you the bodhisattva conduct.”

10.67 Then Sudhana, the head merchant’s son, bowed his head to the feet of the upāsikā Āśā and circumambulated the upāsikā Āśā, keeping her to his right, a hundred thousand times. Looking back again and again, bowing, his face covered with tears, thinking of the rarity of the highest enlightenment, thinking of the rarity of being able to honor a kalyāṇamitra, thinking of the rarity of meeting a superior being, thinking of the rarity⁷⁰¹ of attaining the faculties of a bodhisattva, thinking of the rarity of attaining the pure motivation of a bodhisattva, thinking of the rarity of meeting suitable companions,⁷⁰² thinking of the rarity of having in mind the true aspiration for enlightenment, thinking of the rarity of practicing the teaching of the unequaled Dharma, thinking of the rarity of the practice of an unwavering and stainless⁷⁰³ mind, and thinking of the rarity of the light of the Dharma that creates the power of omniscience, he departed from the presence of the upāsikā Āśā.

BHĪṢMOTTARANIRGHOṢA

- 11.1 Then Sudhana, the head merchant's son, thinking of following the bodhisattva instructions, thinking of following the pure conduct of bodhisattvas, thinking of increasing the strength of the merit of bodhisattvas, thinking of the illumination of the power of seeing the buddhas, thinking of developing the power to attain the treasure of the Dharma, [F.376.a] thinking of increasing the power of accomplishing the great prayers, thinking of facing every direction in the realm of the Dharma, thinking of the illumination of the nature of the Dharma, thinking of the dispersal of all obscurations, thinking of looking at the realm of Dharma free of darkness, thinking of the motivation⁷⁰⁴ that is stainless and unbreakable like Nārāyaṇa's⁷⁰⁵ precious vajra, and thinking of invincibility and unassailability in the face of all the māra armies, eventually arrived in the land of Nālayu.
- 11.2 He searched and searched for the ṛṣi Bhīṣmottaranirghoṣa. At that time, the ṛṣi Bhīṣmottaranirghoṣa was dwelling in an ashram in a delightful forest of countless different kinds of trees and creepers. In that forest there was a canopy of the leaves of various trees, there were always flowers blossoming on trees of various kinds, and there were fruit trees always laden with fruit. Platforms of precious fruit had formed at the feet of trees that were made of the various kinds of precious materials. There were beautifully proportioned⁷⁰⁶ tall sandalwood trees. The forest was made pleasant by the aroma that constantly came from beautiful agarwood trees. It was beautified by scents in all four directions. It was adorned by perfectly proportioned bignonia trees.⁷⁰⁷ There were beautifully formed banyan trees. Ripened fruits were constantly falling from jambul trees. It was beautified by fresh red lotuses, blue lotuses, and night lotuses.⁷⁰⁸
- 11.3 Sudhana saw the ṛṣi Bhīṣmottaranirghoṣa and circumambulated the ṛṣi Bhīṣmottaranirghoṣa a hundred thousand times, keeping him to his right.

11.4 The ṛṣi Bhīṣmottaranirghoṣa was seated under a canopy of interlaced sandalwood branches. [F.376.b] His hair was bound into a topknot of matted locks, he wore clothing made of skins and grass, with a skirt of bark, and he was seated on a cushion of grass.

Sudhana approached the ṛṣi Bhīṣmottaranirghoṣa.

11.5 When he had approached him, seeing that omniscience arises from the gateway of the kalyāṇamitra, the genuine kalyāṇamitra that one wishes to find, because the kalyāṇamitra teaches the true path; seeing that omniscience is dependent on the instructions of the kalyāṇamitra because they lead one to the level of omniscience; seeing that omniscience is dependent on the friendship of the kalyāṇamitra because they lead one to the island of the jewels of the wisdom of the ten strengths; seeing that omniscience is the illumination from the lamp of the kalyāṇamitra because they create the light of the wisdom of the ten strengths; seeing that the kalyāṇamitra is the road to omniscience because they lead one to the city of unimpaired omniscience, seeing that omniscience is the lamp of the kalyāṇamitra because they reveal that which is equal and unequal; seeing that the kalyāṇamitra is the bridge⁷⁰⁹ of omniscience because they eliminate all the fear of falling into crevasses; seeing that the kalyāṇamitra is the parasol of omniscience because they cool through the power of great benevolence; seeing that the kalyāṇamitra is the power of omniscience because they create great compassion; and seeing that reliance on the kalyāṇamitra is the clear vision of omniscience because they illuminate the way of the nature of phenomena, [F.377.a] Sudhana threw his body onto the ground before him, prostrating to him. He then rose, circumambulated the ṛṣi Bhīṣmottaranirghoṣa many hundreds of thousands of times, keeping him to his right, and then sat down before him. With his hands together in homage in a pleasing way with pleasing words, he said, “Ārya, I have developed the aspiration for the highest, complete enlightenment. How does a bodhisattva train in bodhisattva conduct? How does a bodhisattva practice it?

11.6 “Ārya, I have heard that you teach and give instructions to bodhisattvas. Therefore, Ārya, teach me how bodhisattvas train in bodhisattva conduct and in what way they practice it!”

11.7 The ṛṣi Bhīṣmottaranirghoṣa looked at the ten thousand brahmin⁷¹⁰ youths who were there and said, “Young men, this noble one has developed the aspiration for the highest, complete enlightenment. He has invited all beings to become free of fear. This noble one is prepared to bring happiness and benefit to all beings. He is facing an ocean of wisdom. He longs to drink the rain of the clouds of Dharma of all the tathāgatas. He longs to enter the ocean of all the ways of the Dharma. He longs to be in the great light of

wisdom. He longs for the great rain of the Dharma to fall. He longs for the moon of great wisdom to rise over the world and extinguish all the torment of the kleśas. He longs to increase the roots of merit of all beings.”

11.8 Then the ten thousand brahmin youths scattered beautiful flowers with lovely aromas and in various colors over Sudhana, the head merchant’s son, [F.377.b] strewed them over him, covered him with them, paid homage to him, bowed down to him, circumambulated him, keeping him to their right, and then said these words to him: “This one will become a protector of all beings; he will end all the sufferings in the hells, he will block all the pathways to rebirth as animals, he will turn beings away from the path that leads to the world of Yama, he will close the doors to the unfortunate existences, he will dry up the ocean of existences, he will cut through the bondage of existences, he will repel the mass of suffering, he will dispel the darkness of ignorance, he will establish a Cakravāla mountain range of merit around the world, he will reveal the source of the jewels of wisdom, he will cause the sun of wisdom to rise, he will purify the eyes of Dharma, and he will reveal that which is equal and unequal in all the worlds.”

11.9 Then the ṛṣi Bhīṣmottaranirghoṣa said to those youths, “Young men, when someone has developed the aspiration for the highest, complete enlightenment and practices bodhisattva conduct, they create happiness for all beings and will eventually attain omniscience. Young men, this noble one has developed the aspiration for the highest, complete enlightenment, and therefore he will bring to completeness all the qualities of buddhahood. [F.378.a]

11.10 Then the ṛṣi Bhīṣmottaranirghoṣa said to Sudhana, the head merchant’s son, “Noble one, I have attained the bodhisattva liberation called *the banner of being invincible to others*.”

11.11 Sudhana asked, “What is the scope of this bodhisattva liberation called *the banner of being invincible to others*?”

The ṛṣi Bhīṣmottaranirghoṣa extended his right hand and with it stroked and held the head of Sudhana, the head merchant’s son.

11.12 As soon as the ṛṣi Bhīṣmottaranirghoṣa held the head of Sudhana, the head merchant’s son, with his right hand, Sudhana, the head merchant’s son, saw in the ten directions buddha realms as numerous as the atoms in a million buddha realms; he perceived himself to be sitting at the feet of buddhas as numerous as the atoms in a million buddha realms; he saw the countless pure displays of forms within those buddha realms; he saw the ocean of the multicolored display of the circles of followers of those tathāgatas; he saw in the midst of those oceans of the circles of followers the bodies of the tathāgatas, which were adorned with the shining signs and features of a great being; he listened to their Dharma teachings without

missing a single word or term; he obtained those Dharma wheels of the tathāgatas, each distinct from the other; he received the rain of Dharma that fell according to the various aspirations of beings; and he comprehended an ocean of the past prayers of those tathāgatas, which were purified by the power of various aspirations; [F.378.b] he also comprehended those pure oceans of various prayers, which were oceans that had been accumulated by the buddhas; he also saw the perception of the colors of the bodies of the buddhas that satisfied beings in accordance with their wishes; he also saw the network of light rays from the buddhas as various passionless, pure displays of halos; and he also perceived the strengths of those buddhas that possessed the unobscured radiance of wisdom.

11.13 In that way, he was illuminated by the light of wisdom from the bodhisattva liberation called *the banner of being invincible to others*; he attained the illumination of the samādhi called *the essence of the sun*; he possessed the samādhi called *the liberation of unceasing wisdom*; he obtained the sight of the gateway of retention called *the network in all directions*; he attained the samādhi called *the range of the summit of well-ordered knowledge*;⁷¹¹ he had the range of dwelling in the perfection of wisdom, which is the path⁷¹² with the complete array of foundations; he gained the light of the samādhi called *the buddhas' domain of the essence of space*; his mind was illuminated by the samādhi called *the rim of the Dharma wheel of all the buddhas*; and he attained the light of the samādhi called *the domain of the unceasing precious knowledge of the three times*.⁷¹³

11.14 He perceived sitting at the feet of some tathāgatas for one day and night, at the feet of some for seven days, at the feet of some for half a month, at the feet of some for one month, at the feet of some for one year, at the feet of some for a hundred years, at the feet of some for a thousand years, at the feet of some for a hundred thousand years,⁷¹⁴ at the feet of some for ten million years, [F.379.a] at the feet of some for a billion years, at the feet of some for ten billion years, at the feet of some for a trillion years, at the feet of some for a quintillion years, at the feet of some for half a kalpa, at the feet of some for one kalpa, at the feet of some for a hundred kalpas, at the feet of some for a thousand kalpas, at the feet of some for a hundred thousand kalpas, at the feet of some for ten million kalpas, at the feet of some for a billion kalpas, at the feet of some for ten billion kalpas, at the feet of some for a trillion kalpas, at the feet of some for a quintillion kalpas, at the feet of some for an *anabhilāpyānabhilāpyaparivarta* of kalpas, at the feet of some tathāgatas for as many kalpas as there are atoms in Jambudvīpa, and so on up to at the feet of some tathāgatas for as many kalpas as there are atoms in an *anabhilāpyānabhilāpyaparivarta* of buddha realms.

- 11.15 Then the ṛṣi Bhīṣmottaranirghoṣa released Sudhana, the head merchant's son, and Sudhana perceived again that he was sitting at the feet of the ṛṣi Bhīṣmottaranirghoṣa.
- 11.16 The ṛṣi Bhīṣmottaranirghoṣa asked him, "Noble one, do you remember?" Sudhana replied, "Ārya, I remember the blessing of the kalyāṇamitra."
- 11.17 The ṛṣi Bhīṣmottaranirghoṣa said, "Noble one, I know only this bodhisattva liberation called *the banner of being invincible to others*. How could I know or describe the qualities, indicate the different prayers, know the formation of realms, comprehend the scope of the wisdom, follow the range of the samādhis, comprehend the miracles and emanations that follow the arising of the might and display of the powerful liberations, grasp the characteristics of the different bodies, describe the pure domain of the voices, or teach the radiance of the wisdom of the bodhisattvas who have attained the samādhis that have the clairvoyant knowledge that is superior to all beings, who have power over the wheel of time,⁷¹⁵ who are skilled in the accomplishment of the knowledge of the signs of buddhahood,⁷¹⁶ who perceive the display of the rising of the sun of the tathāgatas, [F.379.b] who have accumulated the knowledge of the single characteristic of the range of the three times,⁷¹⁷ who have bodies that are distributed through all world realms, who have bodies⁷¹⁸ of wisdom that illuminate the entire realm of phenomena, who appear in accordance with the wishes of all beings, who practice an appropriate conduct in a way that is in accordance with the aspirations of beings, who shine in a way that delights, and who have the pure domain of stainless radiant wisdom?
- 11.18 "Depart, noble one. In this southern region, in the land called Īṣāṇa, there dwells a brahmin by the name of Jayoṣmāyatana. Go to him and ask him, 'How should a bodhisattva train in bodhisattva conduct? How should a bodhisattva practice it?' "
- 11.19 Then Sudhana, the head merchant's son, was overjoyed, pleased, happy, and content. He bowed his head to the feet of the ṛṣi Bhīṣmottaranirghoṣa, circumambulated the ṛṣi Bhīṣmottaranirghoṣa, keeping him to his right, many hundreds of thousands of times, and, looking back again and again, departed from the ṛṣi Bhīṣmottaranirghoṣa. [F.380.a] [B32]

JAYOṢMĀYATANA

- 12.1 Sudhana, the head merchant's son, was illuminated by the wisdom of the bodhisattva liberation called *the banner of being invincible to others*. He dwelled in the direct experience of the inconceivable range of the miraculous manifestations of the buddhas. He perceived the direct knowledge of inconceivable bodhisattva liberations. His mind was illuminated by the wisdom of inconceivable bodhisattva samādhis. He had attained the radiance of the wisdom of samādhi that is present at all times. He was illuminated by the range of samādhi, in which all perceptions are present and included. He had obtained the light of the wisdom that transcends all worlds. He had the direct perception of dwelling in the entire range of the three times.⁷¹⁹ He was devoted to the wisdom that teaches equality without dualistic conceptions. He had the light of wisdom that pervaded⁷²⁰ throughout all objects of perception. He had mastered the treasury of aspiration for pure patience toward all that is heard.⁷²¹ He had attained the definitive wisdom⁷²² of patience for natural phenomena. His mind was never apart from meditation on the nature of the bodhisattva conduct⁷²³ of higher cognition. His mind was irreversibly progressing toward the power of omniscience. He had attained the illumination of the knowledge⁷²⁴ of the ten strengths. His mind was never content in its aspiration to hear the sound of the words of the realm of Dharma. [F.380.b] His mind had gained entry into the field of dwelling in omniscience. His mind had attained the infinite display of bodhisattva conduct. His mind was purified⁷²⁵ by the infinite domain of great⁷²⁶ bodhisattva prayers. He had the mind with direct perception of the limitless knowledge without limit or center of the unceasing network⁷²⁷ of world realms. He had the mind that never wearies in ripening and guiding the infinite ocean of beings. He saw the infinite range of bodhisattva conduct. He saw the infinite diversity of the different world realms. He saw the small and the vast objects of perception included

within the infinite world realms. He saw the various networks of names that are the bases for infinite world realms. He saw the various infinite, differing relative designations and terms for infinite world realms. He saw the infinite, differing aspirations of beings. He saw the infinite, differing categories of beings. He saw the infinite practices for guiding and ripening beings. He saw the various infinite perceptions⁷²⁸ of the directions and times of beings. [F.381.a]

12.2 Focused on the kalyāṇamitra, Sudhana eventually arrived in the land called Īṣāṇa and went to where the brahmin Jayoṣmāyatana was.

12.3 At that time, the brahmin Jayoṣmāyatana was practicing the basis for accomplishing omniscience and practicing extreme asceticism. On all four sides of himself he had lit fires the size of mountains. Towering above was the precipice of a great mountain with a path of razors leading up it.⁷²⁹

12.4 Sudhana, the head merchant's son, bowed his head to the feet of the brahmin Jayoṣmāyatana, sat down before him, and with his hands together in homage said, "Ārya, I have developed the aspiration for the highest, complete enlightenment. How does a bodhisattva train in bodhisattva conduct? In what way does a bodhisattva practice it? Ārya, I have heard that you teach and give instructions to bodhisattvas. Therefore, Ārya, teach me how bodhisattvas train in bodhisattva conduct and in what way they practice it!"

12.5 The brahmin Jayoṣmāyatana said, "Noble one, go and climb up this mountain on the path of razors and then jump down into this fire. In that way, your bodhisattva conduct will become pure."

12.6 Sudhana, the head merchant's son, thought, "It is rare to avoid the eight unfavorable existences. It is rare to become a human.⁷³⁰ It is rare to have pure good fortune. It is rare to have the appearance of a buddha. [F.381.b] It is rare to have unimpaired senses. It is rare to hear the Buddhadharma. It is rare to meet a higher being. It is rare to have the friendship of a true kalyāṇamitra. It is rare to gain the teaching of the true way. It is rare to have a right livelihood. It is rare in the human world to practice the Dharma and the ancillary Dharmas.

12.7 "This person who will create an obstacle to my roots of merit, who urges me to kill myself, is he a māra? Is he blessed by a māra? Is he a follower of Māra? Is he pretending to be a kalyāṇamitra? Is he someone who destroys⁷³¹ bodhisattvas? Does he wish to prevent me from attaining omniscience? Does he wish to lead me down a wrong path? Is he creating an obstacle to the gateway of the Dharma through which one realizes the Buddhadharma?"

12.8 When Sudhana had these thoughts, ten thousand Brahmās who were up in the sky said to him, "Noble one, do not be unrelenting in these thoughts! This ārya has attained the illumination of the samādhi *vajra light rays*. He has

unwavering diligence. He has set out on the greatest undertaking. He is dedicated to drying up the moisture of craving in all beings. He is dedicated to cutting through the nets of wrong views. He is prepared to incinerate the forest⁷³² of kleśas.⁷³³ [F.382.a] He is dedicated to illuminating all the desolate areas of unfavorable knowledge.⁷³⁴ He has the resolute commitment to turn all beings away from the terror of the chasm⁷³⁵ of aging and death. He is dedicated to dispelling the darkness in the three times. He radiates the light rays of the entire Dharma.

12.9 “Noble one, while this ārya was enduring the ascetic practice of the five heats,⁷³⁶ through the power of his commitment to asceticism⁷³⁷ and self-discipline, Brahmās who were accomplished and powerful, who arrogantly thought of themselves as preeminent in all worlds, and who were attached to a variety of incorrect views ceased to take pleasure in their state and no longer enjoyed the taste of their dhyāna, and they came into the presence of this ārya. When they had arrived, through the overpowering might⁷³⁸ of this ārya’s miracles and his fierce discipline and asceticism, they were all turned away from their wrong views, and he taught them the Dharma so that they would abandon all their pride and arrogance. He taught them the Dharma so that they would have great love and great compassion that spread over all beings, so that they would have an unwavering wish for enlightenment, so that they would develop a vast aspiration for enlightenment, so that they would be dedicated to seeing all the buddhas, so that they would have the complete attainment of the domain of the speech of the buddhas, and so that there would be everywhere without obscuration or impediment the sound of the voices of the buddhas.” [F.382.b]

12.10 Ten thousand māras were also in the sky above, scattering divine precious jewels. They said, “Noble one, while this ārya was enduring the ascetic practice of the five heats, from this mass of light rays came a great radiance that outshone all our residences, bodies, adornments, and possessions. Therefore, we too ceased to take pleasure in our residences, and with our entourages we came into the presence of this ārya. When we had come before him, this ārya taught us the Dharma so that our minds were healed, we developed the aspiration for enlightenment, and we became irreversible on the way to the highest, complete enlightenment.”

12.11 Ten thousand Vaśavartin deva kings were also in the sky above, scattering divine flowers. They said, “Noble one, while this ārya was enduring the ascetic practice of the five heats, we also ceased to take delight in our residences, and therefore each of us, without entourages, came into the presence of this ārya. When we came into his presence, he taught us the Dharma so that we gained control over our own minds. He taught us the Dharma so that we would have power over all kleśas, so that we would have

the power to be reborn wherever we wish, so that we would have the power to purify the obscuration of karma, so that we would have power over all meditative states, so that we would have power over requisites, [F.383.a] and so that we would have the power to live as long as we wish.”

12.12 Ten thousand Sunirmita deva kings were also in the sky above, singing out a melodious roar of divine songs. They said, “Noble one, while this ārya was enduring the ascetic practice of the five heats there came from those masses of flames a corresponding light that purified, illuminated, and brightened our aerial palaces. It also illuminated and brightened our adornments and our apsaras. Then we ceased to take delight in our entourage of young devas and apsaras. We ceased to delight in the bliss of desire, and our bodies and minds were left unsatisfied. We came into the presence of this ārya. When we came into his presence, he taught us the Dharma so that our minds would be purified. He taught us the Dharma so that our minds would be brightened, so that our minds would be very pure,⁷³⁹ so that our minds would be tractable, so that our minds would be joyful, so that we would have the pure attainment of the knowledge of the ten strengths, so as to increase the great power of the Dharma, so as to purify our bodies, so as to attain an immeasurable buddha body, so as to purify our speech, and so as to attain the voice of a buddha.”

12.13 Ten thousand Saṃtuṣita deva kings were also in the sky with⁷⁴⁰ an entourage of deva youths and apsaras, [F.383.b] all of whom were paying homage and making an offering of sending down rain from clouds of various scented powders. They said, “Noble one, while this ārya was enduring the ascetic practice of the five heats, we ceased to take delight in our residences. As we had ceased to take delight in them, we came into the presence of this ārya. When we came into his presence, he taught us the Dharma so that we would not be dependent on any sensory object. He taught us the Dharma so that our minds would have contentment, so that we would create the roots of merit, so that we would attain the development of the aspiration for enlightenment, and so that we would be able to fulfill the entire Buddhadharma.”

12.14 Ten thousand Suyāma deva kings were also in the sky with an entourage of deva youths and apsaras, all of whom were sending down a rain of divine coral tree flowers. They said, “Noble one, while this ārya was enduring the ascetic practice of the five heats, we ceased to take delight in listening to divine songs. As we had ceased to take delight in them, we came into the presence of this ārya. When we came into his presence, he taught us the Dharma so that we would turn away from all delight in desires and so that we would attain all of the Buddhadharma.”

- 12.15 Ten thousand Śakras, lords of devas, each with their thirty-two secondary lords and an entourage of deva youths and apsaras, were also in the sky. They were dropping down rain from clouds of divine clothing, precious adornments, and flowers. They said, “Noble one, [F.384.a] when this ārya was enduring the ascetic practice of the five heats, we ceased to take delight in Śakra’s palace, park, pleasure groves, the playing of divine music, attendants, and songs. As we had ceased to take delight in them, we came into the presence of this ārya. When we came into his presence, he taught us the Dharma so that we would renounce all delight in desires. He said, ‘All these have the qualities of being impermanent, unstable, and decaying.’ He taught us the Dharma so that our arrogance and carelessness would end and we would develop the aspiration for the highest enlightenment.
- 12.16 “Moreover, noble one, just by his gaze these peaks of Meru are shaken. We became alarmed on being shaken, and as the omniscient mind cannot be disturbed, we made the prayer to attain omniscient wisdom.”
- 12.17 Ten thousand nāgas such as the nāga kings Airāvata, Nanda, and Upananda were also in the sky above. They were sending down rain from clouds of divine yellow sandalwood, the pleasant sound of a chorus of nāga maidens, and rain that was a flow of divine scented water. They said, “Noble one, when this ārya was enduring the ascetic practice of the five heats, from this great fire shone a great light that illuminated all the dwellings of nāgas and eliminated the rains of sand and fear of the garuḍas. [F.384.b] It also pacified anger, refreshed our bodies,⁷⁴¹ and made our minds serene.⁷⁴² Then when we had serene minds, this ārya taught us the Dharma so that we would repudiate the evil ways of nāgas, renounce all karma that brings obscuration, confess transgressions, develop the aspiration for the highest, complete enlightenment, and be established in omniscience.”
- 12.18 Ten thousand yakṣa lords were also in the sky above. They made various kinds of offerings to the brahmin Jayoṣmāyatana and Sudhana, the head merchant’s son, and then they said, “Noble one, when this ārya was enduring the ascetic practice of the five heats, we and all our retainers developed a loving mind toward humans. All yakṣas, rākṣasas, and kumbhāṇḍas also developed loving minds. They came before us with loving minds and without violence. We too were overpowered by the power of love, and each of us ceased to delight in our own residences. In that way, we each went with our retainers to the presence of the ārya. When we arrived, a light came from this ārya’s body, illuminated all our bodies, and filled us with bliss. In that way, both our bodies and minds became blissful. Then he taught us the Dharma so that the multitude of yakṣas, rākṣasas, kumbhāṇḍas, and kaṭapūtanas would develop the aspiration to enlightenment.”

- 12.19 Ten thousand gandharva lords [F.385.a] were also in the sky above, and they said, “Noble one, while we were each dwelling in our own abodes, and when this ārya was enduring the ascetic practice of the five heats, from this fire came a light that illuminated our abodes. When that light struck us we experienced inconceivable bliss. We went to be in the presence of this ārya, and when we arrived in his presence, he taught us the Dharma so that we would progress irreversibly toward the highest, complete enlightenment.”
- 12.20 Ten thousand asura lords rose up from the ocean, high into the sky, where they knelt on their right knees, and with hands together in homage they paid homage, saying, “Noble one, when this ārya was enduring the ascetic practice of the five heats, our asura world, a great circle of earth with its oceans and mountains, shook. All our arrogance and pride was overwhelmed by his self-discipline and asceticism. We went to be in the presence of this ārya, and when we arrived in his presence, he taught us the Dharma so that we would abandon all deception, enter the patience of the profound Dharma, be established in the unshakable true nature of phenomena, and attain the knowledge of the ten strengths.”
- 12.21 Ten thousand garuḍa lords [F.385.b] such as the garuḍa lord Mahāvegadhārin manifested in the form of handsome brahmin⁷⁴³ youths and said, “Noble one, when this ārya was enduring the ascetic practice of the five heats, a great light came from these great masses of fire and illuminated and shook our abodes. We were frightened, terrified, and dismayed, and so we went to be in the presence of this ārya. This ārya taught us the Dharma so that we would practice great love, so that we were established in great compassion, so that we would apply ourselves to plunging into the ocean of saṃsāra, so that we would apply ourselves to saving beings who are sinking in the swamp of desire, so that we would apply ourselves to the pure gateway of the higher motivation for enlightenment,⁷⁴⁴ so that we would apply ourselves to sharp⁷⁴⁵ wisdom and methods, and so that we would apply ourselves to guiding beings in whatever way will ripen them.”
- 12.22 Ten thousand kinnara lords were also in the sky. They said, “Noble one, when this ārya was enduring the ascetic practice of the five heats, the sound of the word *Buddha*, the word *Dharma*, the words *irreversible bodhisattva Saṅgha*, and the words *the prayer to reach enlightenment* came from the rows of palm trees, the music of the garlands of strings of networks of little bells on our trees,⁷⁴⁶ the musical instruments, the precious jewelry, the enjoyed possessions in the homes, and the blowing of the breezes⁷⁴⁷ in our domain. There came the words that said that in this and that particular world a bodhisattva named such and such is praying to attain enlightenment; [F.386.a] in this and that particular world a bodhisattva named such and such

is accomplishing a difficult renunciation; in this and that particular world a bodhisattva named such and such is purifying the domain of omniscient wisdom; in this and that particular world a bodhisattva named such and such is going to the bodhimaṇḍa; in this and that particular world a bodhisattva named such and such has defeated Māra, and his army is attaining the highest, complete enlightenment of buddhahood; in this and that particular world a tathāgata named such and such is turning the wheel of the Dharma; in this and that particular world a tathāgata named such and such, having accomplished all the deeds of a buddha without remainder, is passing away into the state of nirvāṇa without any remaining skandhas.

12.23 “Noble one, it is possible that there could be an end to the number of atoms from all the plants, wood, branches, leaves, and petals in Jambudvīpa, but there is no end to the number of the names of tathāgatas, of the bodhisattva prayers, and of the different engagements in bodhisattva conduct that come from, resound from, and are heard from the rows of palm trees and so on up to⁷⁴⁸ the musical instruments, the precious jewelry, the enjoyed possessions in the homes, [F.386.b] and the blowing of the breezes in our domain.

12.24 “In that way, we experienced bliss through the intense joy of hearing the sound of a river⁷⁴⁹ of the words *Buddha*, *Dharma*,⁷⁵⁰ and *Śaṅgha*, the prayers and conduct engaged in by bodhisattvas, and their names.

12.25 “We each went to be in the presence of the ārya. When we arrived in his presence, this ārya taught us the Dharma so that we would become irreversible in our progress to the highest, complete enlightenment.”

12.26 Countless thousands of desire-realm devas with beautiful bodies⁷⁵¹ were also in the sky, making offerings with mentally emanated offerings. They said, “Noble one, when this ārya was enduring the ascetic practice of the five heats, a light came from these great masses of fire. That light illuminated beings as far down as the Avīci hell and extinguished the sufferings of all the beings in the hells. That light brought the image of this ārya to our eyes, and therefore we yearned for this ārya and experienced the bliss of the realm of desire devas.⁷⁵² In that way, we were grateful to him, never ceased wanting to see him, and renounced delighting in desires. We went to be in the presence of this ārya. This ārya taught us the Dharma so that we would pray for the enlightenment of limitless beings.” [F.387.a]

12.27 Then Sudhana, the head merchant’s son, on hearing this way of the Dharma, was overjoyed, pleased, happy, and content. He recognized the brahmin Jayoṣmāyatana to be a true kalyāṇamitra. He bowed his head to the feet of the brahmin Jayoṣmāyatana and said, “Ārya, I confess my transgression of having disobeyed a kalyāṇamitra’s instruction.”

- 12.28 Then the brahmin Jayoṣmāyatana recited this verse to Sudhana, the head merchant's son:
- 12.29 "The bodhisattva who successfully follows the instructions
And who is mindful not to disobey the guru's words⁷⁵³
Will successfully accomplish all goals and successfully
Attain the wisdom of buddhahood, enlightened under the Bodhi tree."
- 12.30 Then Sudhana, the head merchant's son, climbed the path of razors up the mountain precipice and jumped down into the great mass of fire. When he jumped, he attained the bodhisattva samādhi called *completely stable*. When he landed in the fire, he attained the bodhisattva samādhi called *perceiving the bliss of peace*.
- 12.31 Sudhana said, "I am astonished, Ārya! The touch of the fire was blissful, and the mountain path of razors was also blissful to the touch."
- 12.32 The brahmin Jayoṣmāyatana said, "Noble one, I have attained the bodhisattva liberation called *the unceasing domain*. [F.387.b] However, noble one, I know only this bodhisattva liberation called *the unceasing domain*. How could I know or describe the qualities of the bodhisattvas who are like masses of fire, who pray to eliminate all the kleśas and wrong views of all beings, who have an ensign⁷⁵⁴ that is never in retreat, who have invincible minds, who have minds that never despair, who have minds that are never despondent, who are like Nārāyaṇa possessing the vajra essence, who reach the conclusion of their great undertakings, who have no despondency, who never slacken, who are like whirlwinds, who are dedicated to the benefit of all beings, who have irreversible diligence, and who wear the armor of irreversibility?
- 12.33 "Depart, noble one. In this southern region there is a city called Siṃha-vijṛmbhita. There dwells Maitrayaṇī, the daughter of King Siṃhaketu, with her entourage of five hundred maidens. Go to her and ask her, 'How does a bodhisattva train in bodhisattva conduct? How does a bodhisattva practice it?' "
- 12.34 Then Sudhana, the head merchant's son, bowed his head to the feet of the brahmin Jayoṣmāyatana, circumambulated the brahmin Jayoṣmāyatana, keeping him to his right, many hundreds of thousands of times, and, looking back again and again, departed from the presence of the brahmin Jayoṣmāyatana.

13.

Chapter 13

MAITRAYAṆĪ

- 13.1 Sudhana, the head merchant's son, with inconceivable respect⁷⁵⁵ for kalyāṇamitras, with a pure, vast⁷⁵⁶ aspiration, intent on the Mahāyāna, aspiring to the wisdom of buddhahood, [F.388.a] following the Buddhadharma, longing to follow the kalyāṇamitras, practicing veneration of the Dharma,⁷⁵⁷ intent on unimpeded wisdom, with conviction in the highest goal, being within the range of the apogee of wisdom, comprehending the three times in a fraction of an instant, intent on the nondual apogee of space, having attained certainty in the apogee of nonduality, dwelling in the nonconceptual apogee of the realm of the Dharma, having entered the comprehension of the way that is the apogee of being free of obscurations, dedicated to the harmony that is the apogee of action,⁷⁵⁸ realizing that the apogee of the tathāgatas is without an apogee, dwelling in the nonconceptuality that is the apogee of the buddhas,⁷⁵⁹ and dedicated to the wisdom that disperses the network of conceptualizations of all beings, had a mind free from all attachment to realms, free from attachment to all the circles of followers of the buddhas, and practiced, without dwelling in any location, the purification of all buddha realms; he had the recognition that there is no self and no beings within all beings, comprehended that all sounds are like echoes,⁷⁶⁰ and was dedicated to the realization that all forms are the same as reflections of forms.
- 13.2 Sudhana eventually arrived at the city of Siṃhavijjimbhita. He searched for and sought the maiden Maitrayaṇī and heard that Maitrayaṇī, the daughter of King Siṃhaketu, with her entourage of five hundred maidens, was in a palace called Vairocanagarbha. [F.388.b] She was teaching the Dharma while seated on a throne that had uragasāra sandalwood legs, was draped in a network of threads of gold, and had a cushion made of divine material.

- 13.3 Sudhana entered the city of Simhavijṛmbhita and went to the residence of King Simhaketu. He sat at the king's outer gate hoping to see the maiden Maitrayaṇī.
- 13.4 Sudhana saw many hundreds of people, many thousands of people, many hundreds of thousands of people there.
- 13.5 He asked them, "Where have you come from? Where are you going?"
They replied, "We have come to hear the Dharma from the maiden Maitrayaṇī."
Sudhana thought, "It seems as if everyone is allowed to go in," and he went inside.
- 13.6 When he had gone inside and looked around, he saw that the Vairocana-garbha palace had the inconceivable display of a floor that was made of crystal, pillars made of beryl, and walls made of diamonds; it was adorned with hundreds of thousands of pinnacles made of solid gold, was furnished with round mirrors made of the essence of a thousand precious materials, and was adorned with countless precious jewels; it was arrayed with precious jewels that delighted beings and was strewn with countless nets of jewels;⁷⁶¹ and there was the melodious sound from hundreds of thousands of jingling golden bells.
- 13.7 He saw the maiden Maitrayaṇī, who had deep black eyes,⁷⁶² deep black hair, and golden skin.
- 13.8 Sudhana bowed his head to the feet of the maiden Maitrayaṇī, circumambulated her, keeping her to his right, many hundreds of thousands of times, [F.389.a] and with his hands together in homage sat down before her.
- 13.9 Sudhana said, "Āryā, I have developed the aspiration for the highest, complete enlightenment, but I do not know how bodhisattvas should train in bodhisattva conduct and in what way they should practice it.
- 13.10 "Āryā, I have heard that you give instruction and teachings to bodhisattvas! I pray that you explain to me how bodhisattvas should train in bodhisattva conduct and how they should practice it!"
- 13.11 Maitrayaṇī said, "Noble one, look at the display of my residence!"
Sudhana looked all around and saw in each wall, each pillar, each round mirror, each form, each shape, each precious jewel, each golden bell, each precious tree, each pore, and each string of jewels the images of the tathāgatas in all the realm of phenomena first developing their aspiration for enlightenment, their conduct and the scope of their prayers, the display of their setting forth, their manifestation of the attainment of buddhahood, their turning the wheel of the Dharma, and their demonstration of passing into nirvāṇa. What he saw from one object of perception he saw from all the objects of perception. For example, there appeared in a lake filled with water

that was unpolluted and clear [F.389.b] the reflection of the sky, the sun, the moon, and the constellations of stars. In the same way, in every object of perception within the Vairocanagarbha palace appeared the reflections of all the tathāgatas present in the entire realm of phenomena as the result of the maiden Maitrayaṇī's previous roots of merit.

13.12 When Sudhana had seen and remembered the features of this display of the vision of the buddhas, with his hands together in homage he looked at Maitrayaṇī's face.

13.13 She said to him, "Noble one, I have attained the teaching⁷⁶³ of the gateway to the perfection of wisdom called *the complete display*. I sought this teaching of the gateway to the perfection of wisdom called *the complete display* from as many tathāgatas as there are grains of sand in three hundred and sixty million Ganges Rivers. Those tathāgatas, through making me enter various gateways, made me realize the teaching of the gateway to the perfection of wisdom called *the complete display*. What was taught by any one of them was not taught by another of them."

13.14 Sudhana asked, "Āryā, what is the scope of this teaching of the gateway to the perfection of wisdom called *the complete display*?"

Maitrayaṇī answered, "Noble one, having been made to face, reflect on, follow, practice, contemplate, approach,⁷⁶⁴ grasp, display, attain, adorn, and analyze this teaching of the gateway to the perfection of wisdom called *the complete display*, [F.390.a] there arose the power of retention called *the complete gateways*. Countless millions of Dharma gateways are present, are included, are manifest, are collected, and are arranged⁷⁶⁵ within the range of that power of retention.

13.15 "There is the gateway to the buddha realms, the gateway to the buddhas, the gateway to the Dharma, the gateway to beings, the gateway to the past, the gateway to the future, the gateway to the present, the gateway to the highest state, the gateway to merit, the gateway to the accumulation of merit, the gateway to wisdom, the gateway to the accumulation of wisdom, the gateway to the forms of prayer, the gateway to conduct, the gateway to pure conduct, the gateway to the creation of conduct, the gateway to the perfection of conduct, the gateway to karma, the gateway to the illumination⁷⁶⁶ of karma, the gateway to the continuum of karma, the gateway to the creation of karma, the gateway to the range of karma,⁷⁶⁷ the gateway to the avoidance of bad karma, the gateway to the practice of good karma, the gateway to power over karma, the gateway to good behavior, the gateway to the adoption of good behavior, the gateway to samādhi, the gateway to engagement in samādhi, the gateway to the procedure of samādhi, the gateway to the range of samādhi, the gateway to arising from samādhi, the gateway to clairvoyance, the gateway to the ocean of the mind,

the gateway to the processes of the mind, the gateway to the purification of the continuum of the mind, the gateway to illuminating the darkness of the mind, the gateway to clarifying the lake of the mind, the gateway to the arising of the mind, [F.390.b] the gateway to the activities of the mind, the gateway of the kleśas in beings, the gateway to the propensity for the kleśas, the gateway to the engagement of the kleśas, the gateway to aspiration,⁷⁶⁸ the gateway to the conduct of beings, the gateway to the different conducts of beings, the gateway to the creation of worlds, the gateway to the thoughts of beings, the gateway to the form of the conceptualizations of beings, the gateway to the directions, the gateway to the direction of the Dharma, the gateway to great compassion, the gateway to great love, the gateway to peace, the gateway to the path of speech, the gateway to ways, the gateway to following, the gateway to division, the gateway to unification, the gateway to the highest absence of impediments, the gateway to everything, the gateway to the Dharma of the buddhas, the gateway to the Dharma of the bodhisattvas, the gateway to the Dharma of the śrāvakas, the gateway to the Dharma of the pratyekabuddhas, the gateway to the Dharma of worldly beings, the gateway to the Dharma of the creation of worlds, the gateway to the Dharma of the destruction of worlds, the gateway to the Dharma⁷⁶⁹ of the presence of worlds, the gateway to pure world realms, the gateway to afflicted world realms, the gateway to pure and afflicted world realms, the gateway to solely afflicted world realms, the gateway to solely pure world realms, the gateway to entering the level world realms, the gateway to the sideways world realms, the gateway to the world realms of upside-down beings, the gateway to entering illusory manifestations, [F.391.a] the gateway to the continuum of world realms, the gateway to the conceptual identification of locations, the gateway to the minute being within the vast, the gateway to the vast being within the minute, the gateway to seeing the buddhas, the gateway to the different forms of the bodies of the buddhas, the gateway to the different nets of light rays of the buddhas, the gateway to the differentiation of the domains of speech of the buddhas, the gateway to the attainment of the wheels of Dharma of the buddhas, the gateway to the differentiation between the wheels of Dharma of the buddhas, the gateway to the meanings of the words in the wheels of Dharma of the buddhas, the gateway to the turning of the wheels of Dharma of the buddhas, the gateway to the actions of the buddhas,⁷⁷⁰ the gateway to the circles of followers of the buddhas, the gateway to the differentiation between the circles of followers of the buddhas, the gateway to entering the ocean of the circles of followers of the buddhas, the gateway to the radiance of the strengths of the buddhas, the gateway to the samādhis of the buddhas, the gateway to the miracles of the samādhis of the buddhas, the gateway to the conduct of the buddhas,

the gateway to the blessings of the buddhas, the gateway to the emanations of the buddhas, the gateway to the minds of other beings being known by the buddhas, the gateway to the miraculous manifestations of the buddhas, the gateway to residing in Tuṣita, and so on up to the gateway of demonstrating passing into nirvāṇa, the gateway to the accomplishment of limitless benefit for beings, the gateway to the profound way of the Dharma, the gateway to the various ways of the Dharma, the gateway to the forms of the Dharma of the aspiration to enlightenment, [F.391.b] the gateway to the forms of the Dharma of the generation of the aspiration to enlightenment, the gateway to the forms of the Dharma of the accumulation of the aspiration to enlightenment, the gateway to the forms of prayer, the gateway to the forms of conduct, the gateway to the forms of clairvoyance, the gateway to the forms of setting forth, the gateway to the forms of pure retention, the gateway to the forms of the pure field of knowledge, the gateway to the forms of pure wisdom, the gateway to the forms of immeasurable enlightenment, and the gateway to the forms of pure remembrance.

13.16 “However, noble one, I know only this teaching of the gateway to the perfection of wisdom called *the complete display of memory*. How could I know or describe the qualities of the bodhisattvas whose minds are as vast as the realm of space, whose understanding is as vast as the realm of phenomena, whose continuum is supported by an accumulation of merit, who follow a path that transcends the world, who do not engage with worldly qualities, who have attained the undimmed radiance of wisdom, who have comprehended the entire realm of Dharma free of darkness, who have an understanding that is as limitless as space, who have the eyes that follow every object of perception, who possess the essence of unimpeded radiance, who are skilled in differentiating the words⁷⁷¹ and meaning of all the Dharma, who overpower⁷⁷² without being overpowered by the world, who have a conduct that accords with the ways of worldly conduct, who do not commit any transgression in any of the worldly ways, who are dedicated to the benefit of all⁷⁷³ worlds, who are a support for all beings, who are skilled in the speech and behavior of all beings, who have the intention to dwell with all beings, who appear in whatever way they are wished to be perceived, and who have power over all the wheels of time. [F.392.a]

13.17 “Depart, noble one. In this southern region there is a land called Trinayana. There dwells a bhikṣu by the name of Sudarśana. Go to him and ask him, ‘How does a bodhisattva train in bodhisattva conduct? How does a bodhisattva practice it?’ ”

13.18 Then Sudhana, the head merchant’s son, bowed his head to the feet of the maiden Maitrayaṇī, circumambulated the maiden Maitrayaṇī, keeping her to his right, many hundreds of thousands of times, and, looking back again and

again, departed from the presence of the maiden Maitrayaṇī.

SUDARŚANA

- 14.1 Sudhana, the head merchant's son, contemplated the profound conduct of wisdom of the bodhisattvas, contemplated reaching the profound basis of the realm of phenomena, contemplated all⁷⁷⁴ profound subtle wisdom, contemplated the profound aspect of worldly conceptualization, contemplated the profound ground⁷⁷⁵ that is without creation, contemplated the profound ground of the stream of the mind, contemplated the profound ground of dependent origination, contemplated the profound true⁷⁷⁶ ground of nature, contemplated the profound true ground of the terminology⁷⁷⁷ of beings, contemplated the profound ground of the adorning array of the realm of phenomena, contemplated the profound ground of dependence on the processes of the body, and contemplated the profound ground of the various transformations of the body.
- 14.2 Eventually he arrived at the land of Trinayana. He searched for the bhikṣu Sudarśana throughout the land, throughout the towns, throughout the cities, throughout the marketplaces, throughout the villages, [F.392.b] throughout the cattle pens, throughout the ashrams of ṛṣis, throughout the regions and districts, throughout the banks of rivers, throughout mountain caves, and throughout great forests until he saw the bhikṣu Sudarśana inside a thick forest.
- 14.3 The bhikṣu Sudarśana was a young adult, handsome, good looking, and attractive. His deep black hair curled to the right. His head was like a parasol. There was an uṣṇīṣa on the crown of his head. His forehead was broad. His eyes were wide and deep black. His eyelashes were like the eyelashes of a cow. His nose was lovely, high, and prominent.⁷⁷⁸ His lips were the beautiful color of vermilion and perfectly proportioned. His teeth were even, without gaps, very white, and a full forty in number. He had jaws like a lion. His cheeks were full and wide. His eyebrows were long, beautiful, and curved like a bow. He had the mark of the ūṛṇā hair the color of the

moon. His earlobes were long and hung loosely. His face was bright and beautiful like the full moon. His throat was round and as beautiful as a conch. His heart area was adorned by the śrīvatsa. His upper body was like the upper body of a lion. His flesh between the shoulder blades was muscular. His shoulders were bulky and rounded. His arms were long. His fingers were webbed. His hands and feet were adorned by wheels. His hands and feet were soft, young, and thick. He had the seven prominences. His waist was slim like a vajra's. His body was big and straight. His thighs were round. His penis was retracted into his body. His calves were like the calves of a female blackbuck. His fingers were long. The heels of his feet were wide. He had a halo a fathom in width. He was golden in color. Each of his body hairs was curled upward to the right. [F.393.a] He had the circular symmetry⁷⁷⁹ of a king banyan tree. He was adorned with the signs and features of a superior being. His eyes did not blink or waver. He remained in a state of mindfulness. He was like the Himalayas, the king of mountains, adorned with various grasses, forests, herbs, and vines. His intellect was vast. He had an invincible range and scope of wisdom. The display of the field of his voice was like thunder from the clouds. His mind was free of all vacillation, conceit, instability, or frivolity. He had an unalloyed range of wisdom. He had attained the illumination of the vast range of the wisdom⁷⁸⁰ of buddhahood. He was continuously motivated to ripen and guide all beings. He had developed the vast⁷⁸¹ field of great compassion.

14.4 He was dedicated to possessing the way of the Dharma of all the tathāgatas. He was dedicated to bringing the light of wisdom to all beings. He was mindful of the way of the tathāgatas. He was on the meditation walkway. He was walking neither too fast nor too slow, serenely and steadily.⁷⁸² He was dressed like the Śuddhāvāsa devas.

14.5 He was encircled by devas, nāgas, yakṣas, gandharvas, asuras, garuḍas, kinnaras, mahoragas, Śakra, Brahmā, the world guardians, humans, and nonhumans.

14.6 When Sudarśana was going to change the direction in which he was walking, the devas of the directions turned⁷⁸³ the field of directions around. The devas of walking received his footsteps on precious lotuses. The devas who cause fire, who have unceasing disks of light, dispelled obscuring darkness. The devas of the forest of Jambudhvaja [F.393.b] sent down a rain of many flowers. The devas of the earth, who have the essence of stability, revealed many sources of jewels. The devas of the sky, who have the splendor of complete brightness, adorned the surface of the sky. The devas of the ocean, who are the source of splendor, scattered great precious jewels. The devas of Sumeru, who have the essence of stainlessness, placed their hands together and paid homage. The devas of the air, who have unimpeded

power, spread breezes that scattered perfume, incense, and flowers. The devas of the night,⁷⁸⁴ with their bodies bedecked in jewelry, bowed down in homage. The devas of the daytime, who have the disk that always causes beings to wake were holding banners of precious jewels that illuminated the directions and standing in the sky in order to create light.

14.7 Sudhana, the head merchant's son, approached the bhikṣu Sudarśana and bowed his head onto the surface of the bhikṣu Sudarśana's feet, covered the surface of the bhikṣu Sudarśana's feet with kisses,⁷⁸⁵ and wiped⁷⁸⁶ them well.

14.8 Then Sudhana sat down before the bhikṣu Sudarśana and with his hands placed together said, "Ārya, I am set on the highest, complete enlightenment and am seeking bodhisattva conduct.

14.9 "Ārya, I have heard that you give instruction and teachings to bodhisattvas! Explain to me how bodhisattvas should train in bodhisattva conduct and how they should practice it!"

14.10 The bhikṣu Sudarśana said, "Noble one, having reached adulthood, I am newly entered into the homeless life. [F.394.a]

14.11 "Noble one, I have in this one lifetime practiced celibacy before as many tathāgatas as there are grains of sand⁷⁸⁷ in thirty-eight Ganges Rivers. I practiced celibacy with some for a day and night. I practiced celibacy with some for seven days. I practiced celibacy with some for half a month. I practiced celibacy with some for a month. I practiced celibacy with some for a year. I practiced celibacy with some for a hundred years. I practiced celibacy with some for a thousand years. I practiced celibacy with some for a hundred thousand years. I practiced celibacy with some for ten million years. I practiced celibacy with some for a quintillion years. I practiced celibacy with some for an *anabhilāpyānabhilāpyaparivarta* of years. I practiced celibacy with some for an intermediate kalpa. I practiced celibacy with some for half a kalpa. I practiced celibacy with some for a kalpa. I heard the Dharma from all those tathāgatas and received their instructions and teachings.

14.12 "I have purified an array of prayers. I have purified the field of conduct that enters the range of realization.⁷⁸⁸

"I have completed an ocean of the perfections. I have perceived the miraculous manifestations of complete buddhahood. I have held their wheels of Dharma each distinct from another.

14.13 "I have realized the equality of their strengths. I have held their teachings for as long as their Dharma remained.

"I have accomplished, through the power of the accomplishment of the samādhi of the field of prayer, the previous prayers of all those tathāgatas for the purification of my own buddha realm. [F.394.b]

- 14.14 “I have accomplished, through the power of entering the samādhi of entering all conducts, the past practice of bodhisattva conduct by all those tathāgatas for the purification of my own conduct.
“I have accomplished, through the power of setting forth on completely good conduct, the pure perfections of all those tathāgatas.
- 14.15 “Moreover, noble one, because of the gateway of the perfectly observant wisdom, while I am walking on this meditation walkway there come toward me the gateways of the continuums of all directions.
- 14.16 “Through the arising of a single aspiration, the gateways of the continuums of all world realms are moving further away in order to purify the transcendence of an *anabhilāpyānabhilāpyaparivarta* of world realms through the power of accomplishing great prayers.
- 14.17 “In one instant of mind, through the power of accomplishing the bodhisattva’s completely good conduct and prayers, I directly perceive an *anabhilāpyānabhilāpyaparivarta* of gateways of the ways of conduct among beings in order to complete the wisdoms of the ten strengths.
- 14.18 “Through the arising of a single aspiration, through the power of accomplishing the prayers to make offerings to past and future buddhas, I directly perceive the vision of an *anabhilāpyānabhilāpyaparivarta* of buddha realms⁷⁸⁹ in order to make offerings to, serve, and honor tathāgatas as numerous as the atoms in an *anabhilāpyānabhilāpyaparivarta* of buddha realms. [F.395.a]
- 14.19 “Through the arising of a single aspiration, there falls rain from the clouds of Dharma of an *anabhilāpyānabhilāpyaparivarta* of tathāgatas through the power of accomplishing the prayers for⁷⁹⁰ the mental retention of holding the Dharma wheels that⁷⁹¹ follow countless ways of the Dharma.
- 14.20 “Through the arising of a single aspiration, through the power of the accomplishment of the prayers to fulfill the bodhisattva conduct that are like magical illusions,⁷⁹² I directly perceive the ocean of the conduct of an *anabhilāpyānabhilāpyaparivarta* of bodhisattvas in order to purify all fields of conduct.
- 14.21 “Through the arising of a single aspiration, through the power of the accomplishment of the prayer to concentrate all the fields of samādhi through a single samādhi, I directly perceive the ocean of an *anabhilāpyānabhilāpyaparivarta* of samādhis in order to purify all fields of samādhi.
- 14.22 “Through the arising of a single aspiration, through the power of the accomplishment of the prayer to attain the power of the highest mindfulness, I directly perceive the ocean of an *anabhilāpyānabhilāpyaparivarta* of powers in order to manifest all the wheels of the powers and the wheels of time.

- 14.23 “Through the arising of a single aspiration, through the power of the accomplishment of the prayer for the end of endless beings, I directly perceive an *anabhilāpyānabhilāpyaparivarta* of wheels of time in order to turn the wheels of Dharma in all times.
- 14.24 “Through the arising of a single aspiration, through the power of the accomplishment of the prayer for the light of the wisdom of realization, I directly perceive an *anabhilāpyānabhilāpyaparivarta* of oceans of all three⁷⁹³ times in order to establish the three times in all world realms in a single time.⁷⁹⁴ [F.395.b]
- 14.25 “However, noble one, I know only this bodhisattva liberation called *the never-extinguished lamp of wisdom*.⁷⁹⁵ How could I know or describe the qualities of the bodhisattvas whose aspiration is like a vajra; who have been born into the family that is the family of all the tathāgatas; who have the power of unceasing life; who have a lamp of wisdom that is never extinguished; who have indestructible, unbreakable bodies; who have accomplished a physical form that is like an illusion; who have bodies that have the limbs and smaller physical parts that accord with being phenomena dependent on causes; who have bodies that are perceived in accordance with the wishes of beings; who demonstrate forms, bodies, colors, shapes, and circumferences that are like those of all beings; who have bodies that are unharmed by burning embers, flames, poison, or weapons; whose bodies are as hard as vajras and as invincible⁷⁹⁶ as the Cakravāla mountain range; who make the power of all māras and adversaries ineffective; who resemble a mountain of Jambu River gold; who have bodies that are superior to those of all beings; who are perceived as a refuge⁷⁹⁷ by all beings; who are perceived and heard from all sides; who are looked up to with admiration by⁷⁹⁸ all beings; who are the source of the clouds of all the Dharma; who illuminate every direction; who appear beautiful as a result of destroying the mountains of obscurations; who appear as supreme heroes because they defeat all the roots of demerit; who are a joy to see because they originate from vast roots of merit; and who are as rare as fig flowers?”
- 14.26 “Depart, noble one. In this southern region there is a city called Sumukha in the land called Śramaṇamaṇḍala. [F.396.a]
- “There dwells a boy by the name of Indriyeśvara. Go to him and ask him, ‘How does a bodhisattva train in bodhisattva conduct? How does a bodhisattva practice it?’ ”
- 14.27 Sudhana, the head merchant’s son, was dedicated to the pure prowess and practice of the bodhisattvas. His mind was illuminated by the light of the power of the bodhisattvas. In his heart he had mastered the unconquerable fortitude of the bodhisattvas. His mind was indefatigable because of the excellent armor of the resolution of the bodhisattvas. He was dedicated to

the stability and vastness of the resolute aspiration of the bodhisattvas. He had the aspiration to possess all the rain from the clouds of bodhisattva conduct. He had the continuity of never having enough of the rain from the clouds of Dharma of the bodhisattvas. He had the aspiration directed toward realizing all the qualities of the bodhisattvas. He longed to send himself to be the embodiment of the charioteers for all beings. He longed to lead beings out beyond the great forest of saṃsāra. He never had enough of gazing upon, listening to, and honoring kalyāṇamitras. He had developed an immeasurable veneration for the Dharma.

- 14.28 Sudhana, the head merchant's son, bowed his head to the feet of the bhikṣu Sudarśana, circumambulated the bhikṣu Sudarśana many hundreds of thousands of times, keeping him to his right, and, looking back again and again, departed from the presence of the bhikṣu Sudarśana. [B1] [V38] [F.1.b]

INDRIYEŚVARA

- 15.1 Sudhana, the head merchant's son, recited,⁷⁹⁹ promulgated, presented,⁸⁰⁰ investigated, elucidated, reflected on, described, taught, contemplated, bestowed, understood, was immersed in, repeated again and again, realized, propounded, illuminated, and surveyed the teaching of the bhikṣu Sudarśana.
- 15.2 He eventually, with an entourage of devas, nāgas, yakṣas, and gandharvas, arrived at the city of Sumukha in the land called Śramaṇa-maṇḍala.
- 15.3 He searched for the boy Indriyeśvara until the devas, nāgas, yakṣas, and gandharvas in the sky above called down, "Noble one, [F.2.a] the boy Indriyeśvara, accompanied by ten thousand other children, is playing in the sand at the conflux of the rivers."
- 15.4 Then Sudhana, the head merchant's son, went into the city of Sumukha toward the confluence of the rivers. When he arrived there, he saw the boy Indriyeśvara accompanied by ten thousand children, playing in the sand.
- 15.5 When he saw the boy Indriyeśvara, he approached him, bowed his head to the boy Indriyeśvara's feet, circumambulated the boy Indriyeśvara many hundreds of thousands of times, keeping him to his right, and then sat down before the boy Indriyeśvara. He placed the palms of his hands together and said, "Ārya, I have developed the aspiration for the highest, complete enlightenment. How does a bodhisattva train in bodhisattva conduct? In what way does a bodhisattva practice it?"
- 15.6 "Ārya, I have heard that you teach and give instructions to bodhisattvas. Therefore, Ārya, teach me how bodhisattvas train in bodhisattva conduct and in what way they practice it!"
- 15.7 Indriyeśvara said, "Noble one, Mañjuśrī Kumārabhūta has taught me writing, numbers, symbols, and counting so that I entered through the gateway called *the wisdom that possesses clairvoyance in all crafts*.

15.8 “Thus, noble one, [F.2.b] I know all writing and terminology in this world; all numbers, calculations, symbols, the knowledge of dice throwing,⁸⁰¹ and the knowledge of the various crafts; physiology; methods to cure poisoning; exorcising *śoṣas*, *apasmāras*, *bhūtas*, *pretas*, and demons; the knowledge of where to establish villages, towns, marketplaces, cities,⁸⁰² parks, and forest groves for ascetics; the knowledge of the measurements of walls, houses, windows, and *kūṭāgāras*; the knowledge of how to make various machines and chariots; the knowledge of good and bad omens, omens of danger and safety; the knowledge of the practices of farming and business; the knowledge of the analysis of the signs of the movement and characteristics of the limbs and the minor extensions of the body; the knowledge of the ways of purifying the path of karma that leads to the higher realms or the lower existences; the knowledge of good and bad groups and offerings; the knowledge of the accumulations that lead to the higher existences or to the lower existences; the knowledge of the accumulations that lead to the *Śrāvakayāna* and *Pratyekabuddhayāna*; the knowledge of the accumulations that lead to the level of the *tathāgatas*; and the knowledge of the processes of application to causes and actions.

15.9 “I make all beings enter into those knowledges, settle them in those knowledges, establish them in those knowledges, make them study those knowledges, make them practice those knowledges, make them stable in those knowledges, make them dedicated to those knowledges, make them complete those knowledges, make them accomplished in those knowledges, make them use those knowledges, make them elevate those knowledges, make them increase those knowledges, make those knowledges effective, bring those knowledges to their conclusion, make them purify those knowledges, make those knowledges stainless, make those knowledges shine, make those knowledges bright and clear, and make those knowledges vast.

15.10 “Thus, noble one, I know the way of calculations of the *bodhisattvas*. What is it? [F.3.a]

“A hundred thousand times a hundred is ten million.⁸⁰³ Ten million times ten million is an *ayuta*.⁸⁰⁴ An *ayuta* times an *ayuta* is a *niyuta*.⁸⁰⁵ A *niyuta* times a *niyuta* is a *bimbara*.⁸⁰⁶ A *bimbara* times a *bimbara* is a *kiṃkara*.⁸⁰⁷ A *kiṃkara* times a *kiṃkara* is an *agara*.⁸⁰⁸ An *agara* times an *agara* is a *pravara*.⁸⁰⁹ A *pravara* times a *pravara* is a *mapara*.⁸¹⁰ A *mapara* times a *mapara* is an *avara*.⁸¹¹ An *avara* times an *avara* is a *tapara*.⁸¹² A *tapara* times a *tapara* is a *sīma*.⁸¹³ A *sīma* times a *sīma* is a *yāma*.⁸¹⁴ A *yāma* times a *yāma* is a *nena*.⁸¹⁵ A *nena* times a *nena* is an *avaga*.⁸¹⁶ An *avaga* times an *avaga* is one *mṛgava*.⁸¹⁷ One *mṛgava* times one *mṛgava* is one *vināha*.⁸¹⁸ A *vināha* times a *vināha* is one *viraga*.⁸¹⁹ A *viraga* times a *viraga* is one *avagama*.⁸²⁰ An *avagama* times an *avagama* is a *vigava*.⁸²¹ A *vigava* times a *vigava*

is a *saṃkrama*.⁸²² A *saṃkrama* times a *saṃkrama* is a *visara*.⁸²³ A *visara* times a *visara* is a *vibhaja*.⁸²⁴ A *vibhaja* times a *vibhaja* is a *vijaṅgha*.⁸²⁵ A *vijaṅgha* times a *vijaṅgha* is a *visota*.⁸²⁶ A *visota* times a *visota* is a *vivāha*.⁸²⁷ A *vivāha* times a *vivāha* is a *vibhakta*.⁸²⁸ A *vibhakta* times a *vibhakta* is a *vikhata*.⁸²⁹ A *vikhata* times a *vikhata* is a *tulana*.⁸³⁰ A *tulana* times a *tulana* is an *atula*.⁸³¹ An *atula* times an *atula* is a *varaṇa*.⁸³² A *varaṇa* times a *varaṇa* is a *vivarāṇa*.⁸³³ A *vivarāṇa* times a *vivarāṇa* is an *avana*.⁸³⁴ An *avana* times an *avana* is a *thavana*.⁸³⁵ A *thavana* times a *thavana* is a *viparya*.⁸³⁶ A *viparya* times a *viparya* is a *samarya*.⁸³⁷ A *samarya* times a *samarya* is a *viturṇa*.⁸³⁸ A *viturṇa* times a *viturṇa* is an *hetura*.⁸³⁹ A *hetura* times a *hetura* is a *vicāra*.⁸⁴⁰ A *vicāra* times a *vicāra* is a *visāra*.⁸⁴¹ A *visāra* times a *visāra* is a *vyatyasta*.⁸⁴² A *vyatyasta* times a *vyatyasta* is an *abhyudgata*.⁸⁴³ An *abhyudgata* times an *abhyudgata* is a *viśiṣṭa*.⁸⁴⁴ A *viśiṣṭa* times a *viśiṣṭa* is a *nivala*.⁸⁴⁵ A *nivala* times a *nivala* is a *haribha*.⁸⁴⁶ A *haribha* times a *haribha* is a *vikṣobha*.⁸⁴⁷ A *vikṣobha* times a *vikṣobha* is a *halibha*.⁸⁴⁸ A *halibha* times a *halibha* is a *harisa*.⁸⁴⁹ A *harisa* times a *harisa* is an *aloka*.⁸⁵⁰ An *aloka* times an *aloka* is a *drṣṭānta*.⁸⁵¹ A *drṣṭānta* times a *drṣṭānta* is a *hetuna*.⁸⁵² A *hetuna* times a *hetuna* is a *durbuda*.⁸⁵³ A *durbuda* times a *durbuda* is a *haruṇa*.⁸⁵⁴ A *haruṇa* times a *haruṇa* is an *ela*.⁸⁵⁵ An *ela* times an *ela* is a *dumela*.⁸⁵⁶ A *dumela* times a *dumela* is a *kṣemu*.⁸⁵⁷ A *kṣemu* times a *kṣemu* is an *akṣayamukta*.⁸⁵⁸ An *akṣayamukta* times an *akṣayamukta* is an *elada*.⁸⁵⁹ An *elada* times an *elada* is a *māluda*.⁸⁶⁰ A *māluda* times a *māluda* is a *maṇḍumā*.⁸⁶¹ A *maṇḍumā* times a *maṇḍumā* is a *viṣamatā*.⁸⁶² [F.3.b] A *viṣamatā* times a *viṣamatā* is a *samatā*.⁸⁶³ A *samatā* times a *samatā* is a *visada*.⁸⁶⁴ A *visada* times a *visada* is a *pramantā*.⁸⁶⁵ A *pramantā* times a *pramantā* is a *pramātra*.⁸⁶⁶ A *pramātra* times a *pramātra* is an *amātra*.⁸⁶⁷ An *amātra* times an *amātra* is a *bhramātra*.⁸⁶⁸ A *bhramātra* times a *bhramātra* is a *gamātra*.⁸⁶⁹ A *gamātra* times a *gamātra* is a *namātra*.⁸⁷⁰ A *namātra* times a *namātra* is a *hemātra*.⁸⁷¹ A *hemātra* times a *hemātra* is a *vimātra*.⁸⁷² A *vimātra* times a *vimātra* is a *paramātra*.⁸⁷³ A *paramātra* times a *paramātra* is a *śivamātra*.⁸⁷⁴ A *śivamātra* times a *śivamātra* is an *ela*.⁸⁷⁵ An *ela* times an *ela* is a *vela*.⁸⁷⁶ A *vela* times a *vela* is a *tela*.⁸⁷⁷ A *tela* times a *tela* is a *śaila*.⁸⁷⁸ A *śaila* times a *śaila* is a *gela*.⁸⁷⁹ A *gela* times a *gela* is a *śila*.⁸⁸⁰ A *śila* times a *śila* is a *śvela*.⁸⁸¹ A *śvela* times a *śvela* is a *nela*.⁸⁸² A *nela* times a *nela* is a *bhela*.⁸⁸³ A *bhela* times a *bhela* is a *kela*.⁸⁸⁴ A *kela* times a *kela* is a *sela*.⁸⁸⁵ A *sela* times a *sela* is a *pela*.⁸⁸⁶ A *pela* times a *pela* is a *hela*.⁸⁸⁷ A *hela* times a *hela* is a *mela*.⁸⁸⁸ A *mela* times a *mela* is a *saraḍa*.⁸⁸⁹ A *saraḍa* times a *saraḍa* is a *māruta*.⁸⁹⁰ A *māruta* times a *māruta* is a *meruda*.⁸⁹¹ A *meruda* times a *meruda* is a *kheluda*.⁸⁹² A *kheluda* times a *kheluda* is a *māluda*.⁸⁹³ A *māluda* times a *māluda* is a *samula*.⁸⁹⁴ A *samula* times a *samula* is an *ayava*.⁸⁹⁵ An *ayava* times an *ayava* is a *kamala*.⁸⁹⁶ A *kamala* times a *kamala* is a *magava*.⁸⁹⁷ A *magava* times a *magava* is an *atara*.⁸⁹⁸ An *atara* times an *atara* is a *heluya*.⁸⁹⁹ A *heluya* times a *heluya* is a *veluva*.⁹⁰⁰ A *veluva* times a *veluva* is a *kajāva*.⁹⁰¹ A *kajāva* times a *kajāva* is a *havava*.⁹⁰² A *havava* times a *havava* is a

havaḷa.⁹⁰³ A *havaḷa* times a *havaḷa* is a *vivara*.⁹⁰⁴ A *vivara* times a *vivara* is a *bimba*.⁹⁰⁵ A *bimba* times a *bimba* is a *caraṇa*.⁹⁰⁶ A *caraṇa* times a *caraṇa* is a *carama*.⁹⁰⁷ A *carama* times a *carama* is a *paraḷa*.⁹⁰⁸ A *paraḷa* times a *paraḷa* is a *dhavaḷa*.⁹⁰⁹ A *dhavaḷa* times a *dhavaḷa* is a *dhamana*.⁹¹⁰ A *dhamana* times a *dhamana* is a *pramada*.⁹¹¹ A *pramada* times a *pramada* is a *nigama*.⁹¹² A *nigama* times a *nigama* is an *upavarta*.⁹¹³ An *upavarta* times an *upavarta* is a *nirdeśa*.⁹¹⁴ A *nirdeśa* times a *nirdeśa* is an *akṣaya*.⁹¹⁵ [F.4.a] An *akṣaya* times an *akṣaya* is a *saṃbhūta*.⁹¹⁶ A *saṃbhūta* times a *saṃbhūta* is an *amama*.⁹¹⁷ An *amama* times an *amama* is an *avada*.⁹¹⁸ An *avada* times an *avada* is an *utpala*.⁹¹⁹ An *utpala* times an *utpala* is a *padma*.⁹²⁰ A *padma* times a *padma* is a *saṃkhyā*.⁹²¹ A *saṃkhyā* times a *saṃkhyā* is a *gati*.⁹²² A *gati* times a *gati* is an *upagama*.⁹²³ An *upagama* times an *upagama* is an *aupamyā*.⁹²⁴ An *aupamyā* times an *aupamyā* is an *asaṃkhyeyā*.⁹²⁵ An *asaṃkhyeyā* times an *asaṃkhyeyā* is an *asaṃkhyeyaparivarta*.⁹²⁶ An *asaṃkhyeyaparivarta* times an *asaṃkhyeyaparivarta* is an *aparimāṇa*.⁹²⁷ An *aparimāṇa* times an *aparimāṇa* is an *aparimāṇaparivarta*.⁹²⁸ An *aparimāṇaparivarta* times an *aparimāṇaparivarta* is an *aparyanta*.⁹²⁹ An *aparyanta* times an *aparyanta* is an *aparyantaparivarta*.⁹³⁰ An *aparyantaparivarta* times an *aparyantaparivarta* is an *asamanta*.⁹³¹ An *asamanta* times an *asamanta* is an *asamantaparivarta*.⁹³² An *asamantaparivarta* times an *asamantaparivarta* is an *agaṇeyā*.⁹³³ An *agaṇeyā* times an *agaṇeyā* is an *agaṇeyaparivarta*.⁹³⁴ An *agaṇeyaparivarta* times an *agaṇeyaparivarta* is an *atulyā*.⁹³⁵ An *atulyā* times an *atulyā* is an *atulyaparivarta*.⁹³⁶ An *atulyaparivarta* times an *atulyaparivarta* is an *acintyā*.⁹³⁷ An *acintyā* times an *acintyā* is an *acintyaparivarta*.⁹³⁸ An *acintyaparivarta* times an *acintyaparivarta* is an *aparyanta*.⁹³⁹ An *aparyanta* times an *aparyanta* is an *aparyantaparivarta*.⁹⁴⁰ An *aparyantaparivarta* times an *aparyantaparivarta* is an *amāpyā*.⁹⁴¹ An *amāpyā* times an *amāpyā* is an *amāpyaparivarta*.⁹⁴² An *amāpyaparivarta* times an *amāpyaparivarta* is an *anabhilāpyā*.⁹⁴³ An *anabhilāpyā* times an *anabhilāpyā* is an *anabhilāpyaparivarta*.⁹⁴⁴ An *anabhilāpyaparivarta* times an *anabhilāpyaparivarta* is an *anabhilāpyānabhilāpyā*.⁹⁴⁵ An *anabhilāpyānabhilāpyā*.⁹⁴⁶ times an *anabhilāpyānabhilāpyā* is an *anabhilāpyānabhilāpyaparivarta*.⁹⁴⁷

- 15.11 In front of Indriyeśvara there was a heap of sand that was many yojanas high. [F.4.b] He counted how many grains of sand there were in that heap, beginning with “the number of grains of sand in this mound” and continuing until he said, “there are an *anabhilāpyānabhilāpyaparivarta* of grains of sand in this heap.” Having taught Sudhana through the teaching that stipulated the number of grains of sand in that heap of sand, he said, “Noble one, this method of counting of the bodhisattvas continues from one world realm to another. With this method of counting of the bodhisattvas, one can calculate the number of the entire extent of world realms in the eastern direction. In the same way, with this method of counting of the bodhisattvas, one can calculate the number of the entire extent of world realms in the

southern direction, in the western direction, in the northern direction, in the northeastern direction, in the southeastern direction, in the southwestern direction, in the northwestern direction, in the upward direction, and in the downward direction.

- 15.12 “Noble one, with this method of counting of the bodhisattvas, the entire extent of the succession of the names of world realms in the ten directions are taught; with this method of counting of the bodhisattvas, the entire extent of the succession of the names of world realms in the ten directions is counted.
- 15.13 “Just as the entire extent of the succession of world realms in the ten directions is taught, in the same way the succession of names of kalpas in the ten directions is taught, the succession of the names of buddhas is taught, the succession of the names of Dharmas is taught, the succession of the names of beings is taught, and the succession of the names of actions is taught, so that all these are comprehended.
- 15.14 “With this method of counting of the bodhisattvas, the entirety of however many successions of names that can be taught and that are in the ten directions is comprehended in full. [F.5.a]
- 15.15 “With this method of counting of the bodhisattvas, the entirety of however many successions of names that can be taught and that are in the ten directions is counted in full.
- 15.16 “However, noble one, in that way I know only this light of bodhisattva wisdom that is the possession of the clairvoyance of crafts that is the knowledge of all phenomena. How could I know the conduct of the bodhisattvas who engage with the number of all beings, who engage with the number of all the accumulations of Dharmas, who engage with the number of all the buddhas and bodhisattvas, and who have power over the wheel of the names of all the Dharmas? How could I describe their qualities? How could I reveal⁹⁴⁸ the range of their activity? How could I elucidate the scope of their knowledge? How could I praise their strengths? How could I proclaim their resolute intentions? How could I cast light⁹⁴⁹ on their accumulations? How could I explain their prayers? How could I teach their conduct? How could I speak of their pure perfections? How could I make clear their pure attainments? How could I describe the range⁹⁵⁰ of their samādhis? How could I comprehend the light of their wisdom?
- 15.17 “Depart, noble one. In this southern region there is a town called Samudra-pratiṣṭhāna, where dwells an upāsikā by the name of Prabhūtā. Go to her and ask her, ‘How should a bodhisattva train in bodhisattva conduct? How should a bodhisattva practice it?’ ”

- 15.18 When Sudhana, the head merchant's son, heard the words of the kalyāṇamitra, the hairs on his body rose, he felt a powerful great happiness, and he had great joy in his mind. He had obtained this rare, wonderful jewel of motivation. He had developed the motivation of intending to benefit many beings. He had the power to encounter the successive appearances of the buddhas. [F.5.b] He was dedicated to understanding the pure field of the Dharma. He was dedicated to demonstrating setting forth to liberation in different ways appropriate to all places.⁹⁵¹ He knew the distinct ranges of activity of the buddhas in the levels of the three times. He had a state of mind that had arisen from an inexhaustible ocean of merit. He had the power of the illumination of great wisdom. He had broken open the gate that sealed beings within the city⁹⁵² of the three realms.
- 15.19 Sudhana bowed his head to the feet of the boy Indriyeśvara, circumambulated the boy Indriyeśvara many hundreds of thousands of times, keeping him to his right, and, looking back again and again, departed from the boy Indriyeśvara.

16.

Chapter 16

PRABHŪTĀ

16.1 Sudhana, the head merchant's son, had obtained the rain from the cloud of the instructions of the kalyāṇamitras.

16.2 He was like the ocean that never has too much rain from the clouds. The light from the sun of the wisdom of the kalyāṇamitras had caused the seedling of his powers to sprout from the ground of his ripened good karma.

16.3 The net of light rays from the full moon of the instructions of the kalyāṇamitras had brought ease to his mind and body.

16.4 Like the herds of deer who wish to drink the clear, cooling water from the Himalayas when they are tormented by the heat of the summer⁹⁵³ sun, he longed to drink the water of the instructions of the kalyāṇamitras.

16.5 The white lotuses of his mind had blossomed through the instructions of the kalyāṇamitras to become a lotus pond like a pond with a bed of blossomed lotuses over which hovers a swarm of bees.

16.6 The jewels of the instructions of the kalyāṇamitras, like the island of jewels that is completely filled with all kinds of jewels, continuously illuminated the mind.

16.7 Like the great accumulation of flowers and fruit on the great Jambu tree, the instructions of the kalyāṇamitras have a perfect accumulation of merit and wisdom.

16.8 Like the great clouds in the sky born from the sublime play of the great lords of serpents,⁹⁵⁴ [F.6.a] the accumulation of instructions heard from the kalyāṇamitras expanded.⁹⁵⁵ The towering mass of the various stainless Dharmas of the instructions of the kalyāṇamitras was like the variegated summit of the Trāyastriṃśa paradise.⁹⁵⁶ Just as Śakra and his entourage of the host of Trāyastriṃśa devas defeat the hosts of the lord of the asuras, the entourage of the host of the stainless qualities that arise from the instructions of the kalyāṇamitras cannot be surpassed but overwhelm others.

- 16.9 Eventually he arrived at the town called Samudrapraṭiṣṭhāna. When he was searching for the upāsikā Prabhūtā, a great crowd of people told him, “Noble one, the upāsikā Prabhūtā is in her house in the middle of the city.”
- 16.10 Sudhana, the head merchant’s son, went to the home of the upāsikā Prabhūtā, and with his palms together in homage, he stood at the door.
- 16.11 He saw that the upāsikā Prabhūtā’s house was encircled by a large and extensive precious wall. It had a gateway in each of the four directions and was adorned with countless measureless jewels that had been created from the ripening of merit.
- 16.12 Sudhana entered the house, looked around, and saw the upāsikā Prabhūtā seated on a precious throne. She was a very young maiden who had newly become an adult, having just reached puberty. She was surpassingly beautiful, attractive, and lovely to look at. Her skin was an excellent, perfect color. Her hair hung loose. She wore no jewelry. She wore a white robe and skirt.
- 16.13 Every being who saw the upāsikā Prabhūtā, whether deva or human, conceived of the upāsikā Prabhūtā as being their teacher. [F.6.b]
- 16.14 Apart from buddhas and bodhisattvas, everyone else who came into that house was overwhelmed by her body, the power of her mind, her majesty, and her color.
- 16.15 Also, a hundred trillion⁹⁵⁷ seats had been arranged in that house. They were superior to any human or deva seat. They had been created through the ripening of a bodhisattva’s karma.
- 16.16 Sudhana did not see any store of food or drink in the house, nor did he see any store of clothing, jewelry, or possessions apart from a single small pot placed before her.
- 16.17 Sudhana saw ten thousand maidens in front of her. They all had the skin color of apsaras, the bodies of apsaras, the manner of apsaras, the behavior of apsaras, the pleasures of apsaras, the courtesy of apsaras, the divine⁹⁵⁸ clothing of apsaras, the jewelry of apsaras, and the beautiful-sounding voices of apsaras, and their waists⁹⁵⁹ were like those of apsaras.
- 16.18 Her entourage of maidens was stationed before her, fulfilling all her instructions, gazing upon her, honoring her, venerating her, showing her respect, facing her, listening to her, looking upon her, gazing upon her, bowing down to her, making obeisance to her, and paying homage to her.
- 16.19 The perfume that emanated from their bodies filled the entire surrounding town with its pleasant aroma, and when beings smelled that aroma, they all ceased to have malice in their minds, ceased to have animosity in their minds, ceased to have aggression in their minds, ceased to have jealousy and greed in their minds, ceased to have deception and deceit in their minds,

ceased to have craving and anger in their minds, ceased to go back and forth between low and high spirits, and had loving minds, altruistic minds, self-controlled minds, and minds that did not wish to acquire the possessions of others.

16.20 All those who heard the voices of those maidens [F.7.a] became delighted, reverent, and subdued.⁹⁶⁰

16.21 Having seen this, Sudhana, the head merchant's son, bowed his head to the feet of the upāsikā Prabhūtā, circumambulated her many hundreds of thousands of times, keeping her to his right, and sat before her. With his palms together in homage, Sudhana said, "Āryā, I have developed the aspiration for the highest, complete enlightenment, but I do not know how bodhisattvas should train in bodhisattva conduct and in what way they should practice it. Āryā, I have heard that you give instruction and teachings to bodhisattvas! I pray that you explain to me how bodhisattvas should train in bodhisattva conduct and how they should practice it!"

16.22 The upāsikā Prabhūtā said, "Noble one, I have attained the bodhisattva liberation called *the unceasing display of the treasure of merit*.

16.23 "Noble one, from this small pot, beings⁹⁶¹ with different wishes are satisfied by whatever foods they enjoy, with various kinds of broths, various flavors, various colors, and various aromas.

16.24 "Noble one, in that way, with this one small pot I can satisfy a hundred beings with the foods they enjoy. I can satisfy with the foods they enjoy a hundred thousand beings, ten million beings, a billion beings, a trillion beings, a quintillion beings, and an innumerably-beyond-an-innumerable number of beings with different wishes. I strengthen them, make them joyful, [F.7.b] please them, delight them, make them content, and make them happy. Nevertheless, this small pot is never diminished, depleted, emptied, used up, exhausted, spent, or finished, nor does it ever come to an end.

16.25 "Noble one, in the same way, I can satisfy, make joyful, please, delight, make content, and make happy, with whatever foods they enjoy and with various kinds of broths, various flavors, various colors, and various aromas, beings with different wishes who are as numerous as the atoms in a world realm of four continents, as numerous as the atoms in a world realm of a thousand four-continent worlds, as numerous as the atoms in a world realm of a million four-continent worlds, as numerous as the atoms in a world realm of a billion four-continent worlds, and as numerous as the atoms in innumerably more numerous than innumerable buddha realms.

16.26 "Nevertheless, this small pot is never diminished, depleted, emptied, used up, exhausted, spent, or finished, nor does it ever come to an end.

- 16.27 “Noble one, if the beings in all world realms in the ten directions, all with different wishes and aspirations, were all to come here, they would all be satisfied and so on up to made happy by the food they enjoy. Just as it would be with various kinds of food, they would all be satisfied and so on up to made happy by various kinds of drinks, by various kinds of flavors, by various kinds of seats, by various kinds of beds, by various kinds of steeds, by various kinds of clothing, by various kinds of flowers, [F.8.a] by various kinds of garlands, by various kinds of perfume, by various kinds of incense, by various kinds of ointments, by various kinds of powders, by various kinds of jewels, by various kinds of jewelry, by various kinds of precious carriages, by various kinds of parasols, by various kinds of banners, by various kinds of flags, and by various kinds from among the entire range of utensils.
- 16.28 “Moreover, noble one, all the śrāvakas and pratyekabuddhas in a single world realm in the east, who are in their final life, attain the result of the śrāvaka and pratyekabuddha enlightenments by eating my food. Just as it is in one realm in the east, so it is in a hundred world realms, a thousand world realms, a hundred thousand world realms, ten million world realms, a billion world realms, ten billion world realms, a hundred billion world realms, a quintillion world realms, and world realms as numerous as the atoms in the world realm of Jambudvīpa, as the atoms in a world realm of four continents, as the atoms in a world realm of a thousand four-continent worlds, as the atoms in a world realm of a million four-continent worlds, and as the atoms in a world realm of a billion four-continent worlds.
- 16.29 “In the same way, all the śrāvakas and pratyekabuddhas in world realms as numerous as the atoms in innumerable more numerous than innumerable buddha realms in the east, who are in their final life, will attain the result of the śrāvaka and pratyekabuddha enlightenments by eating my food.
- 16.30 “Just as it is for those who are in the east, so it is for all of those who are in the south, in the west, in the north, [F.8.b] in the northeast, in the southeast, in the southwest, in the northwest, below, and above.
- 16.31 “Noble one, all those who are bodhisattvas in their last life in a single world realm in the east will, by eating my food, be seated at the bodhimaṇḍa, defeat Māra and his armies, and attain the highest, complete enlightenment of buddhahood.
- 16.32 “Just as it is for those in one realm in the east, so it is in a hundred world realms, a thousand world realms, a hundred thousand world realms, ten million world realms, a billion world realms, ten billion world realms, a hundred billion world realms, a quintillion world realms, and world realms as numerous as the atoms in the world realm of Jambudvīpa, as the atoms in a world realm of four continents, as the atoms in a world realm of a thousand four-continent worlds, as the atoms in a world realm of a million four-

continent worlds, and as the atoms in a world realm of a billion four-continent worlds. Those and others up to all those who are bodhisattvas in their last life in world realms as numerous as the atoms in innumerable more numerous than innumerable buddha realms in the east will, by eating my food, be seated at the bodhimaṇḍa, defeat Māra and his armies, and attain the highest, complete enlightenment of buddhahood.

16.33 “Just as it is for those who are in the east, in the same way all those who are bodhisattvas in their last life in one world realm in the south, in the west, in the north, in the northeast, in the southeast, [F.9.a] in the southwest, in the northwest, below, and above will, by eating my food, be seated at the bodhimaṇḍa, defeat Māra and his armies, and attain the highest, complete enlightenment of buddhahood.

16.34 “Just as it for all those who are bodhisattvas in their last life and so on up to those in one realm in the upward direction,⁹⁶² so it is in a hundred world realms, a thousand world realms, a hundred thousand world realms, ten million world realms, a billion world realms, ten billion world realms, a hundred billion world realms, a quintillion world realms, and world realms as numerous as the atoms in the world realm of Jambudvīpa, as the atoms in a world realm of four continents, as the atoms in a world realm of a thousand four-continent worlds, as the atoms in a world realm of a million four-continent worlds, as the atoms in a world realm of a billion four-continent worlds, and so on, up to all those who are bodhisattvas in their last life in world realms in the upward direction that are as numerous as the atoms in innumerable more numerous than innumerable buddha realms in the east. All those who are bodhisattvas in their last life will, by eating my food, be seated at the bodhimaṇḍa, defeat Māra and his armies, and attain the highest, complete enlightenment of buddhahood.

16.35 “Noble one, do you see these ten thousand maidens?”

Sudhana replied, “Āryā, I see them.”

16.36 The upāsikā Prabhūtā said, “Noble one, myself and these maidens [F.9.b] and countless millions of others have the same conduct, the same prayer, the same roots of merit, the same display of setting forth, the same pure path of aspiration, the same pure mindfulness, the same pure mode of being,⁹⁶³ the same measureless realization, the same attainment of the highest faculties, the same pervasion of mind, the same range of the scope of conduct, the same way of the Dharma, the same ascertainment of meaning, the same teaching of the meaning of the Dharma, the same pure form, the same measureless strengths, the same voicing of the words of the Dharma, the same pure voice in all our communication,⁹⁶⁴ the same pure qualities in all our conduct because we are praised for limitless qualities, the same purity of karma because of having the pure ripening of faultless karma, the same all-

pervasive great love because of our protection of all beings, the same pervasive great compassion because of our tireless ripening of all beings, the same pure karma of body because we manifest the bodies that satisfy beings according to their wishes, the same pure karma of speech in communicating the meaning of the words in the realm of the Dharma, the same arrival into the circles of the followers of all the buddhas, the same eagerness for all the buddha realms in order to serve and make offerings to all the buddhas, the same directly perceived knowledge in comprehending all the ways of the Dharma, [F.10.a] and the same pure conduct in attaining all the bodhisattva levels.

16.37 “Noble one, these ten thousand maidens, within one single instant, travel throughout the ten directions in order to offer food to the bodhisattvas in their final life. They take food from this small pot and go throughout the ten directions in order to offer it as alms to śrāvakas and pratyekabuddhas in their final life. They take food from this small pot and go throughout the ten directions in order to satisfy all the hosts of pretas with the food.

16.38 “Noble one, in that way I satisfy the devas with divine food from this small pot, and I satisfy nāgas with nāga food, yakṣas with yakṣa food, gandharvas with gandharva food, asuras with asura food, garuḍas with garuḍa food, kinnaras with kinnara food, mahoragas with mahoraga food, humans with human food, and nonhumans with nonhuman food.

“Noble one, stay a moment and you will see a sight.”

16.39 As soon as the upāsikā Prabhūtā said those words, at that moment, having been invited by the upāsikā Prabhūtā in the prayers she made in the past, countless beings came in through the eastern door. In the same way, countless beings, invited by the upāsikā Prabhūtā in the prayers she made in the past, came in through the southern, the western, and the northern doors. [F.10.b] Seated on her throne, the upāsikā Prabhūtā satisfied, made joyful, pleased, delighted, made content, and made happy those beings who had arrived with whatever foods they enjoyed, in various kinds of broths, with various flavors, various colors, and various aromas.

16.40 Just as with the food, she satisfied them and so on up to made them happy with various kinds of drinks, various kinds of flavors, various kinds of seats, various kinds of beds, various kinds of steeds, various kinds of clothing, various kinds of flowers, various kinds of garlands, various kinds of perfume, various kinds of incense, various kinds of ointments, various kinds of powders, various kinds of jewels, various kinds of jewelry, various kinds of precious carriages, various kinds of parasols, various kinds of banners, various kinds of flags, and various kinds from among the entire range of utensils.

- 16.41 She satisfied and so on up to made happy devas with divine food, and she and satisfied nāgas, yakṣas, gandharvas, asuras, garuḍas, kinnaras, mahoragas, humans, and nonhumans with their food.
- Nevertheless, her small pot was never diminished, depleted, emptied, used up, exhausted, spent, or finished, and it never came to an end.
- 16.42 Then the upāsikā Prabhūtā said to Sudhana, the head merchant's son, "I know only this bodhisattva liberation called *the unceasing display of the treasure of merit*. How could I know or describe the qualities of the conduct of bodhisattvas who have an inexhaustible ocean of merit, [F.11.a] who possess inexhaustible merit, who have accumulated a vast accumulation of merit and are therefore like space, who fulfill the prayers of all beings and are therefore like the king of wish-fulfilling jewels, who protect the roots of merit of all beings and are therefore like a Cakravāla mountain range of merit, who send down a rain of jewels from their hands and are therefore like a great cloud of merit, who open the gate to the city of the Dharma and are therefore like the direct vision of a treasure of great merit, and who dispel the darkness of the poverty of all beings and are therefore like a lamp of great merit?
- 16.43 "Depart, noble one. In this southern region there is a town called Mahāsaṃbhava. There dwells a householder by the name of Vidvān. Go to him and ask him, 'How should a bodhisattva train in bodhisattva conduct? How should a bodhisattva practice it?' "
- 16.44 Sudhana bowed his head to the feet of the upāsikā Prabhūtā, circumambulated the upāsikā Prabhūtā, keeping her to his right, many hundreds of thousands of times, and, looking back again and again, departed from the upāsikā Prabhūtā.

17.

Chapter 17

VIDVĀN

- 17.1 Sudhana, the head merchant's son, had obtained the light of the liberation called *the unceasing display of the treasure of merit*. He contemplated that ocean of merit. He viewed that sky of merit. He obtained that heap of merit. He climbed that mountain of merit. He accumulated that store⁹⁶⁵ of merit. He immersed himself in that river of merit. [F.11.b] He descended the steps into the bathing place of that merit. He purified that field of merit. He looked at that treasure of merit. He thought of that way of merit. He paid attention⁹⁶⁶ to that tradition⁹⁶⁷ of merit. He purified that lineage of merit.
- 17.2 Eventually he arrived at the town called Mahāsaṃbhava and searched, sought, and looked around⁹⁶⁸ for the householder Vidvān.
- 17.3 He searched for the householder Vidvān while longing for kalyāṇamitras, with his being transformed by seeing kalyāṇamitras, with an aspiration that was the blessing of the kalyāṇamitras, with dedication to following⁹⁶⁹ kalyāṇamitras, with diligence in tireless service of the kalyāṇamitras, with all the roots of merit of relying on kalyāṇamitras, with all the accumulation of merit through being faithful to the kalyāṇamitras, with the practice of the skillful methods increased by the kalyāṇamitras, with skill in serving the kalyāṇamitras without relying on anyone else, and while increasing all his roots of merit, purifying the bodhisattva motivation, increasing the bodhisattva faculties, ripening all roots of merit, increasing the fulfillment of great prayers, making great compassion vast, seeing himself as coming close to omniscience, receiving the Dharma radiance of the completely good bodhisattva conduct from all the buddhas, and increasing the illumination of the ten strengths of the tathāgatas.
- 17.4 He saw the householder Vidvān at the crossroads in the center of the town. He was upon a dais made of the seven precious materials. He was seated upon an excellent throne made of countless jewels. [F.12.a] Its legs of precious jewels were adorned with various diamonds and sapphires. It was

covered with a network of strings of gold. It contained stainless precious jewels. Its form was decorated with five hundred jewels. Various cushions of divine material were set upon it. Around it stood streamers, banners, and flags made of divine cloth. It was covered by a net of strings of many jewels. Overhead was a great bejeweled canopy, from which hung wreaths of flowers of gold and jewels.

17.5 A parasol of Jambu River gold was held aloft⁹⁷⁰ by its stainless handle made of beryl. Vidvān was being fanned by precious stainless fans made of the feathers of the king of geese,⁹⁷¹ and censers of various incenses perfumed the air around him.

17.6 There was an entourage of five thousand musicians to the right and left who played and beat on musical instruments, emitting a beautiful music that transcended that of the devas and filled the town of Mahāsambhava in order to bring delight to beings. These ten thousand beings let fall a rain from clouds of divine flowers. Their bodies surpassed those of devas and humans. They had the complete bodhisattva motivation and were adorned with jewelry that surpassed that of the devas.

17.7 Sudhana, the head merchant's son, approached the householder Vidvān and, having come up to him, bowed his head to Vidvān's feet, circumambulated him, keeping him to his right, many hundreds of thousands of times, and sat down before him. With his palms together in homage, Sudhana said, "Ārya, I have set out to attain the highest, complete enlightenment in order to end the suffering of all beings, [F.12.b] in order to bring all beings to happiness, in order to save all beings from the ocean of saṃsāra, in order to take all beings across to the island of the jewels of the Dharma, in order to dry up the moisture of the cravings of all beings, in order to create the moisture of compassion in all beings, in order to expel all delight and craving of desire from all beings, in order to make all beings gain a craving for the wisdom of buddhahood, in order to make all beings pass through the jungle of saṃsāra, in order to make all beings develop a delight and desire for the Dharma and the qualities of the buddhas, in order to make all beings depart from the city of the three realms, and in order to lead all beings to the city⁹⁷² of omniscience.

17.8 "However, I do not know how bodhisattvas should train in bodhisattva conduct and in what way they should practice it. Ārya, I have heard that you give instruction and teachings to bodhisattvas! I pray that you explain to me how bodhisattvas should train in bodhisattva conduct and how having trained in it they become supports for all beings!"

17.9 The householder Vidvān said to Sudhana, the head merchant's son, "Noble one, it is excellent, excellent, that you have developed the aspiration for the highest, complete enlightenment!

- 17.10 “Noble one, it is rare to find a being who develops the aspiration for the highest, complete enlightenment, who seeks the bodhisattva conduct, [F.13.a] who never has enough of gazing upon a kalyāṇamitra, who never tires of coming into the presence of a kalyāṇamitra, who never becomes dispirited in serving a kalyāṇamitra, who never becomes unhappy with seeking a kalyāṇamitra, who never turns back from seeking a kalyāṇamitra, who never ceases to sincerely yearn for and be attracted to a kalyāṇamitra, who never turns away from gazing upon a kalyāṇamitra, who is never despondent in following the instructions of a kalyāṇamitra, and who never wearies of serving and honoring a kalyāṇamitra.
- 17.11 “Noble one, do you see those in my entourage?”
Sudhana replied, “Yes, Ārya, I see them.”
- 17.12 Vidvān said, “Noble one, I made all of them develop the aspiration for the highest, complete enlightenment. I have caused them to be reborn in the family of the tathāgatas. I have nourished them through the accumulation of the perfections. I have made them practice all the good qualities. I have made them develop the ten strengths of the tathāgatas. I have made them transcend the family of the world. I have established them in the family of the tathāgatas. I have made them turn away from the wheel of worldly existences. I have made them enter into the turning of the wheel of the Dharma. I have saved them from falling into lives in the three lower existences. I have established them in the understanding of the true nature of phenomena.
“Noble one, it is in that way that bodhisattvas become a refuge for all beings.
- 17.13 “Noble one, I have attained the bodhisattva liberation called⁹⁷³ *the merit that arises from the treasury of mind*. Through its power I give food to those who wish for food; drink for those who wish for drink; [F.13.b] excellent flavors to those who wish for excellent flavors; hard food to those who wish for hard food; soft food to those who wish for soft food; food that is licked to those who wish for food that is licked; food that is sucked to those who wish for food that is sucked; clothes to those who wish for clothes; flowers to those who wish for flowers; garlands to those who wish for garlands; perfume to those who wish for perfume; incense to those who wish for incense; ointments to those who wish for ointments; powders to those who wish for powders; jewelry and adornments to those who wish for jewelry and adornments; jewels to those who wish for jewels; gold to those who wish for gold; silver to those who wish for silver; pearls to those who wish for pearls; dwellings to those who wish for dwellings; seats to those who wish for seats; beds to those who wish for beds; medicine that heals illness to those who wish for medicine that heals illness; utensils to those who wish for

utensils; carriages to those who wish for carriages;⁹⁷⁴ steeds to those who wish for steeds;⁹⁷⁵ elephants, horses, chariots, oxen, donkeys, water buffalo, sheep, and goats⁹⁷⁶ to those who wish for elephants, horses, chariots, oxen, donkeys, water buffalo, sheep, and goats; banners, parasols, and flags to those who wish for banners, parasols, and flags; male and female slaves to those who wish for male and female slaves; a retinue of youths to those who wish for a retinue of youths; women to those who wish for women; girls to those who wish for girls; crowns and topknot jewels to those who wish for crowns and topknot jewels; topknot jewels combined with leather to those who wish for topknot jewels combined with leather; locks of pure, deep-black hair to those who wish for locks of pure, deep-black hair; [F.14.a] and so on, up to I give all the various kinds of utensils to those who wish for all the various kinds of utensils.

“Noble one, stay a moment and you will see a sight.”

17.14 As soon as the householder Vidvān said those words, at that moment, having been invited by the householder Vidvān in the prayers he had made in the past, there came countless beings from different directions, from different lands, from different districts, from different towns, from different markets, from different cities, from different villages, from different hamlets, from different houses, from different castes, from different families, from different levels of families, from different ways of life, and from different classifications of stations in life. These beings had various different sensory perceptions, wishing for various kinds of food, desiring various kinds of food, with various aspirations, desiring different aspirations and desires, desiring pure food and drink, desiring meat, wishing to consume contrasting kinds of different food, and remaining in various kinds of distinct sensory perceptions and different ways of life. In other words, among humans there were those who wished for such various kinds of food as boiled rice, sour gruel, broths, fish, and meat.

17.15 Whatever were the different kinds of food and drink that were wished for by those with different ways of life among human beings, through the power of the bodhisattva, the drumbeat of the unimpeded generosity of the bodhisattva, and the invitation made by the past prayers of the bodhisattva, all those human beings came there, and when they had arrived they entreated the householder Vidvān. They looked upon him, observed him, and addressed him.

17.16 The householder Vidvān, knowing that the petitioners had all gathered there, [F.14.b] thought for a moment and then looked up into the sky. From the realm of the sky there came into the palms of his hands a great number of various kinds of food and drink, with various kinds of flavors, various kinds of colors, and various kinds of aromas. He gave these different kinds of food,

drink, and utensils to all the petitioners gathered there, who had different aspirations and desires, in accordance with what they desired, so that they were satiated, pleased, contented, delighted, joyful, and overwhelmed with happiness.

17.17 Having concluded satisfying them in that way, afterward he taught them the Dharma. He taught the Dharma that elucidated the cause of gathering a vast accumulation of wisdom, elucidated the cause that made it impossible for poverty to occur, elucidated the cause of the arising of perfect great enjoyment, elucidated the cause of the arising of the attainment of the Dharma's way of wisdom, elucidated the cause of the arising of gathering a vast accumulation of merit, elucidated the cause of the arising of the attainment of the enjoyment of the food of happiness, elucidated the cause of the arising of the attainment of a body adorned by the signs and features of a great being, elucidated the cause of the arising of the attainment of invincible strength, elucidated the cause of the arising of the attainment of the unsurpassable⁹⁷⁷ food of wisdom, and elucidated the cause of the arising of the attainment of the inexhaustible strength of merit that defeats the strength⁹⁷⁸ of all the māras.

17.18 When all those who came wishing for food were satisfied through having obtained various kinds of food from the realm of the sky, the householder Vidvān taught them the Dharma so that they could attain perfect lifespans, color, strength, happiness, and eloquence. [F.15.a]

17.19 When all those who came wishing for drink were satisfied and delighted through having obtained many kinds of delicious, nontransgressive drinks, the householder Vidvān taught them the Dharma so that they would turn away from thirsting for saṃsāra, from delighting in saṃsāra, and would develop a delight in the Buddhadharma, a thirst⁹⁷⁹ for the Buddhadharma.

17.20 After all those who came wishing for excellent flavors had been satisfied by the different excellent flavors of sweetness, sourness, saltiness, spiciness, bitterness, and astringency, the householder Vidvān taught them the Dharma so that they would attain the supreme flavor of the physical signs of a great being.

17.21 When all those who had come from all directions wishing for carriages⁹⁸⁰ had received the gifts of different kinds of carriages, the householder Vidvān taught them the Dharma so that they would ride upon the Mahāyāna.

17.22 When those wishing for clothes had come from all directions, the householder Vidvān, knowing that they had all gathered there, thought for a moment and then looked up into the sky. From the realm of the sky appeared many kinds of pure clothes in various colors—blue, yellow, red, white, madder, and transparent⁹⁸¹—that came into the palms of his hands. When the householder Vidvān had distributed these to the petitioners, he taught

them the Dharma so that they would have the pure attainment of a tathāgata's unsurpassable sense of shame and conscience that is like the color of gold.

In that way, the householder Vidvān demonstrated the inconceivable scope of the bodhisattva liberation.

17.23 Then he said to Sudhana, the head merchant's son, [F.15.b] "I know only the bodhisattva liberation called *the merit that arises from the treasury of the mind*. How could I know the conduct, describe the qualities, or teach the miraculous powers of the bodhisattvas who have attained the power over requisites; who have attained jewel-producing hands; who can cover all world realms without exception with their hands in order to accomplish various offerings to the buddhas; who can send down rain from clouds of jewels of various colors upon the circles of the followers of all the tathāgatas; and similarly can send down rain from clouds of jewelry of various colors, from clouds of crowns of various colors, from clouds of kūṭāgāras of various colors, from clouds of clothing of various colors, from clouds of the various melodious sounds of divine musical instruments being played and beaten and beautiful songs, from clouds of flowers of various colors, from clouds of perfumes of various colors, from clouds of incense, garlands, ointments, powders, Dharma robes, parasols, banners, and flags of various colors, from clouds of every kind of offering to all the buddhas, and from clouds of all requisites that fall upon all the circles of followers of the tathāgatas and all realms of beings in order to honor and make offerings to all the buddhas and in order to ripen and guide all beings?

17.24 "Depart, noble one. In this southern region there is a town called Siṃhapota, where dwells a head-merchant patron of the Dharma by the name of Ratnacūḍa. Go to him and ask him, 'How should a bodhisattva train in bodhisattva conduct? How should a bodhisattva practice it?' "

17.25 Sudhana, the head merchant's son, was pleased, delighted, enraptured, overjoyed, and filled with happiness.⁹⁸² [F.16.a] He demonstrated to the householder Vidvān the respect of a Dharma pupil. Sudhana viewed him as someone through whose blessing one can receive all the Buddhadharma, viewed him as someone through reliance on whom one can attain omniscience; he demonstrated a continuous delight⁹⁸³ in the kalyāṇamitras; he had the determination to obey every instruction of the kalyāṇamitras; being under their power he followed the kalyāṇamitras; he longed to listen⁹⁸⁴ to the teachings and words of the kalyāṇamitras; he kept in mind the power of faith that came from the kalyāṇamitras; he sought the instructions of the kalyāṇamitras; and he aspired to follow and please the kalyāṇamitras.

17.26 Sudhana bowed his head to the feet of the householder Vidvān, circumambulated the householder Vidvān, keeping him to his right, many hundreds of thousands of times, and, looking back again and again, departed from the householder Vidvān.

RATNACŪḌA

- 18.1 Sudhana, the head merchant's son, had conviction in that river of merit. He viewed that field of merit. He purified that mountain⁹⁸⁵ of merit. He climbed down that stairway to the bathing place of merit. He opened that treasury of merit. He viewed that treasure of merit. He purified that domain of merit. He carried away that heap of merit. He developed that strength of merit. He increased that power of merit.
- 18.2 Sudhana eventually arrived at the town of Simhapota. He searched for Ratnacūḍa, the head-merchant patron of the Dharma. He saw him in the middle of a market.⁹⁸⁶ Sudhana bowed his head to Ratnacūḍa's feet, circumambulated Ratnacūḍa, keeping him to his right, many hundreds of thousands of times, [F.16.b] and sat down before him. With his hands together in homage, he said, "Ārya, I have developed the aspiration for the highest, complete enlightenment, but I do not know how bodhisattvas should train in bodhisattva conduct and in what way they should practice it.
- 18.3 "Ārya, will you not bestow on me the instruction for the bodhisattva path, which is the path by which I will become omniscient?"
- Ratnacūḍa, the head-merchant patron of the Dharma, grasped the hands of Sudhana, the head merchant's son, led him to his home and, showing Sudhana his home, said, "Noble one, look at my home!"
- 18.4 Sudhana looked at it. The house was made of pure, bright Jambu River gold. It was vast and tall and encircled by a wall of silver. It was beautified by arrangements of bright crystals. It was adorned by a hundred thousand clusters of beryls. There was an array of pillars of white coral. A lion throne made of red pearls had been erected. Lion banners made of asteria jewels were displayed. Overhead there was a shining canopy of jewels. It was draped in nets of gold adorned with wish-fulfilling jewels. There was an array of countless varieties of precious jewels. It was furnished with ponds

made of emerald and filled with cool water. It was encircled by trees made of precious materials. It was massive. It was vast. It had ten stories. It was very tall. It had eight doors.

18.5 Sudhana went inside and looked around.

On the first floor he saw food and drink being distributed.

On the second floor he saw clothing being given away. [F.17.a]

18.6 On the third floor he saw jewelry and adornments being given away.

On the fourth floor he saw being given away the most precious, excellent maidens on the great earth who are the pleasures enjoyed in harems.

18.7 On the fifth floor he saw an assembly of bodhisattvas on the fifth bhūmi who were dedicated to the pleasure of talking together⁹⁸⁷ about the Dharma, whose thoughts were concerned with the benefit and happiness of the world, who were accomplished in all treatises, who had the power of retention, who had the seal⁹⁸⁸ of samādhi, who rose from samādhi, who analyzed samādhi, and who had attained the light of wisdom.

18.8 On the sixth floor he saw bodhisattvas who had attained the state of the perfection of wisdom, who had profound wisdom, who had clairvoyantly perceived the pacification of all phenomena, who came forth from all the gateways that were the essences and gateways of the samādhis and retentions,⁹⁸⁹ whose range of activity was free of obscuration, who practiced nonduality, who manifested discussions of the Dharma, and who followed the way of the perfection of wisdom, analyzed it, elucidated it, and discussed the many gateways to the perfection of wisdom. These included the gateway to the perfection of wisdom called *the essence of peace*, the gateway to the perfection of wisdom called *the categories of wisdom for all beings*, the gateway to the perfection of wisdom called *the unwavering turning*, the gateway to the perfection of wisdom called *the dust-free light*, the gateway to the perfection of wisdom called *the essence*⁹⁹⁰ *of invincibility*, the gateway to the perfection of wisdom called *the illumination of beings*,⁹⁹¹ [F.17.b] the gateway to the perfection of wisdom called *the field of the way that is followed*, the gateway to the perfection of wisdom called *the essence of the ocean*,⁹⁹² the gateway to the perfection of wisdom called *the attainment of all-seeing equanimity*, the gateway to the perfection of wisdom called *the possession of inexhaustible treasure*, the gateway to the perfection of wisdom called *the ocean of the ways of the Dharma*, the gateway to the perfection of wisdom called *following the ocean of beings*, the gateway to the perfection of wisdom called *unimpeded eloquence*, and the gateway to the perfection of wisdom called *resting in objectlessness after focusing on the clouds of the Dharma*. They discussed the perfection of wisdom through countless millions of such gateways to the perfection of wisdom in a countless array of separate gatherings of assemblies of bodhisattvas.

- 18.9 On the seventh floor he saw an assembly of bodhisattvas who had all attained the patience of perceiving everything as echoes, who had given rise to infallible wisdom and method, and who had received the clouds of the Dharma from all tathāgatas.
- 18.10 On the eighth floor he saw an assembly of bodhisattvas who had all attained clairvoyance that would never diminish, who moved within all world realms, whose images appeared within all the gathered assemblies, whose bodies were distributed throughout the entire realm of phenomena, whose field of experience never departed from being at the feet of all the tathāgatas, who encountered the bodies of all the buddhas, and who were the first individuals to speak within the assemblies of the followers of all the tathāgatas. [F.18.a]
- 18.11 On the ninth floor he saw an assembly of bodhisattvas who were all in their final lifetime.
- 18.12 On the tenth floor he saw when all the tathāgatas first developed the aspiration for enlightenment, their conduct, their setting forth, their oceans of prayers, the range of their buddha miracles, their buddha realms, all their circles of followers, their teaching the wheel of the Dharma, and their power to guide beings.
- 18.13 When he had seen this, he asked Ratnacūḍa, the head-merchant patron of the Dharma, “Ārya, how did you gain this pure good fortune? How did you plant the roots of merit that have ripened in this way?”⁹⁹³
- 18.14 Ratnacūḍa answered, “Noble one, I remember that in the past, more kalpas ago than there are atoms in a buddha realm, there was a world realm called Cakravicitra, and in that world appeared a tathāgata, an arhat, a samyaksaṃbuddha, one with wisdom and conduct,⁹⁹⁴ a sugata, one who knows the world’s beings, an unsurpassable guide who tames beings, a teacher of devas and humans, a buddha, a bhagavat named Anantaraśmi-dharmadhātusamalaṃkṛtadharmarāja. That tathāgata, together with a billion śrāvakas, such as Jñānavairocana, and a trillion bodhisattvas, such as Jñāna-sūryatejas, having been invited by King Dharmēśvararāja, went to the great park called Maṇidhvajavyūharāja.⁹⁹⁵
- 18.15 “When the Tathāgata had entered the town [F.18.b] and was passing through the market, in order to make an offering to the Tathāgata and his saṅgha of bodhisattvas and śrāvakas, I played music and burned a pellet of incense to spread the aroma. By burning that pellet of incense, the entirety of Jambudvīpa was covered for seven days with multicolored clouds⁹⁹⁶ of perfume that took on the forms of all beings.
- 18.16 “From those clouds of perfume came these words: ‘The tathāgatas have an inconceivable accumulation of the stainless knowledge of the three times. That omniscience is free of all obscurations. They have eliminated all the

propensities for kleśas. All that is offered to the tathāgatas will bring the immeasurable great result of omniscience. It will unite you with omniscience.'

18.17 "Those words were emitted from those masses of clouds of incense through the blessing of the Buddha in order to ripen my roots of merit and increase the power of the roots of merit of countless⁹⁹⁷ beings.

18.18 "Noble one, I dedicated the roots of merit from the manifestation of that miracle to three objectives through the blessing of the Tathāgata. What are those three? I made the dedication so that I would have the complete vision of all kalyāṇamitras, of all buddhas, and of all bodhisattvas.

18.19 "Noble one, I know only this bodhisattva liberation called *the unimpeded display of the field of prayer*. [F.19.a] How could I know the conduct or describe the qualities of the bodhisattvas who are the source of limitless good qualities, who have entered an unalloyed ocean of buddha bodies, who have received the rain from unalloyed Dharma clouds, who have entered an ocean of unalloyed qualities, who have extended the net of completely good conduct, who have entered the range of unalloyed samādhis, who have the unalloyed continuous roots of merit of all bodhisattvas, who have the unalloyed nonconceptual conduct of all the tathāgatas, who have entered the unalloyed equality of the three times, who have the unalloyed ability to dwell tirelessly in all kalpas, and who reside on the level of an unalloyed complete range of vision?

18.20 "Depart, noble one. In this southern region there is a land called Vetramūlaka. There, in a town called Samantamukha, dwells a perfume-seller head merchant by the name of Samantanetra. Go to him and ask him, 'How should a bodhisattva train in bodhisattva conduct? How should a bodhisattva practice it?' "

18.21 Sudhana bowed his head to the feet of Ratnacūḍa, the head-merchant patron of the Dharma, circumambulated Ratnacūḍa, the head-merchant patron of the Dharma, many hundreds of thousands of times, keeping him to his right, and, looking back again and again, departed from Ratnacūḍa, the head-merchant patron of the Dharma. [B2]

SAMANTANETRA

- 19.1 Sudhana, the head merchant's son, had perceived the visions of infinite buddhas. He had attained the companionship of infinite bodhisattvas. [F.19.b] He had been illuminated by the infinite ways of the paths of the bodhisattvas. His mind had certainty through being saturated by the infinite ways of the Dharma of the bodhisattvas.⁹⁹⁸ He purified the path of the infinite motivations of the bodhisattvas. He had attained the brilliance of the infinite faculties of the bodhisattvas. He dwelled in the infinite aspirations of the bodhisattvas. His mind followed the example of the infinite conduct of the bodhisattvas. He possessed the banner of the infinite invincibility of the bodhisattvas. He possessed the movement of the infinite light of wisdom of the bodhisattvas. He had attained the infinite illumination of the Dharma of the bodhisattvas.
- 19.2 Sudhana eventually arrived in the land of Vetramūlaka, and he searched everywhere for the town of Samantamukha, unwearyingly, fearlessly, and with unflagging diligence and an inviolable determination. He searched in the principal and intermediate directions, the districts and subdistricts, high and low, up and down. He never forgot the instructions of the kalyāṇamitras, always keeping the perfect conduct of the kalyāṇamitras in his heart, possessing the faculties that were all observant, devoid of all carelessness, his eyes and his ears never distracted.
- 19.3 Having searched everywhere, Sudhana finally saw, in the center of the land of Vetramūlaka, the town of Samantamukha. It was a town with ten thousand marketplaces. It was excellently built. It was encircled by a strong wall that was very high. It was beautified by having eight crossroads.
- 19.4 In the middle of the town, Sudhana, the head merchant's son, saw the perfume seller Samantanetra in a perfume shop. [F.20.a] He approached the perfume seller Samantanetra, bowed his head to Samantanetra's feet, and sat down before him. With his hands together in homage, he said, "Ārya, I have

developed the aspiration for the highest, complete enlightenment, but I do not know how bodhisattvas should train in bodhisattva conduct and in what way they should practice it.”

Samantanetra said, “Noble one, it is excellent, excellent that you have developed the aspiration for the highest, complete enlightenment.

19.5 “Noble one, I know the illnesses of all beings: those that come from air, those that come from bile, those that come from phlegm, those that come from their balance being disturbed, those that come from harm by others, and those that come from nonhuman beings, from drinking poison, from the effects of various mantras, weapons, and vetālas, from the agitation of water, and from various fears and terrors. I know them all. I also know how to cure all those illnesses. I know oiling, emetics, purgatives, enemas, bloodletting, inhalations, sweating, compresses, unguents, massaging, antidotes, exorcisms, nourishment, bathing, resting, causing growth, purifying the complexion, and increasing strength.

19.6 “Noble one, I cure all the illnesses of all the beings who come to me from the ten directions. When I have healed them, I have them bathed, their bodies anointed with unguents, their limbs adorned with jewelry, and their bodies dressed in clothes; I satisfy them with foods that have various kinds of excellent flavors [F.20.b] and make them fortunate with immeasurable wealth.

19.7 “Afterward I teach them the Dharma so that through being taught impurity they will eliminate desire.

“I teach them the Dharma so that through the praising of love they will eliminate anger.

19.8 “I teach them the Dharma so that through the teaching of the particular categories of phenomena they will eliminate ignorance.

“I teach them the Dharma so that through the teaching of the gateways to the ways of special realizations they will eliminate the conduct that comes from all kleśas equally.

19.9 “I elucidate for them the cause for the arising of the aspiration for enlightenment by relating to them descriptions of the phenomena that are the qualities of the buddhas.

“I teach them the cause for the arising of great compassion by teaching them the immeasurable sufferings of saṃsāra.

19.10 “I teach them the cause for the arising and attainment of measureless qualities by praising the gathering of a vast accumulation of merit and wisdom.

“I teach them the cause for the arising of Mahāyāna prayers by teaching them how all beings should be ripened and guided.

- 19.11 “I teach them the cause for the arising and attainment of the completely good conduct of the bodhisattva by explaining the vast net of their conduct of dwelling in all buddha realms and all kalpas.
“I teach them the cause for the arising and attainment of a buddha’s body adorned with the signs and features of a great being by praising the perfection of generosity.
- 19.12 “I teach them the cause for the arising and attainment of the pure tathāgata’s body that can be anywhere by describing the perfection of good conduct.
“I teach them the cause for the arising and attainment of the tathāgata’s body with its inconceivable, pure color by describing the perfection of patience. I teach them the cause for the arising and attainment of the tathāgata’s invincible body by describing the perfection of diligence. [F.21.a]
- 19.13 “I teach them the cause for the arising and attainment of the tathāgata’s pure body, which is unsurpassable and overwhelming, by describing the perfection of meditation.
“I teach the pure Dharma body by describing the perfection of wisdom.
- 19.14 “I teach the pure and pristine body manifesting to all beings by describing the perfection of skillful method.
“I teach the pure body that accompanies the minds of beings during all kalpas by describing the perfection of prayer.
- 19.15 “I teach the pure bodies that arise in all buddha realms by describing the perfection of strength.
“I teach the pure bodies that satisfy all beings in accordance with their wishes by describing the perfection of knowledge.
- 19.16 “I teach the pure body that is the highest goodness by describing the rejection of all bad qualities.
- 19.17 “In that way, those comprise the generosity of giving the Dharma. I also support them by distributing an accumulation of endless wealth and jewels.
- 19.18 “Noble one, I also know about all perfumes, incenses, aromas, infusions,⁹⁹⁹ ointments, and their combinations.
- 19.19 “In that way, I know all combinations of perfumes: kings of perfumes such as sesame, kings of perfumes such as chaste tree, kings of perfumes such as *ajivāti*, kings of perfumes such as *vibodhana*, kings of perfumes such as *aruṇavati*, kings of perfumes such as yellow sandalwood, kings of perfumes such as uragasāra sandalwood, kings of perfumes such as cloud agarwood, and kings of perfumes such as *akṣobhyendriya*. [F.21.b]
- 19.20 “Also, noble one, I know the kind of perfume that will satisfy all beings and through which one sees, makes offering to, and honors the buddhas anywhere.

- 19.21 “Noble one, through this kind of perfume that will satisfy all beings and through which one sees, makes offering to, and honors the buddhas anywhere, all of my wishes are fulfilled. Through its power I manifest clouds of adornments that will protect all beings. In that way, I manifest clouds of perfume that form aerial palaces¹⁰⁰⁰ and so on, up to clouds of adornments that venerate and make offerings to all the tathāgatas.
- 19.22 “Thus, noble one, when I wish to make offerings to the tathāgatas, then from this form of perfume that will satisfy all beings and through which one sees, makes offering to, and honors the buddhas anywhere, I manifest clouds of perfume that form countless kūṭāgāras, and throughout the realm of phenomena I manifest clouds of perfume in the form of kūṭāgāras that adorn the assemblies of the followers of the tathāgatas present throughout the realm of phenomena in the ten directions.
- 19.23 “All the pure buddha realms become adorned by clouds, an adornment of clouds as palaces of perfume, an adornment of clouds as walls of perfume, an adornment of clouds as ornamental roofs of perfume, an adornment of clouds as toraṇas of perfume, an adornment of clouds as windows of perfume, an adornment of clouds as balconies of perfume, an adornment of clouds as a crescent moon of perfume, an adornment of clouds as parasols of perfume, an adornment of clouds as erected banners of perfume, an adornment of clouds as flags of perfume, an adornment of clouds as canopies of perfume, an adornment of clouds as nets of strings of beads of perfume, [F.22.a] an adornment of clouds as lights of perfume, an adornment of clouds as a display of the stainless radiances of perfume, and an adornment of rain from clouds of all perfume.
- 19.24 “Noble one, I know only this Dharma gateway called *the forms of perfume that satisfy all beings and through which in every way one sees, makes offerings to, and honors the buddhas*. How could I know the conduct or describe the qualities of the bodhisattvas who are like kings of medicine, who are beneficial to see, who are beneficial to be with, who are beneficial to think of, whose self-discipline is beneficial to follow, whose names are beneficial to hear, the mere sight of whom causes the kleśas of all beings to cease, the mere sight of whom causes beings to turn away from the existences in the lower realms, the mere sight of whom causes all beings to gain the opportunity to receive the Buddhadharma, the mere sight of whom causes the mass of suffering of beings to end, the mere sight of whom causes all beings to be free of the fear of all the existences in saṃsāra, the mere sight of whom causes all beings to be resolute in going in the direction of omniscience and therefore attain fearlessness, the mere sight of whom causes beings not to fall into the

crevasse or chasm of old age and death, and the mere sight of whom causes beings to rest in the equality of the realm of phenomena and therefore attain the bliss of nirvāṇa?

19.25 “Depart, noble one. In this southern region there is a town called Tāladvaja. There dwells a king by the name of Anala. Go to him and ask him, ‘How should a bodhisattva train in bodhisattva conduct? How should a bodhisattva practice it?’ ”

19.26 Then Sudhana, the head merchant’s son, bowed his head to the feet of the perfume-seller head merchant Samantanetra, [F.22.b] circumambulated the perfume-seller head merchant Samantanetra many hundreds of thousands of times, keeping him to his right, and, looking back again and again, departed from the perfume-seller head merchant Samantanetra.

20.

Chapter 20

ANALA

- 20.1 Sudhana, the head merchant's son, remembered the succession of his kalyāṇamitras. He thought about the gateways of their instructions. He was content in his mind, thinking, "I have been accepted as a pupil by the kalyāṇamitras." He observed in his mind, "I am under the protection of the kalyāṇamitras, and I will never regress in my progress toward the highest, complete enlightenment." Thinking this, his mind was happy, his mind was serene, his mind was pleased, his mind was gladdened, his mind was delighted, his mind was joyful,¹⁰⁰¹ his mind was strong,¹⁰⁰² his mind was soothed, his mind was vast, his mind was adorned, his mind was unimpeded, his mind was unobscured, his mind was clear, his mind was composed, his mind had power, his mind had supremacy, his mind comprehended the Dharma, his mind pervaded the realms, his mind was adorned by the vision of the buddhas, and his mind never stopped focusing on the ten strengths.
- 20.2 Sudhana went from land to land, town to town, district to district, and eventually he reached the town of Tāladhvaja.
- He asked, "Where is King Anala?"
- 20.3 People told him, "Noble one, King Anala sits on the lion throne here performing the activities of a king in order to accomplish the duties of a king. He rules¹⁰⁰³ the realm. He penalizes those who deserve to be penalized. He favors those who should be favored. He condemns criminals to punishment. [F.23.a] He makes the decisions on legal disputes. He brings relief to those who are low. He humbles the arrogant. He turns the people away from killing. He dissuades them from theft. He causes them to cease yearning for those who belong to others. He makes them turn away from lying. He makes them desist from slander. He makes them cease speaking harshly. He makes them avoid idle talk. He causes their minds to be free from craving. He makes them dispel malice. He makes them disengage from false views."

20.4 Then Sudhana, the head merchant's son, went to where King Anala was. He saw King Anala seated on a great lion throne that was beautified by various powerful diamond jewels. It had legs that shone with countless and various kinds of jewels. It had a beautiful form adorned and beautified by numerous jewels. It was perfectly covered with a network of gold threads. It was illuminated by numerous precious lamps. It had a center of lotuses made from the precious jewels called *the king of power*. It had many layers of beautiful cushions made of precious divine materials. It was perfumed by the aroma of the various divine incenses arranged around it.¹⁰⁰⁴ It was made magnificent by a hundred thousand erected precious banners. It was beautified by a hundred thousand raised precious flags. It was beautified by arrangements of clusters of precious flowers. It was covered from above by various canopies made of precious divine materials.

20.5 King Anala was a youth who had reached adulthood. He was handsome and attractive. His hair was deep black and curled to the right. His head was like a parasol, with an uṣṇīṣa on the crown of his head. He had a broad forehead and wide, deep black eyes. [F.23.b] His eyelashes were like the eyelashes of a cow. His nose was lovely, high and prominent.¹⁰⁰⁵ His lips were the beautiful color of vermilion and perfectly proportioned. His teeth were even, without gaps, very white, and a full forty in number. He had jaws like a lion. His cheeks were full and wide. His eyebrows were long, beautiful, and curved like a bow. He had the mark of the ūrṇā hair the color of the moon. His earlobes were long and hung loosely. His face was bright and beautiful like the full moon. His throat was round and as beautiful as a conch. His heart area was adorned by the śrīvatsa. His upper body was like the upper body of a lion. The flesh between his shoulder blades was muscular. His shoulders were bulky and rounded. His arms were long. His fingers were webbed. His hands and feet were adorned by wheels. His hands and feet were soft, young, and thick. He had the seven prominences. His waist was slim like a vajra's. His body was big and straight. His thighs were round. His penis was retracted into his body. His calves were like the calves of a female blackbuck. His fingers were long. The heels of his feet were wide. He had a halo a fathom in width. He was golden in color. Each of his body hairs was curled upward to the right. He had the circular symmetry¹⁰⁰⁶ of a king banyan tree. He was adorned by the signs and features of a superior being.

20.6 He wore a precious wish-fulfilling jewel as his topknot crest. His forehead was adorned by the adornment of a crescent moon made from Jambu River gold. Stainless sapphire jewel earrings hung from his ears. He had a wide, stainless upper body. His arms were beautified by armlets and bracelets made of sublime divine jewels.

- 20.7 Held above¹⁰⁰⁷ him was a precious great parasol with a stainless precious handle of beryl; [F.24.a] with a covering made of Jambu River gold; with a pure, large,¹⁰⁰⁸ precious asteria jewel in the center; and with a string of precious little bells from which came sweet, pleasant sounds; the light from its precious jewels shone in all directions.
- 20.8 He had attained the majesty and sovereignty of a king who could not be harmed by enemy armies. He had such power that he had no fear of enemy armies. He had an entourage of ten thousand ministers dedicated to accomplishing whatever the king required.
- 20.9 Sudhana saw that in front of King Anala there were those who carried out his punishments. They resembled the guardians in the hells. They wore terrifying clothing like the servants of Yama. They were ferocious, horrible, and greatly terrifying. Their eyes were red, and they were biting their lower lips. Their faces had the threefold lines of frowning wrathfully. They were holding weapons and tools such as swords, axes, spears, short spears, clubs, long spears, and so on. They had ugly, terrifying faces. They were like a black cloud, emitting horrible, dreadful shouts of rage, unbearable to look at, inspiring great terror, and bringing fear into the hearts of a hundred thousand beings, and they were dedicated to punishing those deserving of punishment.
- 20.10 He saw many hundreds of thousands of individuals who had committed various crimes, each bound tightly with five ropes, brought before King Anala. There were thieves; those who had seized others' property; those who had destroyed the property of others; those who had robbed travelers; those who had burned down villages, towns, and markets; those who had slain families;¹⁰⁰⁹ those who were burglars; those who had injured; those who had poisoned; those who had rioted; those who had murdered; those who had seduced the wives of others; those with a bad way of life; those with evil intentions; and those who were covetous. [F.24.b]
- 20.11 Sudhana saw King Anala have them punished in various ways.
Sudhana saw, according to King Anala's commands, some having their hands and feet cut off, some their ears and noses cut off, some their eyes gouged out, and some their limbs and all the smaller parts of the bodies cut off. Some were decapitated, some were burned alive, some had their skin destroyed by boiling salt water being poured over their bodies, and there were various other punishments that were horrible, harsh, cruel, dreadful, and deadly.
- 20.12 Sudhana saw that at the site of the executions there was a mound of the feet, hands, ears, eyes, noses, heads, limbs, and smaller parts of the bodies of those who had been executed that was as large as Sumeru.

20.13 He saw a lake of blood that was three yojanas deep and many yojanas wide.

He saw there many hundreds of thousands of the skeletons of the dead, missing their limbs, smaller parts, and heads. The place was filled with many wolves, jackals,¹⁰¹⁰ dogs, ravens, vultures, buzzards, and eagles.¹⁰¹¹

20.14 He saw that some bodies were darkened to black, some were rotting, some were bloated, and some were filled with maggots, loathsome and terrifying.

20.15 He heard the sounds of the loud, horrible screams of pain, the pitiful wailing being emitted by those being executed, being slain,¹⁰¹² and being slaughtered¹⁰¹³ in various ways; the sounds of their horror and distress were like those of the beings in the great Saṃghāta hell.

20.16 When Sudhana saw this dreadful and terrifying violence, he thought, “I am set on the highest, complete enlightenment and am dedicated to seeking the bodhisattva conduct in order to benefit and bring happiness to all beings. The kalyāṇamitras always ask, ‘What good actions has a bodhisattva done? What bad actions have been avoided?’ But this King Anala is devoid of the qualities of good actions. [F.25.a] He is engaged in great transgressive acts. He has wicked thoughts in his mind. He is engaged in taking the lives of others. He is dedicated to harming other beings. He has no concern for his next life. He is at the edge of the precipice of the lower realms. What bodhisattva conduct could I hear from him?”

20.17 While Sudhana, who was motivated to protect the entire realm of beings, whose mind had developed great compassion, was thinking and contemplating in that way, devas who were up in the sky above him addressed him in this way: “Noble one, do you not remember the instructions of the kalyāṇamitra ṛṣi Jayoṣmāyatana?”

Sudhana looked up into the realm of the sky and answered, “Yes, I remember.”

20.18 The devas said, “Noble one, do not doubt in this way the instruction of the kalyāṇamitra! Noble one, the kalyāṇamitras give correct guidance and never do so incorrectly. Noble one, the wisdom of the bodhisattvas in practicing skillful methods is inconceivable. Their wisdom in gathering beings as pupils is inconceivable. Their wisdom in benefiting beings is inconceivable. Their wisdom in subjugating¹⁰¹⁴ beings is inconceivable. Their wisdom in inspiring beings is inconceivable. Their wisdom in purifying beings is inconceivable. Their wisdom in protecting beings is inconceivable. Their wisdom in leading beings to understanding is inconceivable. Their wisdom in ripening beings is inconceivable. Their wisdom in guiding beings is inconceivable.

“Noble one, go and ask him about bodhisattva conduct!”

- 20.19 Sudhana, the head merchant's son, listened to what the devas had said [F.25.b] and approached the king. When he had reached him, Sudhana bowed his head to the feet of King Anala, circumambulated him, keeping him to his right, many hundreds of thousands of times, and then sat before him and with palms together and said, "Ārya, I have developed the aspiration for the highest, complete enlightenment, but I do not know how bodhisattvas should train in bodhisattva conduct and in what way they should practice it.
- 20.20 "Ārya, I have heard that you give instruction and teachings to bodhisattvas! I pray that you explain to me how bodhisattvas should train in bodhisattva conduct and how they should practice it!"
- 20.21 King Anala, having concluded his duties as a king, rose from his lion throne, and with his right hand he took hold of Sudhana, the head merchant's son, and led him into the Tāladhvaja Palace.
- 20.22 When they had entered his residence, the king led Sudhana, the head merchant's son, into the harem, where he sat upon a throne and said to Sudhana, "Noble one, look around at my home and possessions!"
- 20.23 Sudhana looked around and saw that the building was huge and vast, encircled by walls made of the seven precious materials. It was beautified by a variety of palaces of precious jewels, adorned with many hundreds of thousands of precious kūṭāgāras. It was brilliantly bright with the shining light of countless precious jewels. There were pillars made of red pearls that were beautified by arrangements of a shining variety of different precious jewels. Inside was a beautifully constructed lion throne made of white coral that was adorned with many hundreds of thousands of jewels. There were raised lion banners made of precious asteria¹⁰¹⁵ jewels. Above the throne was a canopy of shining, precious jewels. The room was covered with nets of strings of various wish-fulfilling precious jewels. [F.26.a] It was adorned by an array of ornamental spires adorned by a countless variety of precious jewels. There were pools made from emeralds that were filled with cool water. It was encircled by trees made of various precious materials.
- 20.24 Sudhana saw that the ten million women of the king's entourage were beautiful, attractive, and pretty; had the most perfect, magnificent color; had mastered all skills; rose before him and slept after him; had loving minds; did whatever they were told to do; and were obedient.
- 20.25 Then King Anala asked Sudhana, the head merchant's son, "Noble one, what do you think? Is there this kind of ripening of karma for those who have committed bad actions? Is there this kind of perfect body? Is there this kind of perfect great happiness? Is there this kind of perfect attainment of sovereignty and great power?"
- Sudhana replied, "Ārya, there are no such things."

20.26 King Anala said, “Noble one, I have attained the bodhisattva liberation called *the attainment of illusions*. Noble one, most of the inhabitants of my kingdom kill, steal, practice sexual misconduct, lie, slander, abuse, indulge in idle talk, are avaricious, are malicious, hold false views, commit bad actions, and are fierce, aggressive, and cruel, and they maintain a behavior consisting of all kinds of bad actions.

“There is no other way to instruct them to turn away, to desist, from that sinful behavior.

20.27 “Noble one, in order to guide, ripen, control, and benefit these beings, motivated by great compassion I manifest the illusory images of executioners, [F.26.b] through which I execute the illusory images of the condemned. I make the illusions of those who punish and execute in various ways the illusions of those who have followed a path of bad actions. I also emanate those who experience the unendurable sufferings of having their feet, hands, noses, ears, limbs, smaller parts, and heads cut off. When the beings who live in my realm see that, they become distressed, afraid, and terrified. After that, they are careful to avoid committing bad actions.

20.28 “Noble one, when in that way I have used that method and see that these beings are distressed, terrified, and alarmed, I then turn them away from the path of the ten bad actions, cause them to possess the path of the ten good actions, and establish them in the path to omniscience, which is the ultimate attainment of joy and happiness and the cessation of all suffering.

20.29 “Noble one, I do not cause harm to any being with my body, speech, or mind.

“Noble one, I would wander in the most extreme suffering of the Avīci hell, but I would not even once have arise in my mind the wish to cause harm to even the smallest being, a minute insect seen on the tip of a blade of grass, existing in the realm of stupidity, which is rebirth as an animal, let alone to a human being in my realm, who has the ability to develop the path of good actions.

20.30 “Noble one, I do not generate the qualities of a bad action in my dreams, let alone deliberately.

20.31 “Noble one, I know only this bodhisattva liberation called *the attainment of illusions*. How could I know the conduct or describe the qualities of bodhisattvas who have attained the patience of the birthlessness of phenomena, who have realized that all states of existence are illusions, who have given rise to the bodhisattva conduct that is like an illusion, who know that all worlds are like reflections, [F.27.a] who have realized that the nature of phenomena is like a dream, who follow the way of the unimpeded gateway to the realm of the Dharma, who have understood that the net of conduct is like a magical illusion,¹⁰¹⁶ who have the scope of the range of

unobscured wisdom, who have set forth on the path of unobscured samādhi, who have gained the power of retention¹⁰¹⁷ that has an infinite capacity, and who comprehend the scope of the range of activity of the buddhas?

20.32 “Depart, noble one. In this southern region there is a city called Suprabha. There dwells a king by the name of Mahāprabha. Go to him and ask him, ‘How should a bodhisattva train in bodhisattva conduct? How should a bodhisattva practice it?’ ”

20.33 Then Sudhana, the head merchant’s son, bowed his head to the feet of King Anala, circumambulated King Anala many hundreds of thousands of times, keeping him to his right, and, looking back again and again, departed from King Anala.

MAHĀPRABHA

- 21.1 Sudhana, the head merchant's son, remembered that illusion of wisdom. He contemplated the bodhisattva's liberation that had the form of illusion. He examined the illusory aspect of the nature of phenomena. He comprehended the equality of the illusions of actions. He reflected on the equality of the illusions of phenomena. He comprehended the equality of the emanations that are ripened by the Dharma. He followed the inconceivable appearances that arise from wisdom. He accomplished the accomplishment of the illusions of infinite prayer. He purified the unimpeded conduct that has the true nature of an illusory manifestation. He analyzed the three times as having the characteristics of being composed of illusions.
- 21.2 In one land after another, he questioned, searched, and looked around, seeking without weariness of the mind or exhaustion of the body throughout all the main and intermediate directions, roads, [F.27.b] valleys, and plains, even and uneven ground, wet lands and dry lands, mountains and caves, villages and towns, markets, lands, kingdoms, and capitals. He reached the vicinity of the city of Suprabha and asked, "Where is King Mahāprabha?"
- Many people told him, "Noble one, that over there is the city named Suprabha. King Mahāprabha lives there."
- 21.3 Then Sudhana, the head merchant's son, approached the city of Suprabha and saw the great city of Suprabha. Seeing it, he was overjoyed, pleased, content, and happy. He thought, "I am looking at the place where my kalyāṇamitra lives. Today I will see the kalyāṇamitra. I will hear from him the bodhisattva conduct, and I will hear from him the inconceivable¹⁰¹⁸ gateways through which the bodhisattva sets forth, the inconceivable true nature of a bodhisattva, the inconceivable qualities of a bodhisattva, the inconceivable range of activity of a bodhisattva, the inconceivable powerful

supremacy of a bodhisattva, the inconceivable samādhis practiced by a bodhisattva, the inconceivable liberations enjoyed by a bodhisattva, and the inconceivable pure fulfillment of the undertakings of a bodhisattva.”

21.4 Concentrating on those thoughts, Sudhana approached the city of Suprabha, and having arrived he looked at the city of Suprabha. It was encircled by seven wonderful and beautiful moats that were trenches of the seven precious materials—gold, silver, beryl, crystal, red pearls, emeralds, and white coral—filled with water, with a layer of gold sand at their bottoms, [F.28.a] their surfaces covered with divine blue lotuses, red lotuses, night lotuses, and white lotuses and the water made turbid with¹⁰¹⁹ yellow sandalwood mud. It was encircled by seven rows of palm trees made of the seven precious materials. It was encircled by seven walls made of diamonds: these were a wall of *lovely lion* diamonds, a wall of undefeatable diamonds, a wall of powerfully penetrative diamonds, a wall of invincible diamonds, a strong wall of unimpedable, resolute diamonds, a wall that contained a network of the light rays of diamonds, and a wall of the array of the immaculate colors of diamonds. All those great¹⁰²⁰ walls of precious diamonds were studded with countless precious jewels. They were adorned with shining railings of Jambu River gold on which were strung strings of ivory beads, shining railings of silver jewels on which were strung strings of ivory beads, shining railings of beryl jewels on which were strung strings of ivory beads, shining railings of crystal jewels on which were strung strings of ivory beads, shining railings of coral jewels on which were strung strings of ivory beads, shining railings of red pearls on which were strung strings of ivory beads, and shining railings of pearl jewels, the essence of the oceans, on which were strung strings of ivory beads.

21.5 The distance between each of the eight great gateways of the city was ten yojanas. The gates were multicolored, beautifully made of the seven precious materials.

21.6 That great city was vast, huge, and divided into eight districts. The ground was made of blue beryl. There were a hundred million streets in that city, and on both sides of each street there were a hundred thousand well-built and arranged mansions in which many hundreds of billions of beings lived. All those houses were made of the seven precious materials, were adorned with an array of various jewels, [F.28.b] had precious parasols and banners erected upon them, and were endowed with all requisites.

21.7 That great city was beautified by high buildings that had the countless colors of precious jewels: There were countless kūṭāgāras of Jambu River gold, with an inconceivable array of jewels, covered in a network of strings of beryl jewels. There were countless kūṭāgāras of silver, with an inconceivable array of jewels, covered in a network of strings of red pearls.

There were countless kūṭāgāras of beryl, with an inconceivable array of jewels, covered in a network of strings of a treasure of precious jewels. There were countless kūṭāgāras of crystal, with an inconceivable array of jewels, covered in a network of strings of the kings of jewels called *abundant essence*. There were countless kūṭāgāras of jewels that delight beings, with an inconceivable array of jewels, covered in a network of strings of the kings of jewels called sunstones. There were countless kūṭāgāras of sapphires, with an inconceivable array of jewels, covered in a network of strings of the kings of jewels called *light rays of splendor* jewels. There were countless kūṭāgāras of the precious jewel *ocean of beings*, with an inconceivable array of jewels, covered in a network of strings of the kings of jewels called *asterias*.¹⁰²¹ There were countless kūṭāgāras of diamonds, with an inconceivable array of jewels, covered in a network of strings of the kings of jewels called *invincible banners*.¹⁰²² There were countless kūṭāgāras of yellow sandalwood, with an inconceivable array of jewels, covered in a network¹⁰²³ of divine coral tree flowers. [F.29.a] There were countless kūṭāgāras of the unequaled king of perfumes, with an inconceivable array of jewels, covered in a network of a variety of divine flowers.

21.8 Each of those precious houses was adorned with many precious rooftop railings,¹⁰²⁴ was encircled by seven levels of precious balconies,¹⁰²⁵ and had seven rows of precious palm trees arranged around it. Precious strings connected all the precious rooftop railings and the precious palm trees. Lines of golden bells adorned all those precious strings. Hanging wreaths of flowers were fastened to all those golden bells, and a network of precious little spherical bells hung from all those wreaths of flowers.

21.9 In that way, the entire great city was covered in countless networks of precious jewels, was covered in countless networks of precious bells and little spherical bells, was covered in countless networks of divine perfumes, was covered in countless networks of divine flowers, was covered in countless networks of precious spheres, was covered in countless diamond canopies, was covered in countless precious canopies, was covered in countless precious parasols, was covered in countless precious kūṭāgāra canopies, was covered in countless precious cloth canopies, and was covered in countless canopies of flower garlands. Precious parasols and banners had been erected throughout the great city.

21.10 In the center of the great city of Suprabha was King Mahāprabha's palace. [F.29.b] The palace was four yojanas wide on every side, was made of the seven precious materials, was encircled by seven levels of balconies, had seven levels of networks of precious little spherical bells that emitted a

beautiful sound, was encircled by seven rows of palm trees made of the seven precious materials, and was adorned by an inconceivable hundred thousand kūṭāgāras made of various precious materials.

21.11 It had pools made of a variety of precious materials, with bottoms covered in gold sand, filled with water that had the eight excellent qualities, and its surface was covered with blue lotuses, night lotuses, and white lotuses. They were beautified by trees that had flowers and fruits of every kind of precious material. On all four sides there were beautiful precious railings intersected by steps. There were the divine, sweet, and melodious songs of flocks of birds.

21.12 In the center of this palace, which rivaled that of Devendra,¹⁰²⁶ there was a precious kūṭāgāra that shone on beings. It was adorned with a splendid display of countless, beautiful jewels. It was a treasury of the good Dharma that had been established by King Mahāprabha.

21.13 Sudhana, the head merchant's son, had no attachment toward the precious moats, he was not astonished by the precious walls, he had no craving for the rows of precious palm trees, he took no delight in the sounds from the networks of bells and little spherical bells, he had no clinging to the melodious sounds of the divine music and songs, he paid no attention to the delights of the celestial kūṭāgāras composed of various shining jewels, he found no pleasure in the pleasurable qualities of the groups of young men and women, and he was detached from the pleasures of form, sound, smell, taste, and touch. [F.30.a]

21.14 Focused on the contemplation of the Dharma, he asked whomever he met about the kalyāṇamitra. In that way, he eventually arrived at a place in the city where three roads met, and he looked around. He saw that not far from a caitya temple in the center of the junction of the three roads was a great throne with great adornments. It had legs of blue beryl, was supported by white beryl lions, was inlaid with a network of threads of Jambu River gold, and had various precious cushions, superior to divine materials, laid upon it. It was adorned by countless precious disks and covered with an inconceivable network of an array of precious jewels. Above it there was a canopy like a tent made of cloth of Jambu River gold, with a variety of divine precious materials and a central lotus made of the kings of wish-fulfilling jewels.

21.15 Seated cross-legged on that great Dharma throne was King Mahāprabha, whose body was adorned by the thirty-two signs of a great being. His body was beautified by the complete variety of the eighty features of a great being. He was like a mountain of gold. He was adorned with an array of various jewels. He shone magnificently like the disk of the sun. He was lovely to look at like the disk of the full moon. He was beautiful like Brahmā in the

midst of his retinue of Brahmā devas. He was like the ocean, possessing an accumulation of the jewels of the infinite qualities of the Dharma. Like a great cloud he emitted the thunder that was the nature of the Dharma. Like the sky he was adorned by the stars of the ways of the Dharma. Like Sumeru his image appeared in the minds of the ocean of the four classes of beings. Like an island of jewels he was a ground filled with the jewels of various knowledges.

21.16 Sudhana saw that arranged in front of King Mahāprabha there was a precious heap of gold, jewels, pearls, beryls, conch, crystal, corals, gold ornaments, and silver; a heap of divine clothing in various colors; [F.30.b] a heap of various kinds of divine jewelry; a heap of food and various gifts; a heap of the various kinds of superior, supremely delicious flavors; and a heap of a range of all kinds of displays.

21.17 Sudhana saw many trillions of precious divine carriages, many trillions of precious divine musical instruments, many trillions of different kinds of divine perfumes, many heaps of medicine for healing sickness, and heaps of all kinds of particular utensils that were suitable, faultless, and for beings to use as they wish.

21.18 Sudhana saw a hundred thousand young milk-yielding cows with golden horns and hooves set out for poor people to obtain.

21.19 Sudhana saw a quintillion precious maidens who had been assembled. They were beautiful, attractive, and lovely to look at. They were adorned in all jewelry and wore precious clothing of divine material, their bodies anointed with divine uragasāra sandalwood. They had mastered the sixty-four skills and were expert in all the arts of lovemaking.

21.20 Sudhana saw all these requisites gathered and arranged in front of the king for beings to collect, for beings to take, to bring happiness to beings, to bring joy to beings, to bring peace of mind to beings, to bring delight to beings, to cause the kleśas to cease within beings, to lead beings to the meaning of the nature of all phenomena, to direct beings to the meaning that is the same as omniscience, to turn beings away from ill will toward others, to turn beings away from bad physical and vocal actions, to extract the splinter of false views from beings, and for beings to purify their path of action.¹⁰²⁷ They were piled up and presented on two hundred million platforms at every crossroads of four streets, at every junction of three streets, and in front of the rows of doors and courtyards [F.31.a] on both sides of every street.

21.21 Sudhana, the head merchant's son, prostrated his whole body onto the ground in homage to King Mahāprabha, and he circumambulated King Mahāprabha, keeping him to his right, many hundreds of thousands of times. He then sat down before him, placed the palms of his hands together,

- and said, “Ārya, I have developed the aspiration for the highest, complete enlightenment, but I do not know how bodhisattvas should train in bodhisattva conduct and in what way they should practice it.
- 21.22 “Ārya, I have heard that you teach and give instructions to bodhisattvas. Therefore, Ārya, teach me how bodhisattvas train in bodhisattva conduct and in what way they practice it!”
- 21.23 King Mahāprabha said, “Noble one, I have purified and perfected the bodhisattva conduct called *the banner of great love*.
- 21.24 “Noble one, I addressed questions about this bodhisattva conduct called *the banner of great love* to many hundreds of buddhas, many thousands of buddhas, many hundreds of thousands of buddhas, many quintillions of buddhas, and so on up to an innumerable number of innumerable numbers of buddha bhagavats. From them I received it, purified it, completely purified it,¹⁰²⁸ established it, viewed it, analyzed it, followed it,¹⁰²⁹ sought it, examined it, wrote it out,¹⁰³⁰ and promulgated it.
- 21.25 “Noble one, in that way I have remained in this bodhisattva conduct called *the banner of great love*, and I rule¹⁰³¹ the kingdom in accord with the Dharma, I take care of the world in accord with the Dharma, I carry out conduct in the world in accord with the Dharma, I cause beings to be in accord with Dharma, [F.31.b] I bring beings into the domain of the Dharma, I bring beings into the way of the Dharma, I command beings in accord with Dharma, I make beings dedicate themselves to the practice of the Dharma, I establish beings in the understanding of the nature of the Dharma, and I establish beings in a loving state of mind,¹⁰³² in the power of great love, in the strength of love, in an altruistic state of mind, in a happy state of mind, in a sympathetic¹⁰³³ state of mind, in a caring state of mind, in a protective state of mind,¹⁰³⁴ in a state of mind that never ceases to be protective of beings, and in a state of mind of continuously aspiring to eliminate all suffering, and I establish beings in a continuous conduct that leads them to the ultimate happiness.
- 21.26 “I also bring physical¹⁰³⁵ ease to beings by giving rise to the happiness of serenity. I turn the continuums of their minds away from¹⁰³⁶ attachment to the pleasures of saṃsāra. I bring¹⁰³⁷ beings to delight in the pleasures of the Dharma. I cleanse them of all the stains of the kleśas.¹⁰³⁸ I purify them of all bad qualities. I turn them away from the continuum of saṃsāra. I turn them toward the ocean of the ways of the realm of Dharma. I burn away the ignorance in their minds in order to end all rebirths in the states of existence. I cause light¹⁰³⁹ to arise in their minds so that they attain the result that is omniscience. I make the ocean of their minds clear so that they will give rise to the strength of unassailable faith.

- 21.27 “Noble one, in that way I have remained in this bodhisattva conduct called *the banner of great love*, and I rule¹⁰⁴⁰ the kingdom in accord with the Dharma.
- 21.28 “Noble one, I do not cause the beings who dwell in my realm to be frightened, terrified, or [F.32.a] alarmed or to horripilate.
- 21.29 “Noble one, those beings who are poor and deprived of necessities, who wish for food, who wish for drink, who wish for clothes, and who wish for every kind of requisite all come before me. I open the door to the treasures that I have previously accumulated, and I say to them, ‘Take whatever you wish—all those things for which you would otherwise engage in the bad actions of killing, taking what has not been given, sexual misconduct, lying, slander, harsh speech, idle talk, craving, malice, false views, and attachment to various incorrect views! All of those things have been provided by me, and they are heaped at the doors in the streets, in the courtyards, at the junctions of three streets, and at the crossroads of four streets in this great city of Suprabha—anyone may take whatever they wish!’ I tell them this and give it to them.
- 21.30 “Noble one, all the beings who dwell in this great city are bodhisattvas who follow the Mahāyāna.
- 21.31 “Noble one, this great city of Suprabha appears to them in accordance with their way of thinking: to some it appears small, while to some it appears vast; to some the ground appears to be made of earth, while to some the ground appears to be made of beryl jewels; to some it appears to be encircled by a wall of clay, while to some it appears to be encircled by a wall of precious diamonds¹⁰⁴¹ and banners of invincibility; to some it appears to be filled with pebbles and potsherds, to be uphill and downhill, and to have many chasms and precipices, while to some it appears to have ground that is covered and adorned with countless excellent precious jewels and to be as flat as the palm of the hand; to some it appears to be made of earth,¹⁰⁴² while to some it appears to be adorned by countless precious dwellings, aerial palaces, mansions, and kūṭāgāras [F.32.b] adorned by roof decks with balustrades, spires, round windows,¹⁰⁴³ networks of strings of beads, crescent moons, and trellises of lion adornments.
- 21.32 “Among the beings who live outside the city, there are those who, when I was practicing bodhisattva conduct in past lives, gathered around me as pupils through the four methods of gathering pupils. They have pure motivation, have created the roots of merit, have served many buddhas, aspire to omniscience, and are set on omniscience. To them the city appears to be made of jewels. To the others it appears to be made of earth.
- 21.33 “Noble one, when the beings who live in my realm, in the districts and subdistricts, in the villages, towns, and markets, in the country and the capital, are disturbed by the nature of the times in a world that has the five

- degenerations and want to practice the path of the ten bad actions, then at that time, wishing to benefit them, I enter the bodhisattva samādhi called *exercising power over the world through being motivated by great love*.
- 21.34 “Noble one, as soon as I rest in that samādhi, the fears, misfortunes, hostilities, disputes, mental disturbances, and violent intentions of those beings cease, are extinguished, are eliminated, and are brought to an end through their attaining the nature of the bodhisattva samādhi called *exercising power over the world through being motivated by great love*.
- 21.35 “Noble one, stay a moment and you will see a sight.”
Then King Mahāprabha entered the bodhisattva samādhi called *exercising power over the world through being motivated by great love*. [F.33.a]
- 21.36 As soon as he entered the bodhisattva samādhi called *exercising power over the world through being motivated by great love*, the great city of Suprabha and its districts and subdistricts, its villages,¹⁰⁴⁴ towns, and markets, the land and the kingdom, the capital, and its environs all shook in six ways.
- 21.37 When they shook, the precious walls, precious mansions, precious interiors, precious houses, precious dwellings, precious aerial palaces, precious kūṭāgāras, precious spires, precious balustrade rooftops, precious round windows, precious balconies, precious toraṇas, precious crescents, precious lattices of lion adornments, precious railings, precious disks, precious canopies, precious strings of little spherical bells, precious bells, precious banners, precious flags, and precious palm trees also shook, made loud sounds, and jingled. When they resounded, they emitted beautiful, delightful sounds, so that those people bowed and made obeisance in the direction of King Mahāprabha.
- 21.38 All those beings who dwelled within the great city of Suprabha experienced increased happiness and joy, turned to face the direction of King Mahāprabha, and prostrated their entire bodies on the ground in homage.
- 21.39 Those beings who lived in the villages, the towns, the marketplaces, the land, the kingdom, the capital, and its environs all became blissful in mind and body, and with happiness and joy they bowed down in the direction of King Mahāprabha.
- 21.40 The beings who had been reborn as animals all became kind toward one another and wished to help one another. They all turned to look in the direction of King Mahāprabha and bowed down to him.
- 21.41 Even the land, all the mountain peaks, and the other lofty lands [F.33.b] bowed toward King Mahāprabha.
- 21.42 All the flowering trees, fruit trees, leafy trees, edible plants,¹⁰⁴⁵ vegetation,¹⁰⁴⁶ crops,¹⁰⁴⁷ grasses, bushes, herbs, and forests turned in the direction of King Mahāprabha and bowed down toward him.

- 21.43 All the springs,¹⁰⁴⁸ lakes, ponds, reservoirs, waterfalls, rivers, lotus ponds, and wells in his realm turned and made the sounds of flowing in the direction of King Mahāprabha.
- 21.44 Ten thousand nāga kings caused a mass of smoke of great black-agarwood incense to form a cloud of perfume, from which came the illumination of bright streaks of lightning, the roar of thunder, and a fine rain of perfumed water that fell in all four directions.¹⁰⁴⁹
- 21.45 Ten thousand devas, such as the deva lords Śakra, Suyāma, Saṃtuṣita, Sunirmita, and Vaśavartin gathered in the sky facing him and made offerings to King Mahāprabha:
- 21.46 The entire expanse of the sky resounded with the vast melodious sound from clouds of a quintillion divine musical instruments.
- 21.47 A gathering of countless apsaras created the adornment of sweet, beautiful sounds from clouds of divine songs.
- There was the adornment of the rain that fell from clouds of a variety of countless divine, precious flowers.
- 21.48 There was the adornment of the rain that fell from clouds of a variety of countless divine incenses of various colors.
- There was the adornment of the rain that fell from clouds of a variety of countless divine, precious garlands.
- 21.49 There was the adornment of the rain that fell from clouds of a variety of countless divine powders of various colors.
- There was the adornment of the rain that fell from clouds of a variety of countless divine, precious jewelry.
- 21.50 There was the adornment of the rain that fell from clouds of a variety of countless divine, delicate,¹⁰⁵⁰ stainless clothing.
- There was the adornment of the rain that fell from clouds of a variety of countless divine [F.34.a] parasols of different kinds.
- 21.51 There was the adornment of the rain that fell from clouds of beautiful lion banners.
- There was the adornment of the rain that fell from clouds of countless precious flags shining with the blazing light of divine jewels.
- 21.52 Airāvaṇa and all the kings of elephants were in the sky, and through the inconceivable miraculous powers of the lords of the elephants, the leaders of the herds, they manifested in the sky clouds of a variety of countless divine, precious lotuses that covered the entire expanse of the sky; of countless divine, precious hanging strings of jewels; of countless divine, precious hanging clusters of streamers and wreaths; of hanging adornments of countless varieties of divine, precious flower garlands; of hanging adornments of countless varieties of divine, precious strings of jewelry; and of hanging adornments of countless varieties of divine, precious wreaths of

flowers; the adornment of sky-covering clouds of perfume composed of countless varieties of divine, precious kings of scents of different colors that filled all directions with a lovely aroma; the adornment of rain from clouds of divine, precious clothing of various colors; the adornment of rain from clouds of a divine mass of incense smoke; the adornment of a delicate rain from clouds of divine powders of different colors; and the adornment of rain from sky-covering clouds of the sweet and melodious music and songs of praise by a host of apsaras. [F.34.b]

21.53 Countless hundreds of thousands of rākṣasa lords who dwell in the sea and on the land, who dwell in our world realm of four continents, whose food is flesh and whose drink is blood, who steal the vitality of those creatures that live in the water and of deer, cattle, birds, oxen, horses, elephants, donkeys, men, and women, whose minds have thoughts of anger and who always harm and injure beings, all gained the highest motivation of love and altruism; their faces having become serene, they became dedicated to not causing violence or injury to any being, their thoughts upon the next world after death, and with their palms together in homage, with the highest happiness, they bowed in the direction of King Mahāprabha, experiencing an unequalled vast bliss of mind and body.

21.54 Hundreds of thousands of lords of yakṣas, mahoragas, piśācas, and bhūtas with the highest motivation of love and altruism, their faces having become serene and their thoughts upon the next world after death, became dedicated to not causing violence or injury to any being. With their palms together in homage, with the highest happiness, they bowed in the direction of King Mahāprabha, experiencing an unequalled vast bliss of mind and body.

21.55 In the same way, for all beings in the four-continent world realm, fear, misfortune, hostility, disputes, mental disturbances, and violent intentions ceased, were extinguished, were eliminated, were brought to an end, and were eradicated.

21.56 In the same way as it was for the four-continent world realm, so it was that for all beings throughout the great universe of a billion worlds, [F.35.a] throughout a quintillion world realms in the ten directions, all fear, misfortune, hostility, disputes, mental disturbances, and sinful and violent intentions ceased, were extinguished, were eliminated, were brought to an end, and were eradicated through their attaining the nature of the bodhisattva samādhi called *exercising power over the world through being motivated by great love*.

21.57 Then King Mahāprabha arose from that samādhi and said to Sudhana, the head merchant's son, "Noble one, I know only this wisdom of bodhisattva conduct called *the banner of great love*.

- 21.58 “How could I know the conduct or describe the qualities of the bodhisattvas who hold the immeasurable parasol of great love; who pervade all the world realms with their motivation to bring happiness; who are attendants for all beings through continual attendance to them; who are dedicated to the protection of all beings applied equally to the highest, the middling, and the lowest beings; who have a loving motivation that is like the earth, for it is engaged in supporting all beings; who are like the disk of the full moon sending the light rays of merit and wisdom equally to all beings; who are like the disk of the sun because they shine the light of wisdom on everything that is to be known; who are like lamps because they dispel the deep darkness in the minds of all beings; who are like the precious jewel that purifies water because they clear away the turbidity of deceit and deception in the lakes of the minds of all beings; who are like the king of wish-fulfilling jewels because they fulfill the aspirations and prayers of all beings; who are like a great wind because they make them live in the dwelling place of resting in samādhi, which is the great city¹⁰⁵¹ of omniscience? [F.35.b]
- 21.59 “How could I measure their mountain of merit? How could I view the sky that is adorned by the myriads of stars of their qualities? How could I know the circle of air¹⁰⁵² that is their great prayers? How could I measure their power of the equality of all phenomena? How could I explain their praises of the array of the Mahāyāna? How could I describe their special way of completely good conduct? How could I reveal the gateway to the great samādhi of the bodhisattvas? How could I describe their clouds of great compassion?
- 21.60 “Depart, noble one. In this southern region there is a capital city called Sthirā. There dwells an upāsikā by the name of Acalā. Go to her and ask her, ‘How should a bodhisattva train in bodhisattva conduct? How should a bodhisattva practice it?’ ”
- 21.61 Then Sudhana, the head merchant’s son, bowed his head to the feet of King Mahāprabha, circumambulated King Mahāprabha many hundreds of thousands of times, keeping him to his right, and, looking back again and again, departed from King Mahāprabha. [B3]

ACALĀ

- 22.1 Sudhana, the head merchant's son, left the city of Suprabha, and having followed the road for a little while, he contemplated the instruction given to him by King Mahāprabha: he remembered the way of bodhisattva conduct called *the banner of great love*; he meditated on the light of the great samādhi called *exercising power over the world*; he realized¹⁰⁵³ the variegated display of the lion throne and adornments of the pure bodhisattva body; he increased the inconceivable power and strength of bodhisattva aspiration and merit; [F.36.a] he made firm¹⁰⁵⁴ the inconceivable way of bodhisattva wisdom that ripens beings; he reflected upon the inconceivable greatness of the general enjoyments of the bodhisattvas; he considered the inconceivable different aspects¹⁰⁵⁵ of the bodhisattvas; he remembered the inconceivable pure ripening of beings by bodhisattvas; he thought about the inconceivable pure and perfect bodhisattva assembly of pupils; he had conviction in the inconceivable radiance of the bodhisattvas' dedication to their duty to beings; and he attained happiness, powerful attraction, delight, contentment, deep joy, clarity of mind, brightness of mind, stability of mind, vastness of mind, and inexhaustibility of mind. He was in that way dedicated to remembering and thinking of the kalyāṇamitra.
- 22.2 With his face covered in tears, he thought "Ah! Oh! Seeing the kalyāṇamitra is the source of all precious qualities. It perfects and purifies all bodhisattva conduct. It makes pure all bodhisattva mindfulness. It purifies all the domains of bodhisattva retention. It gives rise to the radiance of all bodhisattva samādhis. It accomplishes seeing all buddhas. It brings down the rain from the Dharma clouds of all¹⁰⁵⁶ the buddhas. It indicates the way of all bodhisattva prayers. It gives rise to the inconceivable light of knowledge and wisdom. [F.36.b] It grows the sprouts¹⁰⁵⁷ of stable bodhisattva faculties. The kalyāṇamitras save me from falling into the chasm of the lower existences. The kalyāṇamitras have brought me to the

realization of the way of the equality of phenomena. The kalyāṇamitras have shown me the paths to happiness and to unhappiness. The kalyāṇamitras have taught me the Mahāyāna. The kalyāṇamitras have given me the instructions on the completely good bodhisattva conduct. The kalyāṇamitras have shown me the road to the city of omniscience. The kalyāṇamitras have guided me on the way to the town of omniscience. The kalyāṇamitras have made me enter the ocean of the ways of the realm of the Dharma. The kalyāṇamitras have taught me the ways of an ocean of what is to be known in the three times. The kalyāṇamitras have shown me all the circles of ārya assemblies.¹⁰⁵⁸ The kalyāṇamitras have increased all my good qualities.”

22.3 While he thus wept and wailed, the devas who were assembled in the sky, who were bodhisattva devas, emissaries of the buddhas who continually followed him and inspired him, called down to him, “Noble one, the bodhisattvas who follow the instructions of the kalyāṇamitras greatly please the buddha bhagavats. The bodhisattvas who never go against the words of the kalyāṇamitras come close to omniscience. The bodhisattvas who do not doubt the words of the kalyāṇamitras [F.37.a] come close to the kalyāṇamitras. The bodhisattvas who always have the kalyāṇamitras in their minds are approaching all their goals.

22.4 “Noble one, go to the upāsikā Acalā in the royal capital of Sthirā! You will hear the bodhisattva conduct from her.”

22.5 Then Sudhana, the head merchant’s son, emerged from samādhi’s light of wisdom and eventually arrived at Sthirā, where the upāsikā Acalā was.

22.6 He searched and looked for the upāsikā Acalā, and many people said to him, “Noble one, the upāsikā Acalā is young and lives with her parents at home, where, surrounded by her family, she teaches the Dharma to a great gathering of people.”

22.7 Then Sudhana, the head merchant’s son, his mind filled with great happiness, enthusiasm, and joy, went to the home of the upāsikā Acalā. After arriving there, while he was waiting at the door he saw¹⁰⁵⁹ the entire house shining with a pervading golden light that brought ease to mind and body. The instant the light touched Sudhana, the head merchant’s son, he entered, and there arose five hundred subtle and newly developed entrances to samādhi such as entrances to the samādhi called *power over all sensations*,¹⁰⁶⁰ entrances to the samādhi called the *region of peace*, entrances to the samādhi called *apart from*¹⁰⁶¹ *all beings*, entrances to the samādhi called *the all-seeing equanimity*, and entrances to the samādhi called *the treasure of the tathāgatas*. [F.37.b] Those samādhis were very subtle and newly developed like a consciousness that has just entered the womb.

- 22.8 Then Sudhana sensed a lovely scent of such a kind that male devas did not have, that female devas did not have, that male nāgas did not have, that female nāgas did not have, that male yakṣas did not have, that female yakṣas did not have, that male gandharvas did not have, that female gandharvas did not have, that male asuras did not have, that female asuras did not have, that male garuḍas did not have, that female garuḍas did not have, that male kinnaras did not have, that female kinnaras did not have, that male mahoragas did not have, that female mahoragas did not have, that male humans did not have, and that female humans did not have.
- 22.9 There was no equal to that girl's body in the worlds in the ten directions, let alone one that was superior.
- 22.10 Apart from the luster of the color of the bodies of the tathāgatas, and the luster of the color of consecrated bodhisattvas, there was no one in the worlds in the ten directions who had a body with a luster of color that equaled the luster of color of her body, let alone one that was superior.
- 22.11 Apart from the shape and figure of the bodies of the tathāgatas, and the shape and figure of consecrated bodhisattvas, there was no one in the worlds in the ten directions who had a body with a shape and figure that equaled the shape and figure of her body, let alone one that was superior.
- 22.12 Apart from the aura of light of the tathāgatas, and the aura of light of consecrated bodhisattvas, there was no one in the worlds in the ten directions who had an aura of light that equaled her aura of light, let alone one that was superior.
- 22.13 Apart from the tathāgatas and the consecrated bodhisattvas, there was no one in the worlds in the ten directions, in the realms of devas, nāgas, yakṣas, gandharvas, asuras, garuḍas, kinnaras, mahoragas, humans, or nonhumans, who had a scent that equaled the scent of the breath that came from her mouth, let alone one that was superior.
- 22.14 Apart from the displays and enjoyments of the abodes of the tathāgatas, and the displays and enjoyments of the abodes of the consecrated bodhisattvas, [F.38.a] there was no one in the worlds in the ten directions who could equal the displays and enjoyments of her abode, let alone anyone who could be her superior.
- 22.15 Apart from the perfect entourage of attendants of the tathāgatas and the perfect entourage of attendants of the consecrated bodhisattvas, there was no one in the worlds in the ten directions who could equal her perfect entourage of attendants, let alone anyone who could be her superior.
- 22.16 There was no being among the classes of beings in the worlds in the ten directions who could look upon the upāsikā Acalā with desire.
- 22.17 There was no being among the classes of beings in the worlds in the ten directions whose kleśas did not cease as soon as they saw the upāsikā Acalā.

- 22.18 Just as the Mahābrahmās who have power over a million desire realms¹⁰⁶² do not have kleśas arising within them, in the same way, the beings who saw the upāsikā Acalā did not have kleśas arising within them.
- 22.19 There was no being among the classes of beings in the worlds in the ten directions who had enough of looking upon the upāsikā Acalā, apart from those who had the contentment of wisdom.
- 22.20 Sudhana, the head merchant’s son, saw the inconceivable majesty of the upāsikā Acalā’s body and her inconceivable form, color, shape, and figure; he saw the inconceivable network of unimpeded light rays from the entirety of the ground, city, and jewels; and he saw the accomplishment of inconceivable benefits for beings.
- 22.21 He smelled the lovely scent that arose from all her pores, saw the infinite perfect assembly of her attendants, saw the perfect, unassailable display of the aerial palace that was her home, perceived the measureless ocean of its qualities, and praised the upāsikā Acalā with this verse: [F.38.b]
- 22.22 “You continually maintain a stainless good conduct.
You are completely pervaded¹⁰⁶³ by vast patience.
You are established in diligence as firm as a vajra.
You are superior among beings like the shining lord¹⁰⁶⁴ of mountains.”¹⁰⁶⁵
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- 22.23 After Sudhana, the head merchant’s son, had praised the upāsikā Acalā with that verse, he said to her, “Āryā, I have developed the aspiration for the highest, complete enlightenment, but I do not know how bodhisattvas should train in bodhisattva conduct and in what way they should practice it. Āryā, I have heard that you give instruction and teachings to bodhisattvas! I pray that you explain to me how bodhisattvas should train in bodhisattva conduct and how they should practice it!”
- 22.24 The upāsikā Acalā spoke with a gentle, beautiful, delightful voice to Sudhana, the head merchant’s son, with words that brought him joy, saying, “Noble one, it is excellent, excellent, that you have developed the aspiration for the highest, complete enlightenment.
- 22.25 “Noble one, I have attained the bodhisattva liberation called *the essence of wisdom that is difficult to attain*. I train in the gateway of bodhisattva conduct that possesses a strong commitment. I have attained the gateway of the power of retention of the level of the equality of all phenomena. I have attained the gateway called *the light of the wisdom of eloquence* that elucidates the basis¹⁰⁶⁶ of all phenomena, [F.39.a] and I have attained the gateway of the samādhi called *the display of the tireless search for the Dharma*.”

22.26 Sudhana asked, “Āryā, what is the scope of the bodhisattva liberation called *the essence of the wisdom that is difficult to attain*? What is the scope of the gateway of bodhisattva conduct with a strong commitment, of the gateway of maintaining the level of the equality of all phenomena, of the gateway of the light of the wisdom of eloquence that elucidates the basis¹⁰⁶⁷ of all phenomena, and of the gateway of the samādhi called *the display of the tireless search for the Dharma*?”

Acalā answered, “Noble one, this is a subject that is difficult to believe.”¹⁰⁶⁸

22.27 Sudhana said, “Āryā, please teach me. Through the power of the buddhas and being in the care of the kalyāṇamitras, I will believe it, comprehend it, know it, understand it, discern it, cognize it, reflect upon it as a focus of my attention, contemplate it, not deny it, not conceptualize it, not add to it, and be in accord with it.”

22.28 Then the upāsikā Acalā said to Sudhana, the head merchant’s son, “Noble one, in the past, during a kalpa called Stainless Light, appeared the tathāgata named Pralambabāhu. At that time I was the only daughter¹⁰⁶⁹ of King Vidyuddatta. One night when I was not sleeping,¹⁰⁷⁰ the door of the royal residence¹⁰⁷¹ was shut, my parents were asleep, the staff of men and women had gone to sleep, the sound of music being played had ceased, and the five hundred women that I spent time with were sleeping, I sat on my bed, looking at the constellations of stars in the sky. In the sky above I saw the Tathāgata Arhat Samyaksaṃbuddha Pralambabāhu, who was like Sumeru, the lord of mountains. He was accompanied by an entourage of many nāgas, yakṣas, gandharvas, asuras, garuḍas, kinnaras, and mahoragas. His body spread a network of unimpeded light rays throughout all directions. From all the pores of the tathāgata’s body came a beautiful scent [F.39.b] that brought ease to my mind and body and great happiness to my mind.

22.29 “I arose from my bed and stood on the floor, and with my ten fingers placed together in homage, I bowed down to the Tathāgata Pralambabāhu. As I looked at the crown of his head there seemed to be no end to it, and I could not grasp his extent to the right or left. I could never have enough of contemplating his perfect signs and features of a great being.

22.30 “At that time, I wondered, ‘Through what kind of karma can one obtain such a perfect body? Give rise to the perfect signs and features of a great being? Have such a perfect display of light? Attain such a perfect entourage? Have such a perfect residence and requisites that are of the nature of the mind? Develop such a perfection of merit? Have such purified wisdom? Attain such perfect, inconceivable miracles from samādhi? Complete such perfect powers of retention? And have the power of such perfect eloquence?’

- 22.31 “Noble one, the Bhagavat Tathāgata Pralambabāhu knew my thought and said, ‘Girl, develop an invincible motivation for the defeat of all the kleśas. Develop an undefeatable motivation for eliminating all attachment. Develop an unwearied motivation for comprehending the way of the profound Dharma. Develop an unshakable motivation for descending into the whirling ocean of the range¹⁰⁷² of the thoughts of beings. Develop an unconfused motivation for the rebirth in all the states of existence within saṃsāra. Develop a never-satisfied motivation for the continuous aspiration to see all the buddhas. [F.40.a] Develop a never-satiated motivation in order to obtain the clouds of Dharma of all the buddhas. Develop a realized motivation in order to realize the light of the way of the Dharma of all the buddhas. Develop an acquisitive motivation for acquiring the Dharma wheels of all the buddhas. Develop a motivation to be without delusion concerning even a small gesture, let alone to know that which comes from a tathāgata’s mouth. Girl, you should develop the motivation to distribute the precious Dharma in accordance with the aspirations of beings.’
- 22.32 “Noble one, I heard from the Bhagavat Tathāgata Arhat Samyak-saṃbuddha Pralambabāhu, that king of the gateways of instruction to the way of the Dharma, and I longed to attain omniscient wisdom. I aspired to the nature of the strengths. I wished for the words of the Buddha. I wanted to have the purified display of light of a buddha. I wanted to attain the perfect body of a buddha. I longed to have a buddha’s pure signs and features of a great being. I aspired to have the perfect assembly of followers of a buddha. I wished for¹⁰⁷³ the pure realms of a buddha. I longed for the perfect conduct of a buddha. I rejoiced in the perfect lifespan of a buddha. I had developed the motivation that could not be impaired by all the kleśas or by the śrāvakas and pratyekabuddhas, which like a vajra could not be defeated even by the strength of all mountains and weapons.
- 22.33 “Noble one, from that time until now, through the power of having developed that motivation, throughout as many kalpas as there are atoms in Jambudvīpa, [F.40.b] I do not remember¹⁰⁷⁴ ever in my mind enjoying pleasures, let alone copulation.
- 22.34 “Noble one, from that time until now, I have never had one thought of anger toward a kalyāṇamitra, let alone offended any other being.
- 22.35 “Noble one, from that time until now, I do not remember having ever given rise to a single thought that holds the view that there is a self, let alone having attachment to things that I think of as being mine.
- 22.36 “Even when I died and was reborn inside a womb, I do not remember being in a state of stupidity, having various concepts, or having a neutral state of mind, let alone having a state of mental fixation.

- 22.37 “Throughout those kalpas I do not remember ever forgetting¹⁰⁷⁵ seeing a buddha, even down to the perception of the sight of a buddha in a dream, let alone the perception of the visual images of the ten levels of bodhisattvas.
- 22.38 “From that time until now, while holding the clouds of Dharma of all the tathāgatas, I do not remember forgetting¹⁰⁷⁶ in my mind even a single word or term of the Dharma, even down to a single syllable, let alone what has emerged from the treasure of the mouths of the tathāgatas.
- 22.39 “From that time until now, while I drank and drank from the ocean of the Dharma, I do not remember ever ignoring and not contemplating even any words of the worldly Dharmas.
- 22.40 “From that time until now, I do not remember not accomplishing the samādhī of a single gateway to the ways of the Dharma from among the ocean of the ways of the Dharma, even down to the ways of the knowledge of worldly crafts.
- 22.41 “From that time until now, while I held the wheels of Dharma of the tathāgatas in order to guide beings, I do not remember leaving out a single word or even a single syllable that was transmitted to me.
- 22.42 “From that time until now, there is not a single prayer from the ocean of the visions of buddhas that I have not accomplished in order to purify the ocean of beings, even down to carrying out the prayer of a buddha who was an emanation. [F.41.a]
- 22.43 “From that time until now, I do not remember not practicing any bodhisattva conduct from the ocean of the past bodhisattva conduct of the ocean of buddhas in order to purify my conduct.
- 22.44 “From that time until now, I do not remember creating a single motivation that was focused on being a śrāvaka or a pratyekabuddha.
- 22.45 “Noble one, from that time until now, throughout as many kalpas as there are atoms in Jambudvīpa, I do not remember ever having given rise to doubts, dualistic identification, conceptualized identification, variegated identification, obdurate¹⁰⁷⁷ identification, identification as inferior,¹⁰⁷⁸ or identification as appropriate or inappropriate concerning any single word or syllable.
- 22.46 “Noble one, since that time, I have never been separated from the appearance of a buddha. I have never been separated from the buddha bhagavats. I have never been separated from the bodhisattvas. I have never been separated from the true kalyāṇamitras. I have never been separated from hearing the prayers of the buddhas. I have never been separated from hearing of the conduct of the bodhisattvas. I have never been separated from hearing the way of the perfections of the bodhisattvas. I have never been separated from hearing the way of the light of the wisdom of the level of the bodhisattvas. I have never been separated from the attainment of hearing the

inexhaustible treasures and treasuries of the retentions and samādhis of the bodhisattvas. I have never been separated from hearing of the comprehension of and entry into the centerless and endless network of world realms. I have never been separated from the attainment of hearing the causes for the arising of the centerless and endless [F.41.b] realms of beings. I have never been separated from the light of the wisdom of the cessation of the domain of the network of the kleśas of all beings. I have never been separated from the attainment of the wisdom of the causes that give rise to the roots of merit of all beings. I have never been separated from the manifestation of bodies in accordance with the aspirations of all beings. I have never been separated from the pure domain of the speech that brings knowledge to all beings.

22.47 “Noble one, I have accomplished this gateway of the bodhisattva liberation called *the essence of the wisdom that is difficult to attain* and the gateway of the samādhi called *the display of the tireless search for the Dharma*; I have reflected on the gateway to bodhisattva conduct with a firm commitment; I have contemplated the gateway called *the power of retention of the level of the equality of all phenomena* and the gateway called *the light of the wisdom of eloquence that elucidates the basis of all phenomena*; and therefore miraculous powers have arisen. Noble one, do you wish to see them?”

Sudhana answered, “I wish to do so.”

22.48 The upāsikā Acalā viewed, analyzed, followed, and realized gateways of bodhisattva liberations such as *the essence of wisdom that is difficult to attain* and many millions of gateways of samādhis: gateways of samādhis such as *the display of the tireless search for the Dharma*, samādhis such as *the display of the unfailing domain*, samādhis such as *facing the display of the domain of the wisdom of the ten strengths*, and samādhis such as *the inexhaustible treasure of the buddha family*.

22.49 As soon as the upāsikā Acalā rested in those samādhis, Sudhana, the head merchant’s son, saw world realms as numerous as the atoms in ten *anabhilāpya* buddha realms in the ten directions shake in six ways, [F.42.a] and he saw that they were formed of pure beryl. He saw in each world realm a billion tathāgatas in a billion four-continent world realms. He saw some dwelling in Tuṣita and so on, up to some passing away into nirvāṇa. He saw that because those completely pure world realms of beryl were unobscured, each of those tathāgatas pervaded the entire realm of phenomena with their light rays and halos; each of those tathāgatas had their own ocean of separate assemblies of followers; and each of those tathāgatas taught the wheel of the entire Dharma, which was heard by all beings, who listened to the domains of their speech.

22.50 Then the upāsikā Acalā rose from that samādhi and said to Sudhana, the head merchant’s son, “Noble one, did you see that? Did you hear that? Did you discern that?”

He answered “I saw it. I heard it. I discerned it.”

22.51 The upāsikā Acalā said, “Noble one, I have trained in the gateway of the bodhisattva conduct called *possessing a strong commitment*; I have rested in the samādhi called *the display of the tireless search for the Dharma*; I have dwelled in the gateway of bodhisattva liberations called *the essence of the wisdom that is difficult to attain*; I have realized *the power of retention of the level of the equality of all phenomena*; and through being skilled in describing *the light of the wisdom of eloquence that elucidates the basis of all phenomena*, I have taught beings and brought them satisfaction.

22.52 “However, how could I know the conduct or describe the qualities of the bodhisattvas who possess measureless, inconceivable qualities; whose activity has no fixed location, like the lord of birds in the sky; who, like the great lord of the garuḍas, [F.42.b] dive into the ocean of beings in order to extract the ripened bodhisattvas; who, like merchants, go the island of the jewels of omniscience, longing for the jewel that is the wisdom of the ten strengths; who, like strong fishermen, go onto the ocean of saṃsāra¹⁰⁷⁹ with the beautiful net of the domain of the wheel of the Dharma in their hands in order to draw ripened beings out from the water of craving; who, like the lord of the devas,¹⁰⁸⁰ move throughout the three realms, filling them in order to repel and subjugate the attacks of the asuras of the kleśas; who, like the disk of the sun, rise high in the sky of the realm of the Dharma in order to dry the water of the craving of beings and the mud of the kleśas; who, like the full moon, shine in the sky of wisdom in order to cause the night lotuses of the minds of those to be guided to blossom; who, like the surface of the Earth, support all equally without any distinction between those who are friends and not friends, or those who are high and those who are low, in order to cause the sprouts of the power of goodness in all beings to rise and grow; who, like a tempest, move everywhere without impediment in order to uproot the trees, vines, forests, and groves of the kleśas and false views of all beings; who, like a cakravartin, act within the world in order to gather all beings through conditions and requisites as methods of gathering pupils?

22.53 “Depart, noble one. In this southern region, in a land called Amitatosala, there is a town named Tosala. There dwells the parivrājaka by the name of Sarvagamin. Go to him and ask him, ‘How should a bodhisattva train in bodhisattva conduct? How should a bodhisattva practice it?’ ”

22.54 Then Sudhana, the head merchant’s son, bowed his head to the feet of the upāsikā Acalā, [F.43.a] circumambulated the upāsikā Acalā a hundred thousand times, keeping her to his right, and, looking back again and again,

departed from the presence of the upāsikā Acalā.

SARVAGAMIN

- 23.1 Then Sudhana, the head merchant's son, visualizing in his mind the upāsikā Acalā, remembering the instruction of the upāsikā Acalā, with conviction in and no doubt about what the upāsikā Acalā had taught, proclaimed, instructed, described,¹⁰⁸¹ sanctioned, established, explicated, stated, and elaborated upon it; he followed it, contemplated it, comprehended it, meditated on it, was absorbed in it,¹⁰⁸² was fixed upon it, understood it, illuminated it, and became equal to it.¹⁰⁸³
- 23.2 Eventually, traveling from district to district, going from land to land, Sudhana arrived at the land called Amitatosala. He searched for the town named Tosala, and at sunset he arrived at the town of Tosala. He entered the town of Tosala and went to the crossroads in the center of the town. He wandered from one street to another, from one crossroads to another, from one lane to another, searching and inquiring. When it was night and people were asleep, he saw to the north of the town of Tosala a hill called Sulabha. Its summit was adorned by a delightful variety of grasses, bushes, and herbs, and it shone as brightly as the sun. Seeing that light, he felt a powerful joy and thought, "I will without doubt see the kalyāṇamitra on the summit of that hill." He came out of the town [F.43.b] and went to Sulabha Hill, and he climbed up Sulabha Hill and arrived at the very bright summit of the hill. He saw in the distance the parivrājaka Sarvagamin, who shone with splendor and whose appearance was superior even to that of Mahābrahmā, and ten thousand brahmins were walking in circumambulation around him.
- 23.3 Sudhana approached him, bowed his head to his feet, circumambulated him many hundreds of thousands of times, and sat down before him. With his hands placed together in homage, he said, "Ārya, I have developed the aspiration for the highest, complete enlightenment, but I do not know how bodhisattvas should train in bodhisattva conduct and in what way they should practice it.

- 23.4 “Ārya, I have heard that you give instruction and teachings to bodhisattvas! Explain to me how bodhisattvas should train in bodhisattva conduct and how they should practice it!”
- 23.5 Sarvagamin said, “Noble one, it is excellent, excellent, that you have in that way set out upon the highest, complete enlightenment!
- 23.6 “Noble one, I, Sarvagamin, remain within the all-pervading bodhisattva conduct. I am endowed with the gateway of the samādhi called *the light of the practice of all gateways*, with being established in the absence of existence, with noncomposite miraculous powers, and with the gateway of the knowledge of the perfection of wisdom that has reached the basis of the entire realm of the Dharma.
- 23.7 “Noble one, in that way I benefit beings in the entire array of worlds inhabited by beings, in all the states of existences that beings are in, in all the gateways of the deaths of beings, in all the gateways of the births of beings, in all the different existences, in the various different abodes, and in the worlds that are habitations—beings who have [F.44.a] various colors, shapes, heights, and widths and who have entered various kinds of rebirths, have different practices, and have different aspirations, which means those within existence as a deva, those within existence as a nāga, those within existence as a yakṣa, those within existence as a gandharva, those within existence as an asura, those within existence as a garuḍa, those within existence as a kinnara, those within existence as a mahoraga, those within existence as a hell being, those within existence as an animal, those within existence in the world of Yama, those within existence as a human, those within existence as a nonhuman, those who have various false views, those who aspire to the Śrāvakayāna, those who aspire to the Pratyekabuddhayāna, and those who aspire to the Mahāyāna—benefiting them through various methods and through various introductions to the way of wisdom.
- 23.8 “This means that I benefit some beings with the light of the power of mental retention¹⁰⁸⁴ that possesses all the knowledge of the various crafts so that they will learn the various worldly crafts.
- 23.9 “I benefit some beings through the application of the four methods of gathering pupils, which means leading them to omniscient wisdom.
 “I benefit some beings by describing the perfections, thus generating the light of the gateway¹⁰⁸⁵ of the wisdom that transforms into omniscience.
- 23.10 “I benefit some beings by describing the aspiration to enlightenment, thus developing an imperishable, strengthened seed of enlightenment.
 “I benefit some beings by describing all the aspects of bodhisattva conduct, thus generating the aspiration to purify all buddha realms and ripen all beings. [F.44.b]

- 23.11 “I benefit some beings by causing dismay, by teaching the sufferings experienced by beings in the hells caused by the ripening of their bad conduct.
- “I benefit some beings by causing delight, by describing all the qualities that arise in the tathāgatas,¹⁰⁸⁶ which are the ultimate result of definite omniscience.
- 23.12 “I benefit some beings by speaking praises of the qualities of all the tathāgatas, thus generating the aspiration to omniscience and the longing for the qualities and body of a buddha.
- 23.13 “I benefit some beings by describing the greatness of the buddhas, thus generating the longing to attain the body of a buddha that possesses the power to undertake continuous, irresistible buddha activity.
- 23.14 “I benefit some beings by describing the dominance of the buddhas, thus generating the aspiration to attain the perfect body of a buddha, which cannot be surpassed but surpasses all others.
- 23.15 “Moreover, noble one, I manifest a body of the size and shape that accords [F.45.a] with the aspirations, activities, powers, and conducts of all the men, women, boys, and girls who are gathered in all the crossroads, streets, junctions, side streets, houses, trades, districts, and dwellings in the districts of this town of Tosala, and I teach them the Dharma. Those beings do not know who has taught them or where he has come from, but otherwise having heard me, they all practice correctly.¹⁰⁸⁷
- 23.16 “Moreover, noble one, I go everywhere in this Jambudvīpa in order to ripen those who are attached to the ninety-six varieties of heretical¹⁰⁸⁸ views.
- 23.17 “Noble one, in the same way that I benefit beings in this town of Tosala, I benefit beings in all the villages, markets,¹⁰⁸⁹ towns, lands, kingdoms, and capitals in Jambudvīpa. In the same way that I benefit beings in Jambudvīpa, I do so in the entire four-continent world realm, and in a thousand such world realms, and in a million, and in the great world realms of a billion such world realms. In the same way, I benefit beings according to their aspirations in all the world realms in the ten directions, in all the habitations of beings, in all the dwellings of beings, in all the locations of beings, in all that are known as the abodes of beings, in all the residences of beings, in all the congregations of beings, in all the oceans of beings, in all the lineages of beings, in all the directions of beings, in all the intermediate directions of beings, and in all the conducts of beings. I benefit beings through various methods, various ways, various gateways, various kinds of logic, various connections, various ways of methods, and various actions. I benefit beings through the manifestation of various attractive physical forms and colors. I benefit beings through speaking in various languages. [F.45.b]

- 23.18 “Noble one, in that way, I know this bodhisattva conduct that is all-pervasive¹⁰⁹⁰ and omnipresent, but how could I know the conduct or describe the qualities of those bodhisattvas who possess bodies that are the same as those of all beings; who have attained the samādhi called *identical to the bodies of all beings*; who pervade all the classes of existence with a vast wheel of emanations; who perform in their own bodies all worldly births; who are dedicated to the wheel of beautiful emanations that all beings delight to see; who manifest births in the families, clans, and lives of all beings; who possess the unimpeded wheel of aspiration to dwell in all kalpas; who have attained the radiance of the display of conduct that is like an illusion; who are dedicated to benefiting all beings and yet remain stainless; who have realized the equality of all the realms of beings in the three times; who possess the essence of infinite compassion illuminated by the realm of the wisdom of selflessness; and who are dedicated to generating the roots of merit of all beings?
- 23.19 “Depart, noble one. In this southern region, in a land called Pṛthurāṣṭra, there dwells a perfume-seller head merchant by the name of Utpalabhūti. Go to him and ask him, ‘How should a bodhisattva train in bodhisattva conduct? How should a bodhisattva practice it?’ ”
- 23.20 Then Sudhana, the head merchant’s son, bowed his head to the feet of the parivrājaka Sarvagamin, circumambulated the parivrājaka Sarvagamin a hundred thousand times, keeping him to his right, and, looking back again and again, departed from the presence of the parivrājaka Sarvagamin.

UTPALABHŪTI

- 24.1 Sudhana, the head merchant's son, had no regard for his life or body; he had no regard for engaging in dedication to obtaining and possessing the pleasures of existence; [F.46.a] he had no regard for the objects of perception that beings delight in; he had no regard for forms, sounds, smells, tastes, and textures; he had no concern for enjoying retinues and pleasures; he had no regard for any of the pleasures of the power of kingship and sovereignty; he was focused on attaining the highest purification of a buddha realm for the pure ripening and guiding of all beings; he was focused on never being satisfied with the extent of his offering to, honoring, and serving all the tathāgatas; he was focused on all phenomena with the wisdom that knows their nature;¹⁰⁹¹ he was focused on the qualities of bodhisattvas so that there would be no decline in his practice, which had the entire ocean of those qualities as its goal; he was focused on the great prayers of all bodhisattvas so as to maintain bodhisattva conduct throughout all kalpas; he was focused on entering the ocean of the circles of the followers of all tathāgatas; he was focused on all gateways of bodhisattva samādhis so as to manifest the attainment of all countless bodhisattva samādhis through each samādhi gateway; he was focused on all the light of wisdom of all Dharma wheels so as to never be satisfied with the extent of his obtaining Dharma wheels from all the tathāgatas; and he was focused on the kalyāṇamitras, who are the source of qualities, because the kalyāṇamitras are the source of the qualities of the buddhas, the bodhisattvas, and others.
- 24.2 Sudhana eventually arrived at the land called Pṛthurāṣṭra. He looked and searched for the perfume-seller head merchant by the name of Utpalabhūti. He saw the perfume-seller head merchant Utpalabhūti and approached him. [F.46.b] After approaching him, Sudhana bowed his head to the perfume-seller head merchant Utpalabhūti's feet, circumambulated the perfume-seller head merchant Utpalabhūti many hundreds of thousands of times, and sat

down before the perfume-seller head merchant Utpalabhūti. With his hands placed together in homage, he said, “Ārya, I seek the wisdom that is the same as that of all the buddhas. I rejoice in the fulfillment of the field of prayers made in the past by all the buddhas, I rejoice in the accomplishment of the Dharma body of all the buddhas, I seek the wisdom body of all the buddhas, I rejoice in the purification of all the fields of bodhisattva conduct, I rejoice in the light of all the fields of bodhisattva samādhis, I rejoice in the stability of all the fields of the bodhisattva power of mental retention, I rejoice in the dispelling of the entire field of kleśas, I seek to travel in all the fields of the realms, and I have set out upon the highest complete enlightenment, but I do not know how bodhisattvas should train in bodhisattva conduct and how they should practice it, and how through having practiced in that way all bodhisattvas become omniscient.”

24.3 Utpalabhūti said to him, “Noble one, it is excellent, excellent, that you have developed the aspiration for the highest, complete enlightenment.

24.4 “Noble one, I know all perfumes. I know about all combined perfumes, all incenses, all combinations of perfumes and incenses, all ointments, all combined ointments, all powders, all combinations of powders, and all perfumes, ointments, and powders. [F.47.a]

24.5 I know the perfumes of the devas. I also know the perfumes of the nāgas, yakṣas, gandharvas, asuras, garuḍas, kinnaras, mahoragas, humans, and nonhumans.

24.6 “I know the perfumes that heal sickness. I also know the perfumes that dispel unhappiness, the perfumes that give rise to worldly happiness, the perfumes that cause the kleśas to blaze, the perfumes that cause kleśas to cease, the perfumes that create various kinds of composite happiness and bliss, the perfumes that create composite sadness, the perfumes that dispel all intoxication and carelessness,¹⁰⁹² the perfumes that accomplish a continuous focus on the buddhas, the perfumes of understanding the way of the Dharma, the perfumes of ārya conduct, the various bodhisattva perfumes, and the perfumes of being established on all the bodhisattva levels. I know the aspects of all those perfumes. I also know their origin, creation, accomplishment, perfection, purification, elimination, combination, usage, object, power, action, and cause.

24.7 “Noble one, in the world there is the perfume called *elephant essence* that disconcerts the nāgas.¹⁰⁹³ A pellet merely the size of a sesame seed will pervade the entire land of Pṛthurāṣṭra with a thick net of a cloud of perfume. For seven days there will fall a fine rain of scented water. At that time, when that scented water falls on any being’s body or clothing, all their bodies and clothing will become adorned with golden flowers. [F.47.b]¹⁰⁹⁴ Those beings who are indoors and smell the scent that is brought in by the breeze from

that net of clouds of perfume will all have increased happiness and aspiration for seven days and will experience various kinds of mental and physical happiness and pleasure, and they will have no illness that is caused by the disturbance of the elements in their bodies or is the result of harm caused by others. They will have no suffering or unhappiness. They will have no fear, no terror, no apprehension, no disturbance of mind, and no malice. For seven days there will arise happiness and joy, and they will be kind to one another.

24.8 “Noble one, in order to purify the thoughts of those who are experiencing happiness and joy, I teach them the Dharma so that they will definitely have the highest, complete enlightenment.

24.9 “Moreover, noble one, there is sandalwood called *gośīrṣa* that comes from the Malaya mountains. If you rub it on your body, you can jump into a great fire and you will not be burned.

24.10 “Noble one, there is a perfume called *invincible* that comes from the ends of the ocean. If you rub it on a drum or a horn, its sound will defeat all the followers of others.

24.11 “Noble one, there is the black agarwood called *lotus essence* that comes from Lake Anavatapta. The smell from a pellet the size of a sesame seed will fill all of Jambudvīpa. Every being that smells that perfume will renounce bad actions and gain a controlled mind.

24.12 “Noble one, there is a kind of perfume called *luminescent* that comes from the Himalaya, the king of mountains. If one smells its scent, the mind will become freed from desire. I teach them the Dharma so that they will attain the samādhi called *the stainless field*. [F.48.a]

24.13 “Noble one, there is a kind of perfume called *the essence of the sea* that comes from the land of the rākṣasas and has been produced for the enjoyment of a cakravartin king. As soon as he is perfumed by it, the cakravartin’s fourfold¹⁰⁹⁵ army appears in the sky.

24.14 “Noble one, there is a kind of perfume called *array of beauty*¹⁰⁹⁶ that comes from Sudharma, the assembly hall of the devas. As soon as the devas are perfumed by it, they gain the memory of the pleasant aroma of the buddhas.

24.15 “Noble one, there is a kind of perfume called *pure treasure* in the paradise of Suyāma, the king of devas. As soon as they are perfumed by it, all Suyāma’s devas come before deva king Suyāma, and when they are in his presence, the deva king Suyāma talks to them about the Dharma.

24.16 “Noble one, there is a kind of perfume called *chaste tree* in Tuṣita. When its aroma reaches bodhisattvas with one life remaining and who are upon their Dharma seats, a great cloud of perfume fills the entire realm of phenomena, and from great Dharma clouds that have a variety of adornments a rain falls onto all the circles of followers of the tathāgatas.

- 24.17 “Noble one, there is a kind of perfume called *captivating* in the paradise of the deva king Sunirmita. When there is that aroma in the paradise of the deva king Sunirmita, there falls an inconceivable rain from clouds of Dharma for seven days.
- 24.18 “Noble one, I know how to combine perfumes, but how could I know the conduct or describe the qualities of those bodhisattvas who have no stain of faults and have transcended the entire realm of desire, who are free from the noose of the māra of the kleśas, who have transcended all the continuums of the states of existence, who perform conduct with bodies and the aspect of the illusion of wisdom, who are unstained by any world, [F.48.b] who have the state of being without desire, who have the pure field of wisdom that is unobscured, who have the range and scope of unimpeded wisdom, who do not dwell in any basis or location, and who know the conduct of those who move in all the bases and locations of existence? How could I elucidate the gateway of their pure practice of correct conduct? How could I describe their faultless conduct? How could I teach their continuum of body, speech, and mind that is devoid of harmful conduct?
- 24.19 “Depart, noble one. In this southern region, there is a town named Kūṭāgāra. There dwells a mariner by the name of Vaira. Go to him and ask him, ‘How should a bodhisattva train in bodhisattva conduct? How should a bodhisattva practice it?’ ”
- 24.20 “Then Sudhana, the head merchant’s son, bowed his head to the feet of the perfume-seller head merchant Utpalabhūti, circumambulated the perfume-seller head merchant Utpalabhūti a hundred thousand times, keeping him to his right, and, looking back again and again, departed from the presence of the perfume-seller head merchant Utpalabhūti.

VAIRA

- 25.1 When Sudhana set out on the path to Kūṭāgāra, he observed and contemplated how the path could be upward or downward, even or uneven,¹⁰⁹⁷ dusty or free of dust, safe or hazardous,¹⁰⁹⁸ difficult or unobstructed, and crooked or straight. He thought, “This journey to a kalyāṇamitra will be a cause for the practice of the bodhisattva path, will be a cause of the practice of the path of the perfections, and will be a cause of the path of benefiting all beings,¹⁰⁹⁹ which will be a cause for turning all beings away from the precipice of attachment¹¹⁰⁰ and aversion, [F.49.a] of elation and depression;¹¹⁰¹ will be a cause for turning all beings away from a perception¹¹⁰² of inequality; will be a cause for removing the dust of the kleśas from all beings; will be a cause for clearing away the tree trunks, thorns, pebbles, and gravel of the various bad views of all beings; and, through their entering the unobscured realm of the Dharma, will be a cause for bringing them without hindrance to the palace of omniscience.
- 25.2 “Why is that? Because the kalyāṇamitras are the source of all good Dharmas, and the attainment of omniscience is dependent on the kalyāṇamitras.”
- 25.3 With his mind focused on those thoughts, and undergoing a difficult journey, he eventually arrived at the city of Kūṭāgāra. He looked and searched for the mariner Vaira and saw him at the shore of the ocean in front of the gate of the great city. He was encircled by a hundred thousand merchants and many hundreds of thousands of people who all wished to listen to his various tales. As he told them tales of the sea, he was teaching the beings about the ocean of qualities of the buddhas.
- 25.4 When Sudhana saw the mariner Vaira, he approached him. Having approached him, Sudhana bowed his head to the mariner Vaira’s feet, circumambulated the mariner Vaira many hundreds of thousands of times, and sat down before the mariner Vaira. With his hands placed together in

homage, he said, “Ārya, I have developed the aspiration for the highest, complete enlightenment, but I do not know how bodhisattvas should train in bodhisattva conduct and in what way they should practice it. Ārya, I have heard that you give instruction and teachings to bodhisattvas! [F.49.b] I pray that you explain to me how bodhisattvas should train in bodhisattva conduct and how they should practice it!”

25.5 Vaira said, “Noble one, it is excellent, excellent, that you have developed the aspiration for the highest, complete enlightenment, that you have asked about the cause of¹¹⁰³ great wisdom, the cause of the continuity of the various sufferings of saṃsāra, the cause of journeying to the island of omniscience, the cause of the indivisible Mahāyāna, the cause of the practice of the path that is free from the fear of falling down to the level of the śrāvakas and pratyekabuddhas, the cause of the path of knowledge that comprehends engaging in the gateways of various¹¹⁰⁴ samādhis of peace, the cause of the pure¹¹⁰⁵ and unimpeded path of the wheels of the chariot of the aspiration to the practice of all-pervasive bodhisattva conduct, the cause of the pure path of the way that is the nature of the display of all the majestic waves of bodhisattva conduct, the cause of the pure ultimate path of all the aspects and gateways of the Dharma, and the cause that gives rise to the pure path for entering the ocean of omniscience.

25.6 “Noble one, I dwell at the city of Kūṭāgāra on the seashore, purifying the bodhisattva conduct called *the banner of great compassion*.

25.7 “Noble one, when I see destitute beings in Jambudvīpa, I undergo hardships for their sake, which means I will fulfill all their wishes. I will collect worldly goods for them. I will satisfy them with the enjoyment of the Dharma. I will teach them the instructions for the path of the accumulation of merit. I will cause them to increase their accumulation of wisdom. [F.50.a] I will increase the power of their roots of merit. I will cause them to develop the aspiration for enlightenment. I will purify their aspiration for enlightenment. I will cause them to have the enduring strength of great compassion. I will cause the suffering of saṃsāra to cease. I will cause them to have an enduring strength for tireless conduct in saṃsāra. I will provide these to the gathering of an ocean of beings. I will bring them into the gateways of the practice of an ocean of qualities. I will cause them to obtain the light of the wisdom of the ocean of the Dharma. I will cause them to see¹¹⁰⁶ the entire ocean of buddhas. I will cause them to enter the ocean of omniscience.

25.8 “Noble one,¹¹⁰⁷ it is with such an aspiration and intention that I dwell in the city of Kūṭāgāra on the seashore.

- 25.9 “Noble one, dedicated in that way to the benefit and happiness of beings, I know all the islands of jewels in the great ocean. I know all the jewel mines, all the classes of jewels, and all the sources¹¹⁰⁸ of jewels.
- 25.10 “I know all the residences of the nāgas, all that disconcerts the nāgas, all the residences of the yakṣas, all that disconcerts the yakṣas, all the residences of the rākṣasas, all that allays fear of the rākṣasas, all the residences of the bhūtas, all that allays fear of the bhūtas, and all that eliminates the obstacles created by the bhūtas.
 “I know all whirlpools,¹¹⁰⁹ the avoidance¹¹¹⁰ of whirlpools, and the avoidance of great waves.
- 25.11 “I know the orbits of the sun, moon, planets, and constellations and the seconds, minutes, and hours¹¹¹¹ of¹¹¹² the days and nights.
 “I know the particular times to depart and arrive, safety and danger, whether a ship’s rigging is reliable, what ships to reject, what ships to sail, [F.50.b] how to catch the winds, the coming of the wind, how to turn a ship, how to turn a ship around,¹¹¹³ how to anchor a ship, and how to launch a ship.
- 25.12 “Noble one, with that kind of knowledge I am constantly dedicated to necessary benefits¹¹¹⁴ for beings: I bring a group of merchants, just as they wish, to the island of jewels safely,¹¹¹⁵ peacefully,¹¹¹⁶ without fear, and in a reliable ship, and I talk to them about the Dharma in a way that delights them and brings them joy. When they have collected all the jewels and have attained good fortune, I bring them back again to Jambudvīpa.
- 25.13 “Noble one, no ship of mine has ever been in distress.¹¹¹⁷ Any being who sees me and any being who hears me teach the Dharma becomes free from all¹¹¹⁸ fear of sinking¹¹¹⁹ in the ocean of saṃsāra, and they turn toward¹¹²⁰ the wisdom of entering the ocean of omniscience. They become dedicated to drying up the ocean of craving, attain the light of the knowledge of the ocean of the three times, and make the aspiration to eliminate the ocean of the suffering of all beings. They become dedicated to purifying away the pollution in the ocean of the minds of all beings. They become dedicated to purifying the ocean of all realms. They never turn back from spreading throughout the ocean of all directions. They comprehend the ocean of the different capabilities of all beings. They follow the ocean of the conducts of all beings. They manifest appearances that accord with the ocean of the wishes of all beings.
- 25.14 “Noble one, I have attained the bodhisattva liberation called *remembering to abide with the fruitful*¹¹²¹ *hearing and seeing of the banner of great compassion*,¹¹²² [F.51.a] but how could I know the conduct or describe the qualities of the bodhisattvas who act within all the oceans of saṃsāra, who are unstained by any of the oceans of saṃsāra, who are free from the fear of the makaras of

attachment¹¹²³ in all the oceans of false views, who move among the nature and basis¹¹²⁴ of all phenomena, who possess an ocean¹¹²⁵ of the methods of gathering all the oceans of beings, who dwell within the ocean of omniscience, who churn the ocean of the attachments of all beings, who perform their conduct¹¹²⁶ without differentiation¹¹²⁷ in the oceans of all times, who have the clairvoyant knowledge of the nature¹¹²⁸ of ripening the ocean of all beings, and who never miss the time¹¹²⁹ for guiding the ocean of beings?

25.15 “Depart, noble one. In this southern region, in the town called Nandihāra, dwells a head merchant by the name of Jayottama. Go to him and ask him, ‘How should a bodhisattva train in bodhisattva conduct? How should a bodhisattva practice it?’ ”

25.16 Then Sudhana, the head merchant’s son, was overjoyed, pleased, happy, and content. He bowed his head to the feet of the mariner Vaira, circumambulated the mariner Vaira many hundreds of thousands of times, keeping him to his right, and, looking back again and again, departed from the mariner Vaira. [B4]

JAYOTTAMA

26.1 Then Sudhana, the head merchant's son, whose mind spread great love throughout the immeasurable realm of beings; whose being was saturated with the tenderness¹¹³⁰ of great compassion; who had accumulated a vast array of the accumulations of merit and wisdom; who had become free of all the dust, darkness, dirt, and mire of the kleśas; who had realized the equality of all phenomena; [F.51.b] who was devoted to the path that leads¹¹³¹ upward to omniscience; who had chosen¹¹³² the gateway for entering into immeasurable good qualities; who had the exertion¹¹³³ of firm diligence that is unimpaired by any bad quality; who was filled¹¹³⁴ with the vast calmness¹¹³⁵ of inconceivable bodhisattva samādhis; who shone with the light of the sun of wisdom that eliminated all the darkness of ignorance; who scattered flowers of wisdom brought by the pleasant, cool breezes of methods; who followed the way of wisdom that emerged from an ocean of great aspirations; and who possessed the wisdom that permeated without impediment the entire realm of the Dharma—he had approached entry into the city¹¹³⁶ of faultless¹¹³⁷ omniscience, and he yearned for the bodhisattva path.

26.2 He arrived at the town called Nandihāra and looked and searched for the head merchant Jayottama. He saw him on the eastern edge of the town of Nandihāra, in a forest of ashoka trees that was called Vicitradhvaja. He was encircled by many thousands of householders deciding¹¹³⁸ upon various kinds of civic duties, and in reference to those he talked about the Dharma. He was teaching the Dharma for the sake of eliminating all egotism;¹¹³⁹ abandoning all possessiveness;¹¹⁴⁰ rejecting all attachment; forsaking all fixation on things; destroying all clinging; cutting through all the bondage of craving; breaking down the doors of all views; clearing away the darkness of doubt, uncertainty, and equivocation; cleansing away the dirt of illusion and deceit; purifying the stains of envy and miserliness; clarifying the lake of the

mind; bringing beings to a state of unpolluted mentality; giving rise to an unpolluted faith; [F.52.a] giving rise to the aspiration to see the buddhas; eulogizing the power of bodhisattvas; receiving the Dharma of the buddhas; aspiring to bodhisattva conduct; giving rise to the power of bodhisattva samādhi; teaching the power of bodhisattva wisdom; and attaining the highest purity of the power of bodhisattva memory.

This means that he was teaching the Dharma in order to inspire the aspiration to enlightenment.

26.3 Then when the teaching was concluded, Sudhana, the head merchant's son, approached and bowed his head to the feet of the head merchant Jayottama. He bowed down to him for a long time and said, "Ārya, I am Sudhana, I am Sudhana! I seek bodhisattva conduct. Instruct me, Ārya, on how I should train in bodhisattva conduct and while training how I should aspire to guide and ripen all beings,¹¹⁴¹ not forsake seeing all the buddhas, hear the Dharma of all the buddhas, possess the rain¹¹⁴² from the clouds of the Dharma of all the buddhas, practice in the way of all the buddhas, practice bodhisattva conduct in all world realms, never tire of bodhisattva conduct while dwelling in all kalpas, comprehend¹¹⁴³ the manifestations of all the tathāgatas, receive the blessing of all the buddhas, and attain splendor in the power of all the tathāgatas."

26.4 Then the head merchant Jayottama said to Sudhana, the head merchant's son, [F.52.b] "Noble one, it is excellent, excellent, that you have developed the aspiration for the highest, complete enlightenment.

26.5 "Noble one, I purify the gateway to omnipresent¹¹⁴⁴ bodhisattva conduct through the power of the attainment of noncomposite miracles¹¹⁴⁵ while residing in the absence of existence. In that way, remaining in this gateway to omnipresent¹¹⁴⁶ bodhisattva conduct, in all billion-world universes, in all the Trāyastriṃśa¹¹⁴⁷ paradises, in all the Yāma paradises, in all the Tuṣita paradises, in all the Nirmāṇarati paradises, in all the Paranirmitavaśavartin paradises, in all the abodes of the māras, in all the places that are classed as paradises within all desire realms, in all the nāga worlds, in all the nāga abodes, in all the yakṣa worlds, in all the yakṣa abodes, in all the rākṣasa worlds, in all the rākṣasa abodes, in all the kumbhāṇḍa worlds, in all the kumbhāṇḍa abodes, in all the preta worlds, in all the preta abodes, in all the gandharva worlds, in all the gandharva abodes, in all the asura worlds, in all the asura abodes, in all the garuḍa worlds, in all the garuḍa abodes, in all the kinnara worlds, in all the kinnara abodes, in all the mahoraga worlds, in all the mahoraga abodes, in all the human worlds, in all the human abodes, villages, towns, market towns, districts, [F.53.a] countries, and capitals, and for all classes of beings that are within all desire realms I teach the Dharma, reject all that is not Dharma, pacify all disputes, dispel all conflict, pacify all

quarrels, prevent all battles, pacify wars, pacify hostility, cut through all bondage, break open all prisons, dispel all fear, and end the practice of nonvirtuous activities. I turn beings away from killing and from taking what is not given, sexual misconduct, telling lies, slandering, harsh speech, idle speech, avariciousness, maliciousness, and wrong views. I turn beings away from all that should not be done and make them engage in all virtuous Dharma activity, and I make all beings train in all skills. I teach, prepare, elucidate, and present all the treatises that are beneficial to the world, so as to bring happiness to the world, to ripen beings, to follow false doctrines¹¹⁴⁸ in order to describe the special higher wisdom, to dispel all wrong views, and to describe and teach all the Buddhadharma. I overwhelm and teach the Dharma to all the devas in the form realm as far up as the Brahmā paradise.

26.6 “Just as I teach the Dharma in the world realms of this billion-world universe, I do so in world realms in the ten directions as numerous as the atoms in an indescribable quintillion buddha realms. I teach the Dharma of the buddhas. [F.53.b] I teach the Dharma of the bodhisattvas. I teach the Dharma of the śrāvakas and the Dharma of the pratyekabuddhas. I teach the hells. I teach the path that leads to the hells. I teach the unhappiness¹¹⁴⁹ of beings in the hells. I teach the animal existences. I teach the different kinds of animal existences, the paths that lead to animal existences, and the suffering of animal existences. I teach the world of Yama. I teach the path that leads to the world of Yama. I teach the suffering in the world of Yama. I teach the higher existences. I teach the path that leads to the higher existences. I teach the practice and enjoyment of happiness in the higher existences. I teach the human world. I teach the path that leads to the human world. I teach the various experiences of happiness and suffering in the human world.

26.7 “In that way, noble one, I also teach the Dharma of the world, the creation of the world, the destruction of the world, the transgressions in the world, and the renunciation of the world.

26.8 “In this way, I teach the Dharma in order to explain the bodhisattva path, reject the faults of saṃsāra, teach the qualities of omniscience, pacify the delusion and sufferings of the existences, describe the unobscured true nature, illuminate the activities of being in the world, describe all the happiness and suffering of being in the world, contemplate the designations of the abodes of all beings, teach the tathāgata qualities that have no location, counter the wheel of all karma and kleśas, and describe the turning of the tathāgata’s wheel of the Dharma. [F.54.a]

26.9 “Noble one, I know this gateway to pure, omnipresent¹¹⁵⁰ bodhisattva conduct, the stainless¹¹⁵¹ display of the noncomposite miracles¹¹⁵² based in the absence of existence,¹¹⁵³ but how could I know the conduct or describe

the qualities of the bodhisattvas who know all; who fill the surfaces of all realms with illusory bodies of wisdom; who have attained the level of the complete eyes of wisdom; who have the supreme hearing of the range of speech, sound, and communication;¹¹⁵⁴ who have attained the power of the light of Dharma gateways that fill the three times; who are heroic beings who have the mastery of the power of the wisdom that includes all phenomena; who possess beautiful, fine tongues that are endowed with a domain of speech that is directed separately, according to their aspirations, to inconceivable, immeasurable beings; who have bodies that are like illusions and equal to all bodhisattvas, with complexions and forms that accord with the various wishes of an ocean of beings; who possess inconceivable bodies that have a conduct no different from that of all the tathāgatas; who have bodies of wisdom that follow all three times; and who have a scope and field of conduct that is as immeasurable and vast as the expanse of space?

26.10 “Depart, noble one. In this southern region, in the land called Śroṇāparānta, there is a city by the name of Kaliṅgavana where dwells a bhikṣuṇī by the name of Siṃhavijṛmbhitā. Go to her and ask her, ‘How should a bodhisattva train in bodhisattva conduct? How should a bodhisattva practice it?’ ”

26.11 Then Sudhana, the head merchant’s son, bowed his head to the feet of the head merchant Jayottama, [F.54.b] circumambulated the head merchant Jayottama many hundreds of thousands of times, keeping him to his right, and, looking back again and again, departed from the head merchant Jayottama.

SIMHAVIJṚMBHITĀ

- 27.1 Sudhana, the head merchant's son, set out for the town of Kaliṅgavana in the land of Śroṇāparānta and then arrived there. Searching for the bhikṣuṇī Simhavijṛmbhitā, as he roamed here and there he questioned the people he met. There were many hundreds of young men¹¹⁵⁵ and many hundreds of young women assembling and following in the streets, crossroads, and street junctions, together with many hundreds of men and many hundreds of women.
- 27.2 They said, "Noble one, the bhikṣuṇī Simhavijṛmbhitā is in this town of Kaliṅgavana, sitting in the great park called Sūryaprabha donated by Jayaprabha, where she is teaching the Dharma for the sake of countless beings."
- 27.3 Then Sudhana, the head merchant's son, went to Sūryaprabha Park. Walking around it and looking about, he saw in the park many trees called *candrodgata* that had the shape of kūṭāgāras, had various colors of light, and shone with light, illuminating everywhere around up to a yojana. He saw many leafy trees called *saṃpracchada* that had the shape of a parasol, and their leaves covered everywhere, like shining clouds the color of blue beryl. He saw many blossoming trees called *kusumakośa* that had the varied beautiful shape of the Himalaya, king of mountains, and from which fell unceasing flows of a rain of flowers of various colors; they were an accumulation of all the adornments of the Trāyastriṃśa palace¹¹⁵⁶ and could not be destroyed by anyone.¹¹⁵⁷ He saw many fruit trees called *anupama-svāduphalanicita*, which had the form of gold mountain peaks¹¹⁵⁸ and always had perfect fruit that was always ripe. [F.55.a] He saw many trees of kings of jewels called *vairocanakośa* that had the shapes of incomparable kings of jewels and possessed perfect divine strings of jewels, necklaces, and precious adornments that seemed to have come from the treasury of the kings of wish-fulfilling jewels and were the source of jewels of countless

colors. He saw many cloth trees called *prasādana*, which were adorned by being strewn and hung with precious divine cloths of various colors. He saw many music trees called *pramodana*, which emitted the sounds of beautiful music from instruments superior to those of the devas. He saw many perfume trees called *samantaśubhavyūha*, from which arose pleasing perfumes of every kind of pleasant aroma spreading freely in all directions. There were springs, ponds, reservoirs, and pools that had balustrades made of the seven precious materials around them, with precious steps on all four sides, encircled by precious platforms perfumed with the pleasant aroma of yellow sandalwood, with perfectly laid bottoms made of precious blue beryl, the king of jewels, and which were spread with the sand of Jambu River gold and filled with aromatic divine water that had the eight qualities. Their waters were covered with the various colors and divine scents of precious lotuses, blue lotuses, night lotuses, and white lotuses; were filled with flocks of various birds, with beauty that transcended the divine, emitting beautiful sounds; and were beautified by being encircled with radiant trees made of various divine jewels. Arranged at the feet of all those trees of various jewels¹¹⁵⁹ were precious lion thrones, with various beautiful forms, arrayed in inconceivable adornments of various jewels, [F.55.b] adorned and spread with divine precious cushions,¹¹⁶⁰ perfumed by all kinds of scents and incenses, hung with precious, beyond-divine ribbons, canopied by canopies of various jewels, covered by nets¹¹⁶¹ of Jambu River gold and various jewels, adorned by many¹¹⁶² precious beautiful nets of bells that emitted beautiful sounds, and accompanied by many hundreds of thousands¹¹⁶³ of seats made of divine jewels.

- 27.4 He saw, arranged at the feet of some jewel trees, lion thrones with lotuses in their centers that were made of jewels; at the feet of some, lion thrones with lotuses in their centers that were made of the precious jewel *king of perfumes*; at the feet of some, lion thrones with lotuses in their centers that were made of the king of jewels *array of nāgas*; at the feet of some, lion thrones with lotuses in their centers that were made of the king of precious jewels *lion's trunk*;¹¹⁶⁴ at the feet of some, lion thrones with lotuses in their centers that were made of the king of precious jewels *the sun*; at the feet of some, lion thrones with lotuses in their centers that were made of the king of precious jewels *radiance*; at the feet of some, lion thrones with lotuses in their centers that were made of the king of precious jewels *Indra's vajra*; at the feet of some, lion thrones with lotuses in their centers that were made of the king of precious jewels *beauty of the world*; and he saw, arranged at the feet of some jewel trees, lion thrones with lotuses in their centers that were made of the king of precious jewels *white light*.

- 27.5 He saw that the entire ground of that great park was covered with various jewels like an ocean covered by islands of jewels.
- 27.6 He saw that the land was beautified by blue beryl dust,¹¹⁶⁵ was adorned with various jewels, and was as pleasant and soft¹¹⁶⁶ to the touch as down; it sank as one stepped on it and rose as one lifted the foot,¹¹⁶⁷ [F.56.a] its surface was strewn with the petals¹¹⁶⁸ of beautifully aromatic lotuses that were pleasant to the touch and made of diamond jewels; it was filled with ruddy shelducks,¹¹⁶⁹ peacocks, cranes, snipes, avadavats, cuckoos,¹¹⁷⁰ and partridges that emitted beautiful sounds; it was adorned by perfectly formed forests of many divine, precious sandalwood trees; there was a continuous rainfall from clouds of lotuses made of various jewels and a rain of various precious flowers; it was superior to Miśrakavana; there were kūṭāgāras made of various jewels arrayed as adornments from within which constantly emanated the unequaled¹¹⁷¹ aromas of the kings of perfumes; it was a display superior to that of Sudharma, the meeting hall of the devas; they were covered with nets of various jewels that were superior to divine jewels; they were adorned by hanging bundles of pearls, jewels, and flowers;¹¹⁷² they were entirely adorned by shining gold nets arrayed with a variety of precious bells.
- 27.7 Beautiful and pleasant music came from trees with a variety¹¹⁷³ of musical instruments, precious palm trees, and nets of bells when they were stirred by the breeze. There arose the perfectly delightful sound of songs like those of the apsaras of the king of the Vaśavartin devas. The park was beautified by a rain that fell from clouds of divine cloths, of various colors, that fulfilled all wishes. It resembled a vast ocean with a variety¹¹⁷⁴ of colors and lusters so that one could not stop looking at it. It was adorned by countless hundreds of thousands of kūṭāgāras adorned with jewels.¹¹⁷⁵ It was as beautiful to behold as the residence¹¹⁷⁶ of Indra¹¹⁷⁷ in Trāyastriṃśa.¹¹⁷⁸ It was adorned by an array of various jewels of every kind. There was the beautiful sight of an array of perfectly formed parasols standing erect. It was made beautiful by various pinnacles,¹¹⁷⁹ like the realm of great Indra. [F.56.b] There shone constantly a great beautiful radiance of light. Like the divine palace of Mahābrahmā, it was radiant with the light of the kings of jewels that brought delight to beings.
- 27.8 That great park called Sūryaprabha, through the bhikṣuṇī Siṃhaviṣṇubhitā's great, inconceivable, miraculous abilities and attainment of power,¹¹⁸⁰ was as vast, immense, and extensive as the expanse of the sky over countless world realms.
- 27.9 Sudhana, the head merchant's son, saw in that way the displays in the park of aggregations of measureless, inconceivable qualities, which were accomplished through the ripening of a bodhisattva's karma; which were

born from vast, transcendent roots of merit that appeared as the natural result of inconceivable offering and service to buddhas; which all the roots of merit without exception in all worlds could not surpass; which were present as the illusory nature of phenomena; which originated from the ripening of the merit of vast, stainless virtue; which originated from the strength and power that is the natural result of the conduct perfectly accomplished in the past by the bhikṣuṇī Siṃhavijṛmbhitā; which could not be surpassed by all the śrāvakas and pratyekabuddhas; which could not be destroyed by tīrthikas and opponents; which could not be harmed¹¹⁸¹ by any of the activities of the path of the māras; and which could not be seen at all¹¹⁸² by ordinary, foolish beings.

27.10 He saw seated upon lion thrones at the feet of all those various precious trees the bhikṣuṇī Siṃhavijṛmbhitā surrounded by a great assembly.¹¹⁸³ She had a beautiful body, the peaceful conduct of a mendicant,¹¹⁸⁴ pacified senses,¹¹⁸⁵ and a peaceful mind; she was perfectly self-controlled¹¹⁸⁶ and had conquered her senses; she was as perfectly tamed as an elephant; her mind was as pure, clear, and unsullied as a lake; she fulfilled all wishes like a king of wish-fulfilling jewels; [F.57.a] she was as unstained by worldly concerns as a lotus by water; she was as free of fear and trepidation as a lion; because of her perfectly pure confidence she was as unshakable as the great king of mountains; because of her pure discipline she brought delight to beings like the king of entrancing perfumes; like Himalayan sandalwood, she extinguished the burning of the kleśas; like the beautiful king of herbs, she brought an end to the sufferings of all beings; like the noose of Varuṇa, she was a beneficial sight;¹¹⁸⁷ like the light from a tathāgata, she brought peace and happiness to body and mind; like Mahābrahmā, she was free from the arising of anger, desire, and ignorance; like the king of jewels that purifies water, she brought delight to the minds of beings that were turbid with kleśas; and like a fertile land, she multiplied the roots of merit. On the surrounding seats a diverse assembly was seated.

27.11 He saw the bhikṣuṇī Siṃhavijṛmbhitā teaching the Dharma gateway called *the categories of unceasing liberation* to the deva Maheśvara and other inhabitants of the Śuddhāvāsa paradise who were seated upon some of the assembly seats.

27.12 He saw the bhikṣuṇī Siṃhavijṛmbhitā teaching the pure realm of sound called *the complete categories of the ground* to the deva Rucirabrahmā and the other inhabitants of the Brahmakāyika paradise who were seated upon some of the assembly seats.

27.13 He saw the bhikṣuṇī Siṃhavijṛmbhitā teaching the Dharma gateway called *the display of the power of the pure motivation of bodhisattvas* to the deva king Vaśavartin and other inhabitants of the Paranirmitavaśavartin paradise

- who were seated upon some of the assembly seats. [F.57.b]
- 27.14 He saw the bhikṣuṇī Siṃhavijṛmbhitā teaching the Dharma gateway called the *display of the goodness of all dharmas*¹¹⁸⁸ to the deva king Sunirmita and other devas and devīs of the Nirmāṇarati paradise who were seated upon some of the assembly seats.
- 27.15 He saw the bhikṣuṇī Siṃhavijṛmbhitā teaching the Dharma gateway called the *process of the treasure of one's own mind* to the deva king Saṃtuṣita and the other devas and devīs of the Tuṣita paradise who were seated upon some of the assembly seats.
- 27.16 He saw the bhikṣuṇī Siṃhavijṛmbhitā teaching the Dharma gateway called the *infinite display* to the deva king Suyāma and the other devas and devīs of the Yāma paradise who were seated upon some of the assembly seats.
- 27.17 He saw the bhikṣuṇī Siṃhavijṛmbhitā teaching the Dharma gateway called the *gateway to revulsion* to the deva king Śakra and the other devas and devīs of the Trāyastriṃśa paradise who were seated upon some of the assembly seats.
- 27.18 He saw the bhikṣuṇī Siṃhavijṛmbhitā teaching the Dharma gateway called the *display of the light of miracles*¹¹⁸⁹ and the *range of activity of the buddhas* to the nāga king Sāgara and other nāga kings—Śataraśmin, Nanda and Upananda, Manasya, Airāvata, Anavatapta, and so on—with their nāga sons and nāga daughters who were seated upon some of the assembly seats.
- 27.19 He saw the bhikṣuṇī Siṃhavijṛmbhitā teaching the Dharma gateway called the *treasure that protects all beings* to Mahārāja Vaiśravaṇa and other lords of yakṣas, yakṣa daughters, and yakṣa sons who were seated upon some of the assembly seats. [F.58.a]
- 27.20 He saw the bhikṣuṇī Siṃhavijṛmbhitā teaching the Dharma gateway called *rainfall*¹¹⁹⁰ of *unceasing happiness* to the gandharva king Dhṛtarāṣṭra and many other gandharvas, gandharva daughters, and gandharva sons who were seated upon some of the assembly seats.
- 27.21 He saw the bhikṣuṇī Siṃhavijṛmbhitā teaching the Dharma gateway called the *display of the power of knowing the nature of phenomena* to the asura lord Rāhu and other asura lords, asura daughters, and asura sons who were seated upon some of the assembly seats.
- 27.22 He saw the bhikṣuṇī Siṃhavijṛmbhitā teaching the Dharma gateway called the *range of the fear of the ocean of existence* to the garuḍa lord Mahāvegadhārin and other garuḍa lords, garuḍa daughters, and garuḍa sons who were seated upon some of the assembly seats.
- 27.23 He saw the bhikṣuṇī Siṃhavijṛmbhitā teaching the Dharma gateway called the *light of the conduct of buddhas* to the kinnara lord Druma and other kinnara lords, kinnara daughters, and kinnara sons who were seated upon

some of the assembly seats.

- 27.24 He saw the bhikṣuṇī Siṃhavijṛmbhitā teaching the Dharma gateway called *reaching a special wisdom*¹¹⁹¹ to the mahoraga lord Bhṛkuṭīmukha and mahoraga daughters and mahoraga sons who were seated upon some of the assembly seats.
- 27.25 He saw the bhikṣuṇī Siṃhavijṛmbhitā teaching the Dharma gateway called *the arising of delight toward the buddhas* to many hundreds of thousands of men, women, boys, and girls who were seated upon some of the assembly seats. [F.58.b]
- 27.26 He saw the bhikṣuṇī Siṃhavijṛmbhitā teaching the Dharma gateway called *the arising of compassion* to the rākṣasa lord Nityaujoharadrumarāja and to other rākṣasa lords, rākṣasa daughters, and rākṣasa sons who were seated upon some of the assembly seats.
- 27.27 He saw the bhikṣuṇī Siṃhavijṛmbhitā teaching the Dharma gateway called *the power of exceptional wisdom* to beings who aspired to the Śrāvakayāna and were seated upon some of the assembly seats.
- 27.28 He saw the bhikṣuṇī Siṃhavijṛmbhitā teaching the Dharma gateway called *the light of the vast*¹¹⁹² *qualities of buddhas* to beings who aspired to the Pratyekabuddhayāna and were seated upon some of the assembly seats.
- 27.29 He saw the bhikṣuṇī Siṃhavijṛmbhitā teaching the gateway to the light of wisdom and samādhi called *the universal gateway* to beings who aspired to the Mahāyāna and were seated upon some of the assembly seats.
- 27.30 He saw the bhikṣuṇī Siṃhavijṛmbhitā teaching the gateway to samādhi called *the aggregation of the prayers of all the buddhas* to bodhisattvas who had first developed the aspiration to enlightenment and were seated upon some of the assembly seats.
- 27.31 He saw the bhikṣuṇī Siṃhavijṛmbhitā teaching the gateway to samādhi called *the unsullied disk* to bodhisattvas who were on the second bhūmi and were seated upon some of the assembly seats. [F.59.a]
- 27.32 He saw the bhikṣuṇī Siṃhavijṛmbhitā teaching the gateway to samādhi called *the display of complete peace* to bodhisattvas who were on the third bhūmi and were seated upon some of the assembly seats.
- 27.33 He saw the bhikṣuṇī Siṃhavijṛmbhitā teaching the gateway to samādhi called *the scope of the power of omniscience* to bodhisattvas who were on the fourth bhūmi and were seated upon some of the assembly seats.
- 27.34 He saw the bhikṣuṇī Siṃhavijṛmbhitā teaching the gateway to samādhi called *the essence*¹¹⁹³ *of the flowers of the creepers*¹¹⁹⁴ *of the mind* to bodhisattvas who were on the fifth bhūmi and were seated upon some of the assembly seats.

- 27.35 He saw the bhikṣuṇī Siṃhavijṛmbhitā teaching the gateway to samādhi called *the solar*¹¹⁹⁵ *essence* to bodhisattvas who were on the sixth bhūmi and were seated upon some of the assembly seats.
- 27.36 He saw the bhikṣuṇī Siṃhavijṛmbhitā teaching the gateway to samādhi called *the complete display of bhūmis* to bodhisattvas who were on the seventh bhūmi and were seated upon some of the assembly seats.
- 27.37 He saw the bhikṣuṇī Siṃhavijṛmbhitā teaching the gateway to samādhi called *the range of the complete distribution of the body through the realm of phenomena* to bodhisattvas who were on the eighth bhūmi and were seated upon some of the assembly seats.
- 27.38 He saw the bhikṣuṇī Siṃhavijṛmbhitā teaching the gateway to the Dharma called *the display of dwelling in the power of nondependence* to bodhisattvas who were on the ninth bhūmi and were seated upon some of the assembly seats.
- 27.39 He saw the bhikṣuṇī Siṃhavijṛmbhitā teaching the gateway to samādhi called *the unobscured disk* to bodhisattvas who were on the tenth bhūmi and were seated upon some of the assembly seats.
- 27.40 He saw the bhikṣuṇī Siṃhavijṛmbhitā teaching the gateway to the Dharma called *the display of the great might of the vajra wisdom* to the assembled retinue of vajrapāṇis who were seated upon some of the assembly seats. [F.59.b]
- 27.41 Similarly, he saw the bhikṣuṇī Siṃhavijṛmbhitā teaching the Dharma to classes of beings—those categorized as beings, who had different kinds of births and states, beings who had been ripened, had correct behavior, and were worthy recipients and who had various motivations, various aspirations, constant motivations,¹¹⁹⁶ and the strong elixir¹¹⁹⁷ of faith—who had come into this great park and were seated upon separate assembly seats, teaching them the Dharma that would make them firmly established in wishing to attain the highest, complete enlightenment.
- 27.42 What was the cause of this? The bhikṣuṇī Siṃhavijṛmbhitā had practiced countless hundreds of thousands of gateways to the perfection of wisdom such as *the complete sight of equanimity, the teaching of all the Dharmas of the buddhas, the different bases of the realm of phenomena, the destruction of all the domains of obscuration, the arising of the virtuous mind in all beings, the exceptional display, the essence of the way of nonattachment, the domain of the nature of phenomena, the treasure of the mind, and the essence of the complete attainment of one's aspirations.*
- 27.43 All those bodhisattvas and other beings who came to the great Sūrya-prabha Park in order to see the bhikṣuṇī Siṃhavijṛmbhitā and listen to the Dharma had in the past been established by the bhikṣuṇī Siṃhavijṛmbhitā in the accomplishment of the roots of merit and set on irreversible progress toward the highest, complete enlightenment. [F.60.a]

27.44 In that way, Sudhana, the head merchant's son, saw the bhikṣuṇī Sīṃhaviṣṇubhitā's perfect park, perfect forest,¹¹⁹⁸ perfect viḥāra, perfect walkway, perfect enjoyments, perfect seat, perfect assembly, perfect supremacy, perfect miraculous manifestations, and perfect display of eloquence. He heard her inconceivable way of the Dharma. His mind was saturated by a vast cloud of Dharma, and with perfect motivation toward¹¹⁹⁹ the bhikṣuṇī Sīṃhaviṣṇubhitā he thought, "I shall circumambulate her to my right many hundreds of thousands of times." In that instant, the bhikṣuṇī Sīṃhaviṣṇubhitā filled the entire park and the assembly with light. He circumambulated her many hundreds of thousands of times¹²⁰⁰ and thought, "As I circumambulated, the bhikṣuṇī Sīṃhaviṣṇubhitā was always seated before me."

27.45 With his hands together in homage he stood before her and said, "Āryā, I have developed the aspiration for the highest, complete enlightenment, but I do not know how bodhisattvas should train in bodhisattva conduct and in what way they should practice it. Āryā, I have heard that you give instruction and teachings to bodhisattvas! I pray that you explain to me how bodhisattvas should train in bodhisattva conduct and how they should practice it!"

27.46 She said, "Noble one, I have attained the bodhisattva liberation called *the eradication of all conceit*." [F.60.b]

27.47 Sudhana asked, "Āryā, what is the scope of that bodhisattva liberation called *the eradication of all conceit*?"

She replied, "Noble one, it is the light of wisdom; it has the nature of perceiving in a fraction of an instant of mind the displays that occur in the three times."

27.48 Sudhana asked, "Āryā, what is the scope of that light of wisdom?"

She replied, "Noble one, when I had striven for and accomplished¹²⁰¹ this light of wisdom,¹²⁰² there arose the samādhi called *accordance with all Dharmas*.¹²⁰³ With the attainment of that samādhi, I go in bodies that are made of mind to the bodhisattvas with one life remaining who reside in Tuṣita palaces in all the world realms in all ten directions, so that with bodies as numerous as the atoms in an inexpressible number of buddha realms I can engage in making offerings to each bodhisattva with offerings that are as numerous as the atoms in an inexpressible number of buddha realms. This means I go as the bodies of lords of devas and as the bodies of nāgas, yakṣas, gandharvas, asuras, garuḍas, kinnaras, mahoragas, humans, and nonhumans, holding clouds of flowers, holding clouds of perfumes, holding clouds of incense, holding clouds of garlands, holding clouds of ointments, holding clouds of powders, holding clouds of clothing, holding clouds of parasols, holding clouds of banners, holding clouds of flags, holding clouds

of jewel ornamentations, holding clouds of arrays of nets of jewels, holding clouds of arrays of bejeweled canopies, [F.61.a] holding clouds of arrays of spread-out jewels,¹²⁰⁴ holding clouds of arrays of bejeweled lamps, and holding clouds of arrays of bejeweled seats so as to engage in making offerings.

27.49 “In the same way that I go to the bodhisattvas with one life remaining who reside in Tuṣita so as to engage in making offerings, I go in bodies that are made of mind and in such forms engage in offerings to all the tathāgatas who have entered the bodies of their mothers, who are born, who reside within harems, who have gone forth into homelessness, who are going to the bodhimaṇḍa, who are present at the bodhimaṇḍa, who have attained the highest, complete enlightenment of buddhahood, who turn the wheel of the Dharma, and who are entering nirvāṇa having satisfied the minds and wishes of those who reside in the dwellings of the devas and those who reside in the dwellings of the nāgas, yakṣas, gandharvas, asuras, garuḍas, kinnaras, mahoragas, humans, and nonhumans and in the dwellings of all beings.

27.50 “Those beings who know my offerings and service to the buddhas will all definitely attain the highest, complete enlightenment.

27.51 “I give the instructions on the teachings of the perfection of wisdom to all those beings who come to me.

27.52 “Noble one, I look upon all beings with wisdom eyes, but I do not give rise to the concept of ‘beings,’ and I do not become conceited. I listen to the ocean of the languages of all beings but do not become attached to any way of speaking, and I do not become conceited. I also see all the tathāgatas, but through knowing the body of [F.61.b] the Dharma, I do not become conceited. I possess the Dharma wheels of all the tathāgatas, but because I have realized the nature of phenomena, I do not become conceited. In each instant of mind I permeate the entire realm of phenomena, but because I have realized the illusory nature of phenomena, I do not become conceited.

27.53 “Noble one, I know this bodhisattva liberation called *the eradication of all conceit*, but how could I know the conduct or describe the qualities of the bodhisattvas who have comprehended the endless and centerless realm of phenomena, who remain without conceit within all phenomena, who sitting cross-legged alone pervade the entire realm of phenomena, who reveal all buddha realms contained within their bodies, who in a single instant come into the presence of all the tathāgatas, within whose bodies all the miracles of the buddhas take place, who manifest and introduce within a single pore-hair an *anābhilāpyānābhilāpya* of buddha realms, who manifest in their pores the kalpas of the creation and destruction of an *anābhilāpyānābhilāpya* of

countless world realms, who in one instant enter into the equality of dwelling in an *anabhilāpyānabhilāpya* of kalpas, and who in one instant move through an *anabhilāpyānabhilāpya* of kalpas?

27.54 “Depart, noble one. In this southern region, in the land called Durga, in the city called Ratnavyūha, dwells a courtesan by the name of Vasumitrā. Go to her and ask her, [F.62.a] ‘How should a bodhisattva train in bodhisattva conduct? How should a bodhisattva practice it?’ ”

27.55 Then Sudhana, the head merchant’s son, bowed his head to the feet of the bhikṣuṇī Siṃhavijṛmbhitā, circumambulated the bhikṣuṇī Siṃhavijṛmbhitā many hundreds of thousands of times, keeping her to his right, and, looking back again and again, departed from the bhikṣuṇī Siṃhavijṛmbhitā.

VASUMITRĀ

28.1 Sudhana, the head merchant's son, with his mind illuminated by that great light of wisdom, focusing upon the light of omniscience, regarding the light of the power of the true nature, strengthening the way of retention that is the treasure of what was known from the voices of all beings, increasing the way of retention that possesses the Dharma wheels of all the tathāgatas, supporting¹²⁰⁵ the power of the great compassion that is a refuge for all beings, realizing the strength of the omniscience that comes from the gateway of the light of the way of all Dharmas, following the pure aspiration that pervades the domain of the vast realm of phenomena, shining with the light of wisdom that illuminates all the directions of phenomena, accomplishing the power of the higher knowledge that pervades the array of world realms in the ten directions of all phenomena, and fulfilling the aspirations of accomplishing undertaking all the practices, memories, and actions¹²⁰⁶ of the bodhisattvas, eventually arrived at the city of Ratnavyūha in the land of Durga and searched for the courtesan Vasumitrā.

28.2 The people there who did not know the qualities of the courtesan Vasumitrā [F.62.b] and lacked the knowledge of the scope of wisdom thought, "What does such a man—who has pacified and controlled senses, who is mindful, who is unconfused, whose mind is not agitated, who keeps his gaze the length of a yoke before him, whose mind is not overcome by sensations, who is not fixated on external features, whose eyes are averted¹²⁰⁷ from dwelling on any physical form, whose mind is free of preoccupations, who is wise,¹²⁰⁸ who is like an ocean, whose mind is unshakable and without weakness—want with the courtesan Vasumitrā? Someone like this does not delight in sensual pleasures, and so his mind cannot possibly go astray. Someone like this does not engage in impure¹²⁰⁹ thoughts. It is not possible that someone like this would be a slave to desire. Someone like this does not fall under the power of a woman. It is not

possible that someone like this is engaged in the field of conduct of the mārās. Someone like this does not dwell in the field of conduct of the mārās. It is not possible that someone like this is sinking into the mud of desire. Someone like this is not bound by the noose of the mārās. He is not someone who would do what should not be done.”

28.3 Those who did know the special qualities of the courtesan Vasumitrā and directly perceived wisdom’s range of conduct said to him, “It is excellent, excellent, noble one, that you intend to ask questions of the courtesan Vasumitrā; you have perfectly obtained a good outcome. You are certainly aspiring to buddhahood. You are certainly wishing to become a refuge¹²¹⁰ for all beings. You are certainly wishing to remove from all beings the pain of desire. You are certainly wishing to dispel conceptions of beauty and purity. [F.63.a]

28.4 “Noble one, the courtesan Vasumitrā is in her home, which is on the north side of the city’s junction of three streets.”

28.5 Sudhana, the head merchant’s son, on hearing those words, was filled with joy, delighted, elated, pleased, and happy. He went to the home of the courtesan Vasumitrā. He saw that her house was huge and vast and surrounded by ten successive precious walls. It was encircled by ten successive rows of precious palm trees. It was encircled by ten successive moats filled with water and covered with divine, precious red lotuses, blue lotuses, night lotuses, and white lotuses; they were filled with water that possessed the eight good qualities; they had bottoms that were covered with gold dust; they were filled with aromatic water mixed with beautiful scents; and they were adorned by numerous precious fences.¹²¹¹

28.6 He saw well-arranged buildings, palaces, kūṭāgāras made from every jewel with high¹²¹² pinnacles, toraṇas, round windows, lattices, crescents, pavilions, shining banners, and so on, brilliant with various jewels. Her house was beautified by walls¹²¹³ of countless various jewels. Its floor was formed of jewels inlaid with beryls. Its environs were perfumed by every aromatic divine incense. It was perfumed by the aroma of supreme black agarwood incense. Its environs were anointed with unguents. Rooftop railings made of various jewels adorned the walls. It was covered above by nets of Jambu River gold inlaid with various jewels. A hundred thousand networks of hundreds of golden bells were ringing as they were moved by the breeze, emitting a pleasant, beautiful sound. It was adorned by precious flowers scattered and dispersed¹²¹⁴ from clouds of flowers made from every jewel. [F.63.b] The gateways were adorned by erected multicolored¹²¹⁵ banners made of all precious materials. The light from the brilliant shining of

various precious jewels shone outward without limit. There was an endless treasure of a perfect multitude¹²¹⁶ of hundreds of thousands of precious trees of coral, diamonds, crystal, and so on,¹²¹⁷ and it was beautified by ten parks.

28.7 Sudhana saw there the courtesan Vasumitrā, who was beautiful, attractive, and delightful to see. She was endowed with a magnificent, perfect color. She had golden skin and deep black¹²¹⁸ hair. Her limbs and smaller features were all perfectly formed. She had a beautiful color, form, and shape that were superior to those of all humans and devas of the desire realm. The aspects of her voice were superior to those of Brahmā. She was skilled in the languages of all beings. She had a beautiful voice that had the array of all sounds.¹²¹⁹ She possessed the skill of the liberation called *the array of the wheel of words*. She had become skilled in all arts and treatises. She had trained to become wise in illusions through Dharma wisdom. She had attained all the methods and ways of the bodhisattvas. She had a beautiful body adorned by various kinds of precious jewelry. Her body was adorned by a brightly shining network of all jewels. Her body shone brightly, being adorned by an array of jewelry made of countless divine precious jewels. She wore tied upon her head a king of wish-fulfilling, supreme, precious jewels. She wore at her throat a string of beryl jewels with its middle adorned by diamonds, a multicolored beautiful lion, and precious jewels. [F.64.a]

28.8 She had a beautiful assembly of followers that could not be divided, that had a single aspiration and a similar share of the practice of the roots of merit.

28.9 She possessed an inexhaustible treasury of the treasure of the great accumulations of merit and wisdom.

28.10 Sudhana saw that all those buildings, the entire array of precious dwellings and palaces, were illuminated and made bright by the light that came from her body, which caused delight, physical pleasure and bliss, and joy and happiness in the mind.

28.11 Sudhana, the head merchant's son, bowed his head to the feet of the courtesan Vasumitrā, stood before her with hands placed together in homage, and said, "Āryā, I have developed the aspiration for the highest, complete enlightenment, but I do not know how bodhisattvas should train in bodhisattva conduct and in what way they should practice it. Āryā, I have heard that you give instruction and teachings to bodhisattvas! I pray that you explain to me how bodhisattvas should train in bodhisattva conduct and how they should practice it!"

28.12 Vasumitrā said, "Noble one, I have attained the bodhisattva liberation called *the complete attainment of freedom from desire*.

28.13 “Noble one, in this way I appear to the devas in accordance with their wishes in the form, color, shape, and size of an apsaras with a brighter and purer color. In the same way, I appear in accordance with their wishes in a female form, color, shape, and size with a brighter and purer color to the nāgas, yakṣas, gandharvas, asuras, garuḍas, kinnaras, mahoragas, humans, and nonhumans. [F.64.b]

28.14 “When beings whose minds are encircled by desire come before me, I teach all of them the Dharma so that they will become free from desire. When they hear the Dharma, they attain freedom from desire. They attain the bodhisattva samādhi called *the realm¹²²⁰ of nonattachment*. Some become free from desire the instant they see me, and they attain the bodhisattva samādhi called *joyfulness*. Some become free from desire when they hold my hand, and they attain the bodhisattva samādhi called *going to and residing in all the buddha realms*. Some become free from desire when they are alone in my company, and they attain the bodhisattva samādhi called *the light of detachment*. Some become free from desire just by gazing upon me, and they attain the bodhisattva samādhi called *the display of the form of peace*. Some become free from desire just by yawning, and they attain the bodhisattva samādhi called *the disarraying of adversaries*. Some become free from desire just by closing their eyes, and they attain the bodhisattva samādhi called *the light of the buddha domains*. Some become free from desire just by embracing me, [F.65.a] and they attain the bodhisattva samādhi called *the essence of gathering and not abandoning all beings*. Some become free from desire just by kissing me, and they attain the bodhisattva samādhi called *touching the treasure of the merit of all beings*. In that way, I establish all the beings who come to me in the bodhisattva liberation called *the complete attainment of freedom from desire and the manifestation of the attachment-free level of omniscience*.”

28.15 Sudhana asked, “Āryā, what roots of merit did you develop? What kinds of activities did you accumulate so that you have attained this kind of perfection?”

Vasumitrā replied, “Noble one, I remember that in a past time, there had appeared in the world a tathāgata, an arhat, a samyaksaṃbuddha, one with wisdom and conduct,¹²²¹ a sugata, one who knows the world’s beings, an unsurpassable guide who tames beings, a teacher of devas and humans, a buddha, a bhagavat named Atyuccagāmin.

28.16 “The Tathāgata Atyuccagāmin, because of his love for beings, went to the capital city named Sumukhā. When he placed his foot upon the threshold of its gateway, the entire city shook and became huge, vast, and made of many jewels. In the sky above, there was the light of a display of many jewels; it

was filled with various precious flowers, emitted the sound of various divine musical instruments, and was pervaded by vast, measureless clouds of deva bodies. [F.65.b]

28.17 “Noble one, at that time, I was the wife of a head merchant, and my name was Sumati. Inspired by the miracles of the Buddha,¹²²² my spouse and I ran and came to the Tathāgata in a street in the middle of the city. Developing a fast faith, I offered to him one precious bell.¹²²³

28.18 “At that time, Mañjuśrī Kumārabhūta was an attendant of the Bhagavat, the Tathāgata Atyuccagāmin. Through him I developed the aspiration to the highest, complete enlightenment.

28.19 “Noble one, I know only this bodhisattva liberation called *the complete attainment of freedom from desire*. How could I know the conduct or describe the qualities of those bodhisattvas¹²²⁴ who dwell in infinite method and wisdom, who have a vast, immense treasure of merit, and who are invincible in their scope of wisdom?

28.20 “Depart, noble one. In this southern region there is a city called Śubhapāraṃgama. There dwells a householder by the name of Veṣṭhila who makes offerings to a sandalwood chair that is a tathāgata shrine. Go to him and ask him, ‘How should a bodhisattva train in bodhisattva conduct? How should a bodhisattva practice it?’ ”

28.21 Then Sudhana, the head merchant’s son, bowed his head to the feet of the courtesan Vasumitrā, circumambulated the courtesan Vasumitrā many hundreds of thousands of times, keeping her to his right, and, looking back again and again, departed from the courtesan Vasumitrā.

VEṢṬHILA

- 29.1 Then Sudhana went to the town of Śubhapāraṃgama [F.66.a] and approached the householder Veṣṭhila. He bowed his head to his feet, stood before him, and, with his hands placed together in homage, said, “Ārya, I have developed the aspiration for the highest, complete enlightenment, but I do not know how bodhisattvas should train in bodhisattva conduct and in what way they should practice it.
- 29.2 “Ārya, I have heard that you give instruction and teachings to bodhisattvas! Explain to me how bodhisattvas should train in bodhisattva conduct and how they should practice it!”
- 29.3 Veṣṭhila said, “Noble one, I have attained the bodhisattva liberation called *the attainment of the summit of inexhaustibility*.
- 29.4 “Noble one, from my mind’s viewpoint, a tathāgata has not passed into nirvāṇa, does not pass into nirvāṇa, and will not pass into nirvāṇa in any world other than as a way to bring beings who are to be guided under his control, not as a way to enter truly complete nirvāṇa.
- 29.5 “Noble one, in that way, when I opened the door of the sandalwood-throne shrine of the Tathāgata, I attained, by opening the door of the shrine, the bodhisattva samādhi called *the display of the unceasing family of the buddhas*.
“Noble one, in each instant of mind I rest in this samādhi, and I attain many special features.”
- 29.6 Sudhana asked, “Ārya, what is the scope of that samādhi?”
Veṣṭhila replied, “Noble one, when I am resting in this samādhi, [F.66.b] there appear to me all the tathāgatas, such as Kāśyapa, in a continuous succession of one buddha after another within the lineage of this world: all the tathāgatas such as Kanakamuni, Krakucchanda, Viśvabhuk, Śikhin, Vipāśyin, Tiṣya, Puṣya, Yaśottara, and Padmottara. I see in the consecutive appearances of the buddhas the unceasing succession of one buddha after another, a hundred buddhas in one instant of mind. In the next instant of

mind I perceive a thousand buddhas. In the next instant of mind I perceive a hundred thousand buddhas. In the same way I see ten million buddhas, a thousand million¹²²⁵ buddhas, ten thousand million¹²²⁶ buddhas, a million million buddhas,¹²²⁷ ten million billion buddhas,¹²²⁸ ten million million billion¹²²⁹ buddhas, a hundred thousand million billion¹²³⁰ buddhas, and ten million million billion¹²³¹ buddhas, and so on, until in a subsequent moment of mind I perceive an inexpressible number of inexpressible numbers of buddhas appearing in succession. In the next instant of mind I see tathāgatas as numerous as the atoms in Jambudvīpa. In the next instant of mind I see tathāgatas as numerous as the atoms in an inexpressible number of inexpressible numbers of buddha realms.

29.7 “I also perceive the successive accumulations for the first development of the aspiration to enlightenment by those tathāgatas. I perceive the miraculous powers they attain through their first development of the aspiration to enlightenment. I perceive their pure fulfillment of their different prayers. I perceive their pure conduct. I perceive their complete accomplishment of the perfections. I perceive their attainment of all the bodhisattva bhūmis. I perceive their pure attainment of patience. I perceive their roaring¹²³² that disperses the disturbances of the māras. I perceive the display of the miracles of their complete buddhahood. I perceive the purification of their different buddha realms. I perceive their different ripening of beings. I perceive their different gatherings of followers. I perceive their different halos of light. I perceive their supremacy in turning the wheel of the Dharma. I perceive their attainment of the miraculous powers, miracles, and miraculous manifestations of buddhahood.

29.8 “I remember and keep the Dharma teachings of these tathāgatas clearly and distinctly. Through my memory I possess them. With my intelligence¹²³³ I understand them. With reverence¹²³⁴ I distinguish among them. With my intellect I comprehend them. With my wisdom I illuminate them.

29.9 “I also see and know the future succession of buddhas, such as Maitreya. I see a hundred buddhas in one instant of mind. In the next instant of mind I perceive a thousand buddhas, and so on, up to the instant of mind in which I see tathāgatas as numerous as the atoms in an inexpressible number of inexpressible numbers of buddha realms.

29.10 “I also perceive the successive accumulations for the first development of the aspiration to enlightenment by those tathāgatas. I perceive the miraculous powers they attain through their first development of the aspiration to enlightenment. I perceive their pure fulfillment of their different prayers. I perceive their pure conduct. I perceive their complete accomplishment of the perfections. [F.67.a] I perceive their attainment of all the bodhisattva bhūmis. I perceive their pure attainment of patience. I

- perceive their roaring¹²³⁵ that disperses the disturbances of the māras. I perceive the display of the miracles of their complete buddhahood. I perceive the purification of their different buddha realms. I perceive their different ripening of beings. I perceive their different gatherings of followers. I perceive their different halos of light. I perceive their supremacy in turning the wheel of the Dharma. I perceive their attainment of the miraculous powers, miracles, and miraculous manifestations of buddhahood.
- 29.11 “I remember and keep the Dharma teachings of these tathāgatas clearly and distinctly. [F.67.b] Through my memory I possess them. With my intelligence¹²³⁶ I understand them. With reverence¹²³⁷ I distinguish among them. With my intellect I comprehend them. With my wisdom I illuminate them.
- 29.12 “Just as I see and know the succession of buddhas in the past and in the future in the lineage of this world realm, I see and know in the lineage of world realms in the ten directions as numerous as the atoms in an inexpressible number of inexpressible numbers of buddha realms the succession of tathāgatas in the past and in the future.
- 29.13 “I also perceive the successive accumulations for the first development of the aspiration to enlightenment by those tathāgatas, and so on.
- 29.14 “I know and comprehend the unbroken, unceasing succession of the buddhas. It is unequaled;¹²³⁸ it is known through faith, is known through the diligence and resolve of bodhisattvas, augments the power of the diligence of bodhisattvas, and cannot be overcome by the entire world, by all śrāvakas and pratyekabuddhas, or by bodhisattvas who have not entered its scope.
- 29.15 “I see and know the succession of the present tathāgatas that reside in world realms in the ten directions, such as Vairocana.
- 29.16 “I see a hundred buddhas in one instant of mind. In the next instant of mind I perceive a thousand buddhas, and so on, up to the instant of mind in which I see tathāgatas as numerous as the atoms in an inexpressible number of inexpressible numbers of buddha realms.
- 29.17 “When I wish to see a certain tathāgata, I see him. [F.68.a] I hear all that has been taught, is being taught, and will be taught by those buddhas, those bhagavats. When I have heard them, I retain them. Through my memory I possess them. With my intelligence¹²³⁹ I understand them. With reverence¹²⁴⁰ I distinguish among them. With my intellect I comprehend them. With my wisdom I illuminate them.
- 29.18 “Noble one, I know this bodhisattva liberation called *the attainment of the summit of inexhaustibility*, but how could I know the conduct or describe the qualities of the bodhisattvas who know the three times in a single instant; who in one fraction of an instant of their practice dwell in an array of samādhis; who have entered into the sunlight of the tathāgatas;¹²⁴¹ who

understand the equality of all concepts and misconceptions; who have realized the samādhi that is equal to that of all the buddhas; who act in the nonduality of self, beings, and buddhas; who are in the domain of the display of the Dharma of natural luminosity; who have cut through the net of the world with the device of wisdom; who act without disturbing the seal¹²⁴² of the Dharma of the tathāgatas; who have the scope of wisdom that understands the entire realm of phenomena; who have the scope of wisdom that understands the Dharma teaching of all the tathāgatas?

29.19 “Depart, noble one. In this southern region, there is the mountain named Potalaka. There dwells the bodhisattva by the name of Avalokiteśvara. Go to him and ask him, ‘How should a bodhisattva train in bodhisattva conduct? How should a bodhisattva practice it?’ ” [F.68.b]

29.20 Then he spoke these two verses:

“Depart, Sudhana! In the center of the glorious king of the waters¹²⁴³
Is beautiful Potalaka, king of mountains, the residence of heroes.
It has excellent trees made of jewels, is covered with flowers,
And is endowed with parks, lotus ponds, and flowing streams.

29.21 “Wise Avalokiteśvara who benefits beings—
That resolute one¹²⁴⁴ dwells on that supreme mountain.
Go to him, Sudhana, and you will be taught
The qualities of¹²⁴⁵ the Guides, the entry into the way of vast goodness.”

29.22 Then Sudhana, the head merchant’s son, bowed his head to the feet of the householder Veṣṭhila, circumambulated the householder Veṣṭhila many hundreds of thousands of times, keeping him to his right, and, looking back again and again, departed from the householder Veṣṭhila. [B5]

AVALOKITEŚVARA

- 30.1 Then Sudhana, the head merchant's son, contemplating the instruction of the householder Veṣṭhila, knowing that treasury of bodhisattva aspiration, remembering that power of bodhisattva memory, keeping in his mind the power of that successive lineage of the way of the buddhas, comprehending the continuous succession of the lineage of the buddhas, remembering the names of the buddhas that he had heard,¹²⁴⁶ being in accord with the way of the Dharma taught by the buddhas, comprehending the array of attainments through the Dharma¹²⁴⁷ of the buddhas, having confidence in the proclamation¹²⁴⁸ of complete buddhahood by the buddhas, and focused on the inconceivable activity of the tathāgatas, eventually came to the Potalaka Mountain. [F.69.a] He ascended the Potalaka Mountain and searched and searched for the bodhisattva Avalokiteśvara.
- 30.2 He saw Avalokiteśvara on the upper slope¹²⁴⁹ of the western side of the mountain. It was a fresh, gentle, verdant pasture like a circular area of blue beryl and was beautified by springs, waterfalls, and streams,¹²⁵⁰ an open grove within a great forest. He was teaching the Dharma, seated cross-legged upon a diamond rock encircled by a countless assembly of bodhisattvas seated upon rocks that were various jewels. He was giving the Dharma teaching called *The Clear Teaching of the Gateway to Love and Compassion*, which has as its scope the gathering of all beings into the Dharma.
- 30.3 On seeing him, Sudhana was filled with joy, delighted, elated, pleased, and happy. With increasing rapture, he kept his eyes wide open. He placed his hands together in homage. His mind was at peace through being endowed with the power of faith in kalyāṇamitras. He believed that to see kalyāṇamitras was to see all the buddhas. He believed that the acquisition of the entire cloud of Dharma originated from the kalyāṇamitras. He believed that all qualities and practices depended on the kalyāṇamitras. He believed

that it was difficult to encounter kalyāṇamitras. He believed that the attainment of the precious wisdom of the ten strengths came from the kalyāṇamitras. He believed that the inexhaustible light of wisdom¹²⁵¹ came from the kalyāṇamitras. He believed that the continuous increase of merit was dependent on the kalyāṇamitras. He believed that the gateway to omniscience was revealed by the kalyāṇamitras. [F.69.b] He believed that entry into the great ocean of wisdom was taught by the kalyāṇamitras. He believed that the gathering of the accumulation of omniscience was born from the kalyāṇamitras.

30.4 He went toward the bodhisattva Avalokiteśvara. The bodhisattva Avalokiteśvara could see Sudhana, the head merchant's son, coming in the distance and said, "Come here! You are welcome,¹²⁵² you who have entered the inconceivable, vast Mahāyāna, which is beyond any analogy; you who have the motivation to be a refuge for all beings who are tormented by various sufferings that arise through being born and who have no refuge; you who wish to witness all the Dharmas of the buddhas, which transcend the world, are beyond analogy, and are beyond measure; you who are filled with the power¹²⁵³ of great compassion and intend to liberate all beings; you in whom the completely good conduct is evidently seen; you who aspire to make pure a domain of great prayers; you who wish to possess the clouds of Dharma of all the buddhas; you whose motivation to accumulate roots of merit is never satisfied; you who follow perfectly the instructions of kalyāṇamitras; you who are the source of a lotus¹²⁵⁴ of good qualities, arising from the ocean of the wisdom of Mañjuśrī; you who are focused on attaining the blessing of the buddhas; you who have attained the light and power of samādhi; you who aspire to obtain the rain¹²⁵⁵ from the clouds of Dharma of all the buddhas; you whose mind is made happy by the power of faith and delight on seeing the buddhas; [F.70.a] you whose mind is moistened by the power of immeasurable, inconceivable conduct; you who have become the lord of a treasure of pure merit and wisdom through the power of the practice of good qualities; you who are motivated to teach others the power of the path to seeing omniscient wisdom; you who possess the root that is the undiminishing power of great compassion; you who are intent on possessing the power of the light of the wisdom of the tathāgatas."

30.5 Then Sudhana, the head merchant's son, approached the bodhisattva Avalokiteśvara. He bowed his head to the feet of the bodhisattva Avalokiteśvara. He circumambulated the bodhisattva Avalokiteśvara many hundreds of thousands of times, keeping him to his right. Then he stood before him and, with his hands placed together in homage, said, "Ārya, I

have developed the aspiration for the highest, complete enlightenment, but I do not know how bodhisattvas should train in bodhisattva conduct and in what way they should practice it.

30.6 “Ārya, I have heard that you give instruction and teachings to bodhisattvas! Explain to me how bodhisattvas should train in bodhisattva conduct and how they should practice it!”

30.7 Then the bodhisattva Avalokiteśvara extended his right hand, which was the color of gold from the Jambu River and emanated a display of clouds of countless networks of lights of various colors, and upon Sudhana’s head he placed his hand, which had the multicolored light rays that shine from the signs and features of a great being and bring stainless, measureless physical and mental bliss. [F.70.b]

30.8 The bodhisattva Avalokiteśvara said, “Noble one, it is excellent, excellent, that you have in that way developed the aspiration for the highest, complete enlightenment!

30.9 “Noble one, I know the gateway to bodhisattva activity called *the unimpeded gateway to great compassion*.

30.10 “Noble one, my gateway to bodhisattva activity called *the unimpeded gateway to great compassion* ripens and guides beings without making any distinctions among all beings, and it gathers and guides beings through their completely hearing and knowing this gateway.

30.11 “Noble one, in that way, being established in the gateway to bodhisattva activity called *the unimpeded gateway to great compassion*, though I never depart from being at the feet of all the tathāgatas, I remain focused on what should be done for all beings. I gather beings through generosity. I gather beings through pleasant words, through benefiting them, and through practicing what I teach.

30.12 “I also ripen beings through manifesting physical bodies. I gladden and ripen beings through manifesting countless pure¹²⁵⁶ colors, shapes, and forms and through radiating a net of light rays. I speak to them in accordance with their aspirations. I manifest whatever path of conduct they delight in. I teach them the Dharma in accordance with their various wishes. I manifest various forms of miracles so as to inspire beings who have not been attentive in accumulating virtuous qualities. I manifest a variety of countless emanations in accordance with their wishes. I gather and ripen beings by manifesting forms that accord with the states of the beings born in the various classes of existence [F.71.a] and by living with them in the same place.

30.13 “Noble one, in that way I have purified the gateway to bodhisattva activity called *the unimpeded gateway to great compassion* and therefore prayed to be a support for all beings. I have accomplished the prayer to be a support for all

beings in order that I end for all beings the fear of precipices, cause fears¹²⁵⁷ within all beings to cease, eliminate fear from confusion in all beings, eliminate in all beings the fear of being in bondage, dispel in all beings the fear of circumstances¹²⁵⁸ that cause loss of life, banish from all beings the fear of being deprived of material necessities, end in all beings the fear of being without a livelihood, dispel in all beings the fear of ill repute,¹²⁵⁹ dispel in all beings the fear of being in saṃsāra, cause the fear of timidity within an assembly to cease in all beings, cause all beings to transcend the fear of death, dispel in all beings the fear of the lower existences, shine the light of irreversibility upon those whose path has degenerated in great¹²⁶⁰ darkness, completely eliminate in all beings the fear of meeting misfortune, extinguish in all beings the fear of being apart from what is liked, eliminate in all beings the fear of having to be with what is disliked, separate all beings from the fear of physical torment, free all beings from mental torment, [F.71.b] and cause all beings to transcend suffering, unhappiness, and disturbances.

30.14 “I manifest the gateway to mindfulness in all worlds in order to dispel fear in all beings. I have made the wheel of my name known in all worlds in order to free all beings from fear. I miraculously manifest my body to be the same¹²⁶¹ as the distinct forms of all endless beings in order to be perceived by beings at the appropriate times.

30.15 “Noble one, through this method, I liberate all beings from fear and cause them to develop an irreversible aspiration for the highest, complete enlightenment so that they will attain all the Dharmas of the buddhas.

30.16 “Noble one, I know this gateway to bodhisattva activity called *the unimpeded gateway to great compassion*, but how could I know the conduct or describe the qualities of the completely good bodhisattvas who have the pure domain of the prayers of all buddhas; who have realized the completely good conduct of bodhisattvas; who have an unbroken continuity of creating virtuous qualities; who are always resting in a continuity of the samādhi of all bodhisattvas; who have nonregressing conduct while residing in all kalpas; who have the continuous understanding of the ways of all three times; who are skilled in the continuity of the turning of the cycle of all world realms; who have the continuity of ending nonvirtuous mentalities in all beings; who have a continuity of increasing the virtuous mentalities of all beings; [F.72.a] and who have the continuity of countering the continuity of saṃsāra for all beings?”

30.17 Concerning this it is said:

Sudhana, who was self-disciplined, circumambulated,
Praised reverently, and departed on the southern road—
He saw, residing in a cleft in a precious mountain,

- Avalokiteśvara, a ṛṣi who abided in compassion. {1}
- 30.18 The wise one was seated in the center of a lotus on a lion throne
On the side¹²⁶² of the diamond mountain with various precious jewels.
He was teaching the Dharma to the devas, asuras, nāgas,¹²⁶³
Kinnaras, rākṣasas, and bodhisattvas who encircled him. {2}
- 30.19 When Sudhana saw him, he was filled with unequaled joy,
Approached him, and bowed down to the feet of the ocean of qualities.
He said, “Ārya, have compassion and teach to me the training
So that I may attain good conduct.” {3}
- 30.20 Extending his stainless hand, adorned by a hundred merits,
Which emitted excellent, vast networks of clouds of light,
And placing it upon Sudhana’s head, that pure being,
The wise one Avalokiteśvara, spoke these words: {4}
- 30.21 “Son of the buddhas, I know one gateway to liberation,
Which is the mass of compassion, the essence of wisdom of all the jinas,
Which arises in order to gather and liberate all beings,
And my love for them thus courses everywhere. {5}
- 30.22 “I protect all beings from every suffering.
Those who are tightly bound, who are in the hands of enemies,
Whose bodies are struck, and who are put into prisons
On hearing my name are freed from bondage. {6}
- 30.23 “Those who have broken the law will escape execution
When at that time they remember my name.
Arrows that are fired will not hit their bodies.
Weapons that strike them will be not pierce them. {7} [F.72.b]
- 30.24 “Those who remember my name will be invincible.
Though they enter the courts of lords, no matter who disputes with them,
They will be victorious over all adversaries and attain excellence,¹²⁶⁴
And their fame, friends, families, and wealth will increase. {8}
- 30.25 “Anyone who remembers my name
Entering forests fearful with thieves, fearful with enemies,
With lions, bears, leopards, wild beasts, yaks, and snakes,
Will be free of fear and victorious over enemies. {9}
- 30.26 “When anyone who remembers my name
Is malevolently thrown from the summit of a great mountain¹²⁶⁵
Or hurled into a blazing fire of coals,

- The fire will transform into a treasure of water filled with lotuses. {10}
- 30.27 “Anyone who instantly remembers my name
When thrown into the sea will not die there.
They will not be swept away by rivers or burn in the midst of fire.
In everything they will not fail but will be successful. {11}
- 30.28 “Those who remember my name will attain liberation
From stocks, chains, manacles, and unjust punishments;
Dishonor, disrespect, constraints, and deception;
Abuse, beatings, threats, and scolding. {12}
- 30.29 “All those who are hostile and seek to harm,
Who are always angry and speak unpleasant words,
Will become friendly the moment they see
Those who have heard and remember my name and will praise them. {13}
- 30.30 “Anyone who remembers my name
Will always overpower those enemies
Who, in order to harm, practice vetāla mantras and sorcery,
And they will not be harmed by any poison. {14}
- 30.31 “Those who have remembered my name will pacify
All nāga lords, hordes of rākṣasas, garuḍas, piśācas,
Kumbhāndas, and pūtanās who with wrathful minds cause harm,
Who steal vitality, and who terrify in dreams. {15}
- 30.32 “Those who remember my name for a moment
Will not become separated from parents, friends, and relatives, [F.73.a]
And will not be in the company of those who dislike them;
Their wealth will not be exhausted, and they will not become poor. {16}
- 30.33 “Anyone who remembers my name
Will not go to the Avīci hell when they die
But will be reborn as a good being, a deva or human,
And not as an animal or a preta, or in an unfortunate existence. {17}
- 30.34 “Those who remember my name will become humans
Who are not blind, one-eyed, deaf, unable to walk,
Or with a limp, but who speak clearly and have a pleasant appearance,
And they will possess all faculties for many millions of kalpas. {18}
- 30.35 {19}¹²⁶⁶
- 30.36 “Anyone who remembers my name

Will be a pure being who on passing away will be reborn
In the presence of buddhas in world realms in the ten directions,
Will see the buddhas, and will hear their Dharma. {20}

30.37 “These and all my many other methods
For guiding beings in worlds are endless and innumerable.
Son of the buddhas, I meditate on this one liberation,
But I do not know all the qualities of those with qualities.” {21}

30.38 {22}¹²⁶⁷

30.39 At that time the bodhisattva Ananyagāmin came from the east through the sky and resided on a peak of the Cakravāla mountain range in the Sahā world realm. The moment that the bodhisattva Ananyagāmin’s feet landed on a peak of the Cakravāla mountain range in the Sahā world realm, the Sahā world realm shook in six ways and transformed into being composed of many jewels.

30.40 The bodhisattva Ananyagāmin outshone the light of the sun and moon. The light from his body outshone devas, nāgas, yakṣas, gandharvas, asuras, garuḍas, kinnaras, mahoragas, Śakra, Brahmā, the world guardians, fire, jewels, lightning, and starlight. [F.73.b]

30.41 He even illuminated the great hells. He illuminated all dark existences in the realm of animals and the world of Yama. He caused all the sufferings in the lower existences to instantly cease. All beings ceased to be tormented by the kleśas. Various kinds of misery, pain, and suffering were alleviated. Rain from clouds of jewels fell over all of this buddha realm, and there also fell rain from clouds of a variety of offerings, the entire display of flowers, perfumes, incense, garlands, ointments, powders, clothing, parasols, banners, and flags.

30.42 He then went to where the Bhagavat was, and the image of his body appeared in the residences of all beings, appearing so as to satisfy them in accordance with their wishes. He also appeared to come before the bodhisattva Avalokiteśvara.

30.43 Then the bodhisattva Avalokiteśvara said to Sudhana, the head merchant’s son, “Noble one, did you see the bodhisattva Ananyagāmin coming to the gathering of this assembly?

30.44 “Depart, noble one. Go to the bodhisattva Ananyagāmin and ask him, ‘How should a bodhisattva train in bodhisattva conduct? How should a bodhisattva practice it?’ ”

30.45 Then Sudhana, the head merchant’s son, bowed his head to the feet of the bodhisattva Avalokiteśvara, circumambulated the bodhisattva Avalokiteśvara many hundreds of thousands of times, keeping him to his right, and, looking back again and again, departed from the bodhisattva

Avalokiteśvara. [F.74.a]

ANANYAGĀMIN

- 31.1 Sudhana, the head merchant's son, his mind having acquired Avalokiteśvara's verses of wisdom,¹²⁶⁸ had not had enough of gazing on the bodhisattva Avalokiteśvara, but so as not to disobey his instruction, Sudhana went to where the bodhisattva Ananyagāmin was.
- 31.2 He bowed his head to the feet of the bodhisattva Ananyagāmin. Then he stood before him and, with his hands placed together in homage, said, "Ārya, I have developed the aspiration for the highest, complete enlightenment, but I do not know how bodhisattvas should train in bodhisattva conduct and in what way they should practice it.
- 31.3 "Ārya, I have heard that you give instruction and teachings to bodhisattvas! Explain to me how bodhisattvas should train in bodhisattva conduct and how they should practice it!"
- 31.4 Then the bodhisattva Ananyagāmin said, "Noble one, I have attained the bodhisattva liberation called *the arising of every gateway*."¹²⁶⁹
- 31.5 Sudhana asked, "Ārya, at the feet of which tathāgata did you attain the bodhisattva liberation called *the arising of every gateway*? How far from here is that world realm? How long did it take to come from that world realm?"
- 31.6 The bodhisattva Ananyagāmin said, "Noble one, this is something that is difficult to comprehend for beings such as the śramaṇas and brahmins in this world with its devas, humans, and asuras. It is the power of the bodhisattvas, the irreversible diligence of the bodhisattvas, and the unsurpassable conduct of the bodhisattvas.
- 31.7 "Noble one, those who are not in the care of a kalyāṇamitra, who are not regarded by the buddhas, who have not accumulated the roots of merit, who do not have a pure motivation, who have not attained the faculties of a bodhisattva, and who do not have the eyes of wisdom [F.74.b] will not be able to hear of it, grasp it, believe in it, or comprehend it."

- 31.8 Sudhana said, “Tell it to me, for I am apprehended¹²⁷⁰ by the buddhas and in the care of kalyāṇamitras, and I have faith and aspiration!”
- 31.9 The bodhisattva Ananyagāmin said, “Noble one, I have come from a world realm in the eastern direction that is called Śrīgarbhavatī, the buddha realm of the Tathāgata Samantaśrīsaṃbhava. I obtained the bodhisattva liberation called *the arising of every gateway* at the feet of the Tathāgata Samantaśrīsaṃbhava.
- 31.10 “Noble one, as many kalpas as there are atoms in an *anabhilāpyānabhilāpya* of buddha realms passed while I came from the world realm Śrīgarbhavatī.
- 31.11 “With each development of an aspiration, I took as many steps as there are atoms in an *anabhilāpyānabhilāpya* of buddha realms. With each step, I passed as many buddha realms as there are atoms in an *anabhilāpyānabhilāpya* of buddha realms. There was a tathāgata in each of those buddha realms, and I perceived all those buddha bhagavats. To all those tathāgatas I made offerings that were authorized by the tathāgatas and were unsurpassable, composed of the mind, and sealed by the noncomposite nature of phenomena and gave rise to joy in bodhisattvas.
- 31.12 “I saw in those world realms an ocean of beings, and I perceived the ocean of all their minds. I knew the wheels of all their faculties, and I manifested physical bodies in accord with their aspirations, proclaimed the words of the Dharma, radiated a halo of light, brought them the gift of various necessities, and empowered my own body, [F.75.a] so that I could continuously be engaged in ripening and guiding them.
- 31.13 “In the same way that I came from the east, I came from the south, from the west, from the north, from the northeast, from the southeast, from the southwest, from the northwest, from below, and from above.
- 31.14 “Noble one, I know only the bodhisattva liberation called *the arising of every gateway*. How could I know the conduct or describe the qualities of bodhisattvas who face in all directions; who have a scope of wisdom that is without division; who distribute their bodies throughout the realm of phenomena; who act in accord with the thoughts and aspirations of all beings; who pervade all realms with their bodies; who act in conformance with all phenomena; who have arrived at the equality of the three times; who have bodies that are equal to the range of phenomena in every direction; who illuminate every range of worlds of beings; who have no conceptualization of the range of tathāgatas; who enter all regions without impediment; and who dwell in the state that has no location?
- 31.15 “Depart, noble one. In this southern region, there is a city named Dvāravatī. There dwells the deity by the name of Mahādeva. Go to him and ask him, ‘How should a bodhisattva train in bodhisattva conduct? How should a bodhisattva practice it?’ ”

31.16 Then Sudhana, the head merchant's son, bowed his head to the feet of the bodhisattva Ananyagāmin, circumambulated the bodhisattva Ananyagāmin many hundreds of thousands of times, keeping him to his right, and, looking back again and again, departed from the bodhisattva Ananyagāmin. [F.75.b]

MAHĀDEVA

- 32.1 Sudhana had a mind that followed the vast conduct of bodhisattvas. He had the nature of longing for the scope of the wisdom of the bodhisattva Ananyagāmin. He saw the special qualities of accomplishing great higher cognition. He had attained joy in the armor of stable diligence. He had the aspiration to follow the displays¹²⁷¹ of inconceivable liberations. He practiced the qualities of the bodhisattva level. He analyzed on the level of samādhi. He was established on the level of the power of retention. He engaged in the level of prayer. He trained in the level of discernment. He was accomplishing the level of power.
- 32.2 He eventually arrived at the city named Dvāravatī. He inquired about the deity Mahādeva, and many people declared to him, “Noble one, this¹²⁷² deva Mahādeva is in the temple¹²⁷³ at the crossroads of the city, and with greatness of being he is teaching the Dharma to beings.”
- 32.3 Then Sudhana went to where the deity Mahādeva was. He bowed his head to the feet of Mahādeva, stood before him with his hands together in homage, and said, “Ārya, I have developed the aspiration for the highest, complete enlightenment. How does a bodhisattva train in bodhisattva conduct? In what way does a bodhisattva practice it? Ārya, I have heard that you teach and give instructions to bodhisattvas. Therefore, Ārya, teach me how bodhisattvas train in bodhisattva conduct and in what way they practice it!”
- 32.4 The deity Mahādeva extended his four arms, and from the four great oceans and with the power of great speed he brought water and washed his mouth. [F.76.a] He then scattered golden flowers on Sudhana, the head merchant’s son, and said, “Noble one, it is very difficult to see the bodhisattvas. It is difficult to hear them. The appearance of the white lotuses that are supreme beings is a great marvel because of its greatness; they are a support for the world, a refuge for beings; they create a great light for

beings; they teach the path of truth to those on the path of ignorance; they are guides for those who follow the way of the Dharma; they are great guides for going to the city of omniscience.

32.5 “Noble one,¹²⁷⁴ this is what I think: the bodhisattva mahāsattvas are called *the destroyers of wrong views* because, with stainless minds, they manifest the appearance of their pure bodies; they manifest the activities¹²⁷⁵ of their pure bodies; they shine the light of eloquence of their faultless speech; and with a pure motivation they remain manifest at all times.

32.6 “Noble one, I have attained the bodhisattva liberation called *the net of clouds*.”

Sudhana asked him, “What is the scope of the bodhisattva liberation called *the net of clouds*?”

32.7 In every direction in front of Sudhana, the head merchant’s son, the deva Mahādeva manifested mountain-sized heaps of gold, heaps of silver, heaps of beryls, heaps of crystals, heaps of white corals, heaps of emeralds, heaps of precious asteria jewels, heaps of precious *vimalagarbha* jewels, heaps of precious *vairocana* jewels, heaps of precious topknot jewels, heaps of crowns, heaps of necklaces made of various precious jewels, [F.76.b] heaps of armlets, heaps of earrings, heaps of bracelets, heaps of girdles, heaps of anklets, heaps of strings of red pearls,¹²⁷⁶ heaps of various precious jewels, heaps of adornment for the greater and smaller parts of the body, heaps of the kings of wish-fulfilling precious jewels, all flowers, all perfumes, all incenses, all garlands, all ointments, all powders, all cloths, all parasols, all banners, all flags, all musical instruments, all percussion instruments, all that is desirable, and countless trillions of maidens.

32.8 Mahādeva said to Sudhana, the head merchant’s son, “Noble one, take these, and with them perform acts of great generosity! Create much merit! Make offerings to the tathāgatas! Gather many beings through generosity as a method of gathering pupils! Practice the perfection of generosity! Teach the world through generosity!¹²⁷⁷ Give that which is difficult to give!¹²⁷⁸

32.9 “Noble one, I gather for you this manner of things, and in that same way I establish in generosity an incalculable number of beings whose minds have an unceasing motivation to give. I cause them to generate roots of merit in the Buddha, Dharma, and Saṅgha and the bodhisattvas and kalyāṇamitras, and I inspire them toward the highest, complete enlightenment.

32.10 “Moreover, noble one, I bless with the ugliness of sensory objects those beings who are intoxicated by the joys of desire and have attachment to the enjoyment of sensory objects. [F.77.a]

32.11 “I manifest terrifying wrathful bodies like *rākṣasas*, eating flesh and drinking blood, to those who are possessed by anger, who are proud, arrogant, conceited, and haughty, and who are to be guided through

- destruction, pacifying all who are agitated by pride and arrogance.¹²⁷⁹
- 32.12 “I manifest the danger of being harmed by fire, water, kings, and thieves for beings who are lazy and abandon diligence, causing them to be distressed and become diligent.
- 32.13 “In that way, through those methods, I turn them away from that which is not virtuous and establish them in a perfection of virtue so that they may defeat all that is adverse to the perfections, gather all the accumulations of the perfections, transcend all the paths of the mountain precipices of obscurations, and enter the unobscured Dharma.
- 32.14 “Noble one, I know only the bodhisattva liberation called *the net of clouds*. How could I know the conduct or describe the qualities of bodhisattvas¹²⁸⁰ who are like Indra defeating the asuras of the kleśas, who are like water extinguishing the mass of fire of the suffering of all beings, who are like a mass of flames drying up the water of the cravings of all beings, who are like a wind scattering the mountain of all clinging to attachment, and who are like thunderbolts shattering the hard rock of the perception of a self?
- 32.15 “Depart, noble one. In this Jambudvīpa, in the land of Magadha, at the bodhimaṇḍa, there is the goddess of the earth who is named Sthāvarā. Go to her and ask her, ‘How should a bodhisattva train in bodhisattva conduct? How should a bodhisattva practice it?’ ” [F.77.b]
- 32.16 Then Sudhana, the head merchant’s son, bowed his head to the feet of the deva Mahādeva, circumambulated the deva Mahādeva many hundreds of thousands of times, keeping him to his right, and, looking back again and again, departed from the deva Mahādeva.

STHĀVARĀ

- 33.1 Then Sudhana, the head merchant's son, eventually reached the goddess of the earth, Sthāvarā, in the land of Magadha's bodhimaṇḍa. When he arrived there, one million earth goddesses proclaimed to one another, "Someone who will be a refuge for all beings is coming here! Someone who has the essence of the tathāgatas and who will break open the enclosing egg of ignorance of all beings is coming here! Someone who is in the family of the kings of Dharma and will attain the state of an unimpeded, stainless king of the Dharma is coming here! Someone who is a hero with the thunderbolt weapon that has the great power of wisdom and who will subdue the circle of opponents is coming here!"
- 33.2 At that moment, Sthāvarā and the other one million earth goddesses shook the great earth, caused a loud sound like deep thunder, and illuminated the world realm of a billion worlds with a vast light. Their bodies were adorned by all adornments and precious jewelry. They shone and moved in the sky like a mass of streaks of lightning.
- 33.3 They rose up out of the ground, causing the seedlings of all trees to sprout; causing all flowering trees to blossom; causing all rivers to flow; causing lakes, ponds, and reservoirs to rise; causing a great rain of scented water to fall; causing a great wind that scattered a cloud of flowers to blow; causing a quintillion musical instruments to sound; [F.78.a] causing a multitude of divine aerial palaces and ornaments to spread; causing the lords of cows, bulls, elephants, tigers, and deer to make their cries; causing the leaders of devas, asuras, nāgas,¹²⁸¹ and bhūtas to roar; causing the great lords of mountains to clash together; and causing trillions of masses of treasures to emerge.
- 33.4 Then the earth goddess Sthāvarā said to Sudhana, the head merchant's son, "Noble one, it is excellent that you have come here.¹²⁸² This area is where in the past you dwelled and generated roots of merit, where I am the

- witness for that. Do you wish to see just a fraction of their ripening?”
- 33.5 Sudhana, the head merchant’s son, bowed his head to the feet of the earth goddess Sthāvarā. He circumambulated the earth goddess Sthāvarā many hundreds of thousands of times, keeping her to his right. Then he stood before her and, with his hands placed together in homage, said, “Āryā, I do wish it!”
- 33.6 Then the earth goddess Sthāvarā stamped on the ground with the sole of her foot and revealed an array of countless millions of millions of precious treasures and said, “Noble one, these millions of millions of precious treasures follow you. They go before you. You can use them as you like. They come from the ripening of your merit. They are protected by the power of your merit. You can take from among them whatever you need.
- 33.7 “Noble one, moreover, I have attained the bodhisattva liberation called *the essence of invincible wisdom*. [F.78.b] Through my possessing this bodhisattva liberation, since the time of the Tathāgata Dīpaṅkara I have constantly followed bodhisattvas and always protected them. Since that time, noble one, I have practiced the mental conduct of the bodhisattvas, been immersed within the scope of wisdom, entered the domain of prayer, realized pure bodhisattva conduct, followed the ways of all samādhis, permeated the vast motivations and higher cognitions of all bodhisattvas, and realized, possessed, and acquired mastery of the powers of all bodhisattvas, the pervasion of the network of all realms, the acquisition of prophecies from all the tathāgatas, the sight at all times of the attainment of buddhahood, all the ways of turning the wheel of the Dharma, all the ways of the clouds of Dharma that elucidate the sūtras, the way of illumination by the great radiance of the Dharma, the way of completely ripening all beings, and the way of the display of all the miraculous manifestations of the buddhas.
- 33.8 “Noble one, I received this bodhisattva liberation, *the essence of invincible wisdom*, far beyond and even more beyond as many past kalpas as there are atoms in Sumeru, during a kalpa called Avabhāsavyūha, in a world realm called Candradhvajā, from the Tathāgata Sunetra. [F.79.a]
- 33.9 “Noble one, in that way, until this Bhadra kalpa, while cultivating,¹²⁸³ practicing,¹²⁸⁴ increasing, and augmenting this bodhisattva liberation called *the essence of invincible wisdom*, I have never been deprived of the sight of the tathāgatas.
- 33.10 “During that time, I have propitiated as many tathāgata arhat samyak-saṃbuddhas as there are atoms in an *anabhilāpyānabhilāpya* of buddha realms. I have seen the miraculous manifestation of all those tathāgatas going to the bodhimaṇḍa. I have witnessed the roots of merit of all those tathāgatas.

- 33.11 “Noble one, I know only the bodhisattva liberation called *the essence of invincible wisdom*. How could I know the conduct or describe the qualities of bodhisattvas who attend all tathāgatas, who follow the teaching of all buddhas, who enter into the impenetrable wisdom of the tathāgatas, who have the power to pervade the entire realm of phenomena in one instant of mind, who have bodies that are the same as those of the tathāgatas, who have the essence of the stainless intention of all the buddhas, who always realize all appearances of buddhas, and who are emissaries inseparable from the activity¹²⁸⁵ of the buddhas?
- 33.12 “Depart, noble one. In this Jambudvīpa, in the land of Magadha, in the city of Kapilavastu, is the goddess of the night named Vāsantī. [F.79.b] Go to her and ask her, ‘How should a bodhisattva train in bodhisattva conduct? How should a bodhisattva practice it?’ ”
- 33.13 Then Sudhana, the head merchant’s son, bowed his head to the feet of the earth goddess Sthāvarā, circumambulated the earth goddess Sthāvarā many hundreds of thousands of times, keeping her to his right, and, looking back again and again, departed from the earth goddess Sthāvarā.

VĀSANTĪ

- 34.1 Sudhana, the head merchant's son, remembering the teaching of the earth goddess Sthāvarā, remembering the bodhisattva liberation called *the essence of invincible wisdom*, becoming adept in the meditation of bodhisattva samādhi, contemplating the way of the bodhisattva Dharma, analyzing the displays of bodhisattva liberation, viewing the very subtle wisdom of bodhisattva liberation, entering the ocean of the wisdom of bodhisattva liberation, with faith in the different wisdoms of bodhisattva liberation, realizing the mastery of the wisdom of bodhisattva liberation, and descending into the ocean of the wisdom of bodhisattva liberation, arrived at the location of the town of Kapilavastu.
- 34.2 He circumambulated the town of Kapilavastu, keeping it to his right, and entered the town through its eastern gate.
- 34.3 He stayed at the town's central junction of three streets, where, soon after sunset, wishing to see Vāsantī, the goddess of the night, while reverentially following the bodhisattva teaching, having the definite understanding that the wisdom of buddhahood is attained through kalyāṇamitras, having the blessing of the scope of the view of the eyes of wisdom, facing every direction [F.80.a] with the aspiration to see the kalyāṇamitra, with a mind that perceives the essence of great wisdom, with eyes of wisdom that engage with all objects of perception, with eyes of samādhi that pervade the vast extent of the ocean of the wisdom of all the ways of the realm of phenomena, seeing the ocean of all that is to be known in all directions, with a single-pointed mind intent on attaining the eyes of wisdom resting with one-pointed thought, he saw Vāsantī, the goddess of the night, in the realm of space above the great town of Kapilavastu. She was in a kūṭāgāra of various precious jewels beyond compare. She was seated upon a lotus that had every excellent aroma, in the center of a great precious lion throne. Her body was the color of gold. Her hair was soft, abundant, and deep black. Her

eyes were deep black.¹²⁸⁶ She was beautiful, attractive, and lovely to the sight. Her body was beautified by all jewelry and adornments. She was wearing dyed¹²⁸⁷ clothing. She possessed a sacred topknot adorned by the disk of the moon as a crest. The constellations, the planets, and all the stars appeared in her body.

34.4 He saw within her pores all the beings she had liberated who in the vast realm of beings had fallen into inopportune states, lower existences, and lower realms.

34.5 He saw within her pores all those she had brought to the higher realms, all those she had ripened for the enlightenment of the śrāvakas and pratyekabuddhas, and those she had ripened for omniscience.

34.6 He saw within her pores all her created bodies, [F.80.b] created forms, and created colors that were her various methods that ripened beings.

34.7 He heard sounding from her pores the creation of sounds, the creation of the aspects of the voice, and their application to the various ways of speech¹²⁸⁸ through which she ripened beings.

34.8 He perceived within her pores her creation of times, her bodhisattva conduct, her bodhisattva prowess, her entrances to bodhisattva samādhis and transformations, her bodhisattva power of leadership, her bodhisattva states of being,¹²⁸⁹ her bodhisattva view, her bodhisattva observation, her bodhisattva emanations, her bodhisattva lion-like awesomeness of a great being, and her displays of bodhisattva liberation through which she ripened beings in accordance with their motivations and aspirations.

34.9 He saw and heard an ocean of the ways of the Dharma that employed various methods, and he was satisfied, joyful, pleased, delighted, content, and happy. He prostrated to the night goddess Vāsantī with the full length of his body, got up, and circumambulated the night goddess Vāsantī, keeping her to his right, many hundreds of thousands of times. Then he stood before her and, with his hands placed together in homage, said, “Goddess, I have developed the aspiration for the highest, complete enlightenment. I have seen that all the qualities of buddhahood arise through the blessing of a kalyāṇamitra. [F.81.a] I put myself in the hands of the kalyāṇamitra. Show me, goddess, the path to omniscience upon which a bodhisattva will bring forth the ten strengths.”

34.10 The night goddess Vāsantī said to Sudhana, the head merchant’s son, “Noble one, it is excellent, excellent, that you are thus in awe of kalyāṇamitras and wish to hear a kalyāṇamitra’s words and practice the teaching of kalyāṇamitras.

34.11 “Noble one, through thus practicing the teaching of the kalyāṇamitras, you will, without a doubt, approach the highest, complete enlightenment.

- 34.12 “Noble one, I have attained the bodhisattva liberation called *the gateway to guiding beings through the radiance of the Dharma that eliminates the darkness of all beings*. My mind has love for beings who have unstable minds. My mind has compassion for beings who follow the path of nonvirtuous actions. My mind rejoices in those who follow the path of virtuous actions. My mind does not discriminate between beings with stable and unstable minds. My motivation is to purify those afflicted by the kleśas. My motivation is to bring the pitiful to perfection. My motivation is to generate a vast aspiration in those with inferior aspiration. My motivation is to develop great diligence in those with inferior power.¹²⁹⁰ [F.81.b] My motivation is to turn away from existences in the cycle of saṃsāra those whose aspiration is for saṃsāra. My motivation is to establish on the path to omniscience those beings whose aspiration is for the Śrāvakayāna and Pratyekabuddhayāna.
- 34.13 “Noble one, those are the motivations and intentions that I have. I possess the bodhisattva liberation called *the gateway to guiding beings through the radiance of the Dharma that eliminates the darkness of all beings*.
- 34.14 “When beings are in darkness, humans sleep, the hosts of spirits roam around, the numbers of thieves and robbers increase, dangerous beings are active in all directions, thick black clouds cover everything, there is a thick mass of smoke or dust, there is the assault of terrible wind and rain, the moon and stars are hidden, and the eyes are unable to see.
- 34.15 “Noble one, through various methods I protect those beings in the darkness who are on the ocean, on a plain, on mountains, in a remote wilderness,¹²⁹¹ in¹²⁹² a forest, in the countryside, in a town, in a direction, in an intermediate direction, or on a road; those on the ocean whose ship is sinking; those who are in distress; those on the plains; those who are falling down precipices in the mountains; those who have no food or drink in remote wildernesses; those caught in thickets of bamboo in dense forests; those whom calamitous wrongdoing has befallen; [F.82.a] those who are being slain by bandits in the countryside; those who perish from ruthless actions in towns; those who are bewildered in the directions; those who are confused in the intermediate directions; and those who encounter disaster on the road.
- 34.16 “I do so in this way: for those on the great ocean, I dispel the black winds and clouds, I make troubled waters clear, I dispel the circle of cruel winds, I calm the huge powerful waves, I bring freedom from the danger of lightning, I show the direction to go, I provide the correct course over the waters, I reveal the shore, and I show the way to reach the island of jewels. I protect them in the form of a gatherer of beings,¹²⁹³ the form of a merchant leader, the form of a great-maned king of horses, the form of a king of elephants, the

form of a king of turtles, the form of a king of the asuras, the form of a king of the garuḍas, the form of a king of the kinnaras, the form of a king of the mahoragas, the form of a deity of the sea, and the form of a ferryman.¹²⁹⁴

34.17 “I dedicate those roots of merit in this way: ‘May I be a protector of all beings in order to free them from the entire mass of suffering!’

34.18 “When beings on the plains at night¹²⁹⁵ are in great darkness and the ground is covered with bamboo, thorns, pebbles, and potsherds; when there are numerous fierce poisonous snakes, uneven ground, and difficult paths, [F.82.b] and when dust and dirt swirl thickly; when there is the assault of fierce wind and rain, being stricken with the suffering of heat and cold, and the fear of snakes and wild beasts; and when bands of murderers and bandits are prowling around, I protect those beings who are confused in the dark, in the form of the sun, in the form of the moon, in the form of the rising of dawn, in the form of great shooting stars, in the form of flashes of lightning, in the form of the light of jewels, in the form of the circle of the planets, in the form of light from the aerial palaces of the constellations and stars, in the form of a deva, and in the form of a bodhisattva.

34.19 “In my mind there arose this aspiration: ‘May I become a refuge for all beings through this root of merit, in order to dispel all the darkness of the kleśas.’

34.20 “I protect through various methods those on mountain precipices who are afraid of dying and who through clinging to life are under the power of the desire for fame, who desire the banner of words of renown, who have enjoyment as their goal, who are overpowered by desire, who are engaged in the pursuit of the prerequisites for life, who primarily yearn for worldly good fortune, who are tied by affection to children and wife,¹²⁹⁶ who are lost in the thicket of views, and who are oppressed by various kinds of suffering and fears.

34.21 “I do so in this way: by providing them with caves and shelters, by providing them with fruit and roots to eat, by providing them with streams and springs, by providing them with protection against heat and cold, [F.83.a] by showing them correct pathways, by the sound of the song of the avadavat, by the sound of the cry of the king of peacocks, through the form of illumination from burning herbs, and through the form of light from the mountain deities.

34.22 “I become a protector of those in mountain caves, clefts, and chasms who are afflicted by various sufferings, by providing them with level ground, and to dispel the blinding darkness those beings are in.

34.23 “In my mind there arises this thought: ‘Just as I have protected these beings who are in the mountains, may I become a protector for those who have fallen into the chasms of the mountain of saṃsāra and have been

seized by the demons of old age and death.'

34.24 "I become someone who shows the correct path to follow for those beings who are trapped in the net of a dense forest and blinded by the darkness of the night; who are in distress within a tangle of trees and shrubs;¹²⁹⁷ whose path is blocked by grass, rivers, thorns,¹²⁹⁸ trees,¹²⁹⁹ and vines; who have entered a dense forest of numerous trees and vines; who have fear in their hearts on hearing the roaring of tigers; who are distressed at being unable to accomplish their goals; who are afflicted by various dangers, misfortunes, and troubles; and who do not know the way out of a thick forest.

34.25 "In my mind there arises this thought: 'Through this root of merit, may I free from all suffering those beings who are in the thicket of various views, who are caught in the net of craving, and who are oppressed by the various sufferings and dangers of saṃsāra.'

34.26 "Through various methods I bring happiness to those beings who are confused in darkness in remote wildernesses. [F.83.b] I show them the path and bring them to a safe and pleasant place.

34.27 "In my mind there arises this thought: 'Through this root of merit, may I free from all suffering and bring to the great good fortune of the path to happiness and omniscience those beings who are lost in the remote wilderness of saṃsāra and are following the path to all the lower realms.'

34.28 "Noble one, through various methods that bring disillusionment, I free from attachment to their homeland those beings in homelands who experience suffering caused by that attachment.

34.29 "In my mind there arises this aspiration: 'Through this root of merit, may I free all beings from attachment to the skandhas and bring them to the wisdom of omniscience that has no location.'

34.30 "Noble one, the beings who dwell in villages, who are destroyed by their bondage to house and home, who are bewildered in the darkness of the night, and who suffer because of the various demands of their homes—through various ways of causing distress, I bring them to disillusionment. I cause them to develop a mind free of attachment. I care for them through the gift of the Dharma. I make them perfectly content and establish them in the Dharma that has no home.

34.31 "In my mind there arises this thought: 'Through this root of merit, may I free all beings dwelling in the town of their six āyatanas from the realm of activity that is existence in saṃsāra, and may I establish them in the realm of activity of the wisdom of omniscience.'

34.32 "Noble one, through various methods I bring illumination to those beings who are bewildered in the darkness of night in the east and other directions and intermediate directions, [F.84.a] who see level areas as being uneven with chasms, who perceive high ground as depressions and depressions as

high ground,¹³⁰⁰ and who are bewildered as to the directions of paths and areas. I reveal a door to those who wish to exit. I reveal a path to those who wish to go upon it.¹³⁰¹ I reveal a ford to those who wish to cross a river. I reveal a ship to those who wish to cross¹³⁰² the sea.¹³⁰³ I reveal a house to those who wish to go inside. I reveal a region to those who wish to see it. I reveal the high ground and the low ground. I reveal the areas that are level, those that are not level, and their various forms. I reveal villages, towns, markets,¹³⁰⁴ kingdoms, and capitals to exhausted travelers. I reveal springs, ponds, lakes, reservoirs, lotus ponds, rivers, forests, orchards, and gardens to those afflicted by heat and thirst. I reveal pleasant forms of various kinds such as father, mother, children, wives, friends, families,¹³⁰⁵ and relatives to those who wish to meet the beloved they are separated from.

34.33 “In my mind there arises this thought: ‘May I bring light and illumination, so that they will perceive the various forms around them, to those who are bewildered in the darkness of night, whose eyes are afflicted by blindness, and who are bewildered as to directions.

34.34 “ ‘Similarly, there are beings who have dwelled in the darkness of saṃsāra for a long time who are confused concerning the right direction; who are bewildered in the darkness of ignorance; whose eyes of wisdom are clouded by the cataracts of ignorance; [F.84.b] who have incorrect perception, mind, and view; who perceive the impermanent as permanent; who perceive suffering as happiness; who perceive the absence of a self as a self; who perceive the unpleasant as pleasant; who believe in an enduring self, being, soul, person,¹³⁰⁶ or individual; who rely on the skandhas, dhātus, and āyatanas; who are confused about cause and result; who follow the path of nonvirtuous actions; who kill; who steal; who engage in sexual misconduct; who lie; who slander; who speak harsh words; who speak meaninglessly; who are covetous; who are malicious; who hold wrong views; who do not respect their fathers; who do not respect their mothers; who do not respect śramaṇas and brahmins; who do not respect the powerful; who do not respect holy beings; who have passion and devotion for what is not the Dharma; who are overcome by inappropriate desires; who are in the bondage of wrong views; who malign the tathāgatas; who engage in bringing the wheel of the Dharma to an end; who hold the banner of Māra; who harm¹³⁰⁷ bodhisattvas; who have anger toward the Mahāyāna; who are engaged¹³⁰⁸ in reviling the aspiration to enlightenment; who criticize bodhisattvas; who harm or injure their mothers;¹³⁰⁹ who are¹³¹⁰ harmful and hostile; who malign the āryas; who practice a religious conduct that is not that of¹³¹¹ good people; who damage that which belongs to stūpas and the saṅgha; who oppose their parents; who commit the acts with immediate result on death; and who are facing a great abyss.

- 34.35 “ ‘May I dispel the darkness of their ignorance with the great light of wisdom, inspire them toward the highest, complete enlightenment, and reveal to them, through the completely good Mahāyāna, the path to the level of the wisdom of the ten strengths, [F.85.a] the level of the tathāgatas, the scope of the omniscient wisdom of the tathāgatas, the ocean of the ways of omniscient wisdom, the range of activity of the wisdom of the buddhas, the scope of the buddhas, the accomplishment of the ten strengths, and the strength of the power of retention of the buddhas and the single¹³¹² body of all the buddhas. Having revealed that, may I establish them in the knowledge¹³¹³ of the equality of all the buddhas.’
- 34.36 “Noble one, I am present to save those beings who are sick, who are depressed by being ill for a long time, whose bodies are weakened, who are old, who have been overpowered by old age, who have no protector, who are destitute, who are poor, who are ruined, who have gone astray into another land, who are going in the wrong direction, who are in prison, who are being punished, who are criminals, who are being led to execution, and who are afraid of losing their lives.
- 34.37 “Noble one, I am dedicated to using every method to heal all the illnesses of sick beings. I serve and attend those who are old, who are overpowered by old age. I collect the necessities for life for those who are without them. I am a protector for beings who have no protector. I gather a mass of wealth and gold for those who are destitute and poor. I gather what is needed for those who are ruined. I lead those who have gone astray in other lands back to their homelands. I take into the correct direction those who follow the wrong direction. [F.85.b] I free from prison those who are in prison. I free from the suffering of punishment those who are being punished. I save the lives of those who are criminals being led to execution.
- 34.38 “In my mind there arises this thought: ‘May I protect and save these beings from these various kinds of fear and harm. Similarly, may I free them from all the kleśas through gathering a collection of the highest Dharmas. May I cause them to transcend birth, aging, illness, death, misery, wailing, suffering, unhappiness, and torment. May I liberate them from all fear of falling into the lower realms. May I bring them into the care of kalyāṇamitras. May I gather a collection of the gift of the precious Dharma. May I establish them in nontransgressive conduct. May I inspire them toward the pure body of the tathāgatas. May I establish them in the realization of the essence that is completely free of aging and death.’
- 34.39 “Noble one, through various methods I become the protector of those beings who follow wrong paths; who are attached to various dark views; who have the range of activity of incorrect concepts;¹³¹⁴ who engage in dreadful physical, vocal, and mental conduct; who follow various kinds of

discipline and asceticism; who view that which is not complete buddhahood as complete buddhahood; who are engaged in paining and tormenting their bodies; who bow down to, pay homage to, and place their trust in lakes, ponds, springs, reservoirs, rivers, precipitous mountains, the directions, and the intermediate directions; and who are under the power of bad companions. [F.86.a]

34.40 “I turn them away from evil views and all paths that lead to falling into the abyss of the lower realms. I establish them in the correct worldly view. I establish them in the good fortune of humans and devas.

34.41 “In my mind there arises this thought: ‘May I liberate these beings from dreadful practices and suffering. Similarly, may I establish all beings in the noble, transcendent path of the perfections. May I cause them to progress irreversibly toward omniscience and through completely good great prayer bring them to omniscience. And may I never depart from the level of a bodhisattva until all realms of beings have been guided.’ ”¹³¹⁵

34.42 At that time, Vāsantī, the goddess of the night, in order to teach further the bodhisattva liberation called *the gateway to guiding beings through the radiance of the Dharma that eliminates the darkness of all beings*, through the blessing of the buddhas looked into the ten directions and then recited these verses to Sudhana, the head merchant’s son:

34.43 “I teach the Dharma so as to benefit beings,¹³¹⁶
In order to dispel the darkness of ignorance and stupidity.
I observe the time and bring happiness to beings.
This is my supreme way of liberation, of peace. {1}

34.44 “I have perfectly practiced vast love,¹³¹⁷
Meditating throughout limitless kalpas in the past.
In that way, I have filled the world with illumination.
Sudhana, know this way well.¹³¹⁸ {2}

34.45 “My ocean of compassion is measureless.
Through it the jinas of the three times appear in the world. [F.86.b]
Through it the suffering of beings is quelled.
Sudhana, know this way well. {3}

34.46 “Creating worldly happiness
And noncomposite, higher bliss
Pleases, delights, and gladdens me.
Jinaputra, understand this way of mine. {4}

34.47 “Always turned away from composite faults
And the wisdom, liberation, and results of the śrāvakas,

- I purify the strengths of the buddhas.
Jinaputra, understand this way of mine. {5}
- 34.48 “My eyesight is vast and completely pure.
With it I see many realms in the ten directions.
I see the self-originated ones in those realms
Seated under the lords of Bodhi trees. {6}
- 34.49 “I see the buddhas and their assemblies,
The buddhas’ bodies beautified by signs,
Emanating multicolored beautiful light rays,
A multitude of light rays emanating from all their pores. {7}
- 34.50 “I see the beings within those realms
And their entrances into death and rebirth,
Those foolish ones who in those oceans of existences
Continue in saṃsāra and experience the results of their actions. {8}
- 34.51 “Completely pure is the ocean of my hearing
In which are gathered all sounds without exception.
I hear and hold in my memory
The entire ocean of the languages in all worlds. {9}
- 34.52 “The speech beyond analogy or equal,
Adorned by all aspects of speech and all sounds,
The wheel that is turned by the jinas
I hear and hold in my memory. {10}
- 34.53 “My power of smell also is completely pure.
Jinaputra, understand this way that is
The entrance to dwelling in all liberations,
Without impediment, in the ocean of the ways of the Dharma. {11}
- 34.54 “My tongue is vast and extensive,
Subtle, red, and shining like a jewel.
Jinaputra, understand this way through which
I know the thoughts of beings. {12}
- 34.55 “My Dharma body is completely pure. [F.87.a]
I remain in its brilliance¹³¹⁹ throughout the three times,
In a form of body in accordance with the wishes of beings,
Which they all see through the power of their faith. {13}
- 34.56 “My mind is without attachment, undefiled.
The sound of speech is like the roaring of the clouds.

- Though all lords of humans are contained in it,
I have no conceptualization concerning that. {14}
- 34.57 “I know the ocean of the minds
Of the countless beings in the realms.
I know their faculties and aspirations,
But in this I have no conceptualization. {15}
- 34.58 “My miracles are vast and perfectly performed.
They are inconceivable and shake the realms.
Similarly, the light and power of my body
Subdue the beings who are difficult to subdue. {16}
- 34.59 “My merit is vast and completely pure,
An inexhaustible treasure completely displayed,
Through which offerings are made to the jinas
And all beings are sustained. {17}
- 34.60 “Vast and completely pure is my wisdom,
Through which I know an ocean of Dharma
And cut through the doubts of all beings.
Jinaputra, understand this way of mine. {18}
- 34.61 “Comprehending all three times,
I see and know an ocean of buddhas
And comprehend their prayers.
This way is measureless¹³²⁰ and perfect. {19}
- 34.62 “I see an ocean of realms within all atoms
And their entry into the three times.
I see within them an ocean of buddhas
And the level¹³²¹ of their way that is present everywhere. {20}
- 34.63 “See how the enlightenment, the buddhahood, of Vairocana
Pervades the realms in all directions.
Within every atom, at the foot of a Bodhi tree,
He is speaking of the Dharma of peace.” {21}
- 34.64 Then Sudhana, the head merchant’s son, asked Vāsantī, the goddess of the night, “Goddess, how long has it been since you have been established in the highest, complete enlightenment? [F.87.b] How long has it been since you attained this liberation through which you have become established in accomplishing the benefit of beings in this way?”

- 34.65 Vāsantī, the goddess of the night, answered, “Noble one, beyond and even more beyond as many past kalpas as there are atoms in Sumeru, during a kalpa called Praśantaprabha, there was a world realm called Ratnaśrī-sambhava in which there appeared five thousand million buddhas. Within that world realm there was a medium-sized four-continent world called Ratnacandrapradīpaprabhā, the capital of which was called Padmaprabhā. In that capital city there was King Sudharmatīrtha, who was a cakravartin Dharma king who ruled over the four continents and possessed the seven jewels. He spread the Dharma over the mountains and seas of that great world up to its edges and made it happy. King Sudharmatīrtha had a queen named Dharmamaticandrā. At dusk, intoxicated by desire and exhausted by bliss, she returned to the harem at midnight and went to sleep. To the east of the capital city of Padmaprabhā there was a great forest called Śamathaśrī-sambhava, in which appeared a tathāgata by the name of Sarvadharmānigarjitarāja, whose body shone with the light of all kings of jewels and was the miraculous manifestation of all the buddhas. At the foot of a Bodhi tree, he attained the highest, complete enlightenment of buddhahood. Through the power of that, a great light of many colors filled the world realm of Ratnaśrī-sambhava. In the capital city of Padmaprabhā there was a goddess of the night called Suviśuddhacandrābhā. [F.88.a] She approached Dharmamaticandrā, the king’s queen, woke her with the sound of rattling her jewelry, and said to her, ‘Know this, queen of the king! The Tathāgata Sarvadharmānigarjitarāja has attained the highest, complete enlightenment of buddhahood in the great forest Śamathaśrī-sambhava.’ Then, in front of the king’s queen she praised the qualities of the buddha and described at length the miraculous manifestations of the buddhas and the completely good conduct and prayer of the bodhisattvas.
- 34.66 “Noble one, the king’s queen was illuminated by the light from that tathāgata, and she sincerely entered into the path to the highest, complete enlightenment. She made offerings to that tathāgata and his saṅgha of bodhisattvas and śrāvakas.
- 34.67 “What do you think, noble one? At that time, in that time, who was that king’s queen, Dharmamaticandrā? Do not think that it was anyone else, for at that time, in that time, I was the king’s queen, Dharmamaticandrā.
- 34.68 “Noble one, under that tathāgata I developed the motivation of aspiration and created roots of merit so that for kalpas as numerous as the atoms in Sumeru I never fell into rebirth in the lower realms. I was never reborn as a denizen of hell, as an animal, or as a preta. I was never reborn in an inferior family. I was never reborn as someone without sensory faculties. I was never someone who suffered. I always attained the state of a great deity among

deities, [F.88.b] and a great human among humans. In this way, I was never apart from buddhas and bodhisattva kalyāṇamitras. I was never reborn in a bad time.

34.69 “Noble one, in that way, I created roots of merit under one buddha after another, and for as many kalpas as there are atoms in Sumeru, I traveled on easy and level paths without any impediment, but I had not yet accomplished the powers of a bodhisattva. When those kalpas as numerous as the atoms in Sumeru had passed, ten thousand great kalpas before this Bhadra kalpa, at the time of the first of those kalpas, which was called Aśokaviraja, there was a world realm called Rajovimalatejaḥśrī.

34.70 “Noble one, that world realm Rajovimalatejaḥśrī was completely pure of the kleśas, and five hundred buddhas appeared within it. The first of those five hundred buddhas was a tathāgata, an arhat, a samyakṣaṃbuddha, one with wisdom and conduct,¹³²² a sugata, one who knows the world’s beings, an unsurpassable guide who tames beings, a teacher of devas and humans, a buddha, a bhagavat, who was named Sumerudhvajāyatanaśāntanetraśrī. At that time, I was Prajñāvabhāsaśrī, the daughter of the head merchant Vighuṣṭakīrti. I was beautiful and attractive, a delight to see, with a very beautiful, perfect complexion.

34.71 “The goddess of the night called Suviśuddhacandrābhā, through the power of her prayers, had become the goddess of the night called Viśuddhanetrābhā in Vicitrādhvaja, the capital of the four-continent world realm named Virajovatī. At night, while I was not yet asleep and my parents were asleep, [F.89.a] she shook our house, illuminated it with a great light, revealed her own form to me, and praised the qualities of the buddhas. She revealed the tathāgata residing at the bodhimaṇḍa seven days after he had attained buddhahood.

34.72 “Then, accompanied by my parents and a great crowd of my family, and preceded by Viśuddhanetrābhā, the goddess of the night, I went into the presence of that tathāgata. I then made vast offerings to the Tathāgata, and as soon as I saw the Tathāgata’s face, I attained the samādhi called *guiding beings and seeing the Buddha’s face* and the samādhi called *the domain illuminated by the wisdom of the range of the three times*. Through attaining them I remembered as many kalpas as there are atoms in Sumeru. My aspiration to enlightenment manifested. In that way, I heard the Dharma from that tathāgata, and I attained the bodhisattva liberation called *the gateway to guiding beings through the radiance of the Dharma that eliminates the darkness of all beings*. Through attaining that, I pervaded with my body as many worlds as there are atoms in ten buddha realms, and there appeared to my sight all the buddhas who were present in those worlds, and I knew that I was present at the feet of all of them. All of the beings who had been born in those world

realms appeared to my sight, and I knew all the symbols of their different languages. I knew their minds, thoughts, faculties, and aspirations. [F.89.b] I knew the past kalyāṇamitras in whose presence they were ripened. I manifested to them the bodies that satisfied them according to their aspirations. That liberation of mine increased with each instant of the mind. Through the instant of mind that followed that instant of mind of liberation, my body pervaded as many buddha realms as there are atoms in a hundred world realms. Through the next instant of mind, my body pervaded as many buddha realms as there are atoms in a thousand world realms. Through the next instant of mind, my body pervaded as many buddha realms as there are atoms in a hundred thousand world realms, and so on, up to my body pervading, in each instant of mind, as many buddha realms as there are atoms in an *anabhilāpyānabhilāpya* of world realms. There appeared to my sight all the buddhas that were present in those worlds, and I knew that I was present at the feet of all of them. I obtained all the Dharma that was taught by those buddha bhagavats. I possessed it, kept it, preserved it. I comprehended the past ocean of ways and ocean of prayers of those tathāgatas. All those buddha realms purified by those tathāgatas were created in order to purify their own buddha realms. All of the beings who had been born in those world realms appeared to my sight. I blessed my body in order to ripen and guide all of their different minds, thoughts, faculties, and aspirations. [F.90.a]

34.73 “Thus, the way in which my liberation pervaded the entire extent of the realm of phenomena increased with each instant of mind.

34.74 “Noble one, I know only this bodhisattva liberation called *the gateway to guiding beings through the radiance of the Dharma that eliminates the darkness of all beings*. How could I know the conduct or describe the qualities of bodhisattvas who have arisen from the completely good bodhisattva conduct and prayers that have no middle or edge; who have the power to enter the entire extent of the ways of the ocean of the realm of phenomena; who play in the samādhi called *the glorious vajra of wisdom*, which is attained by bodhisattvas¹³²³ who have arisen from the great prayers to be in the care of all the families of tathāgatas in all world realms; who have accomplished a great ocean of merit that purified in an instant of mind the vast extent of world realms; who in each instant of mind ripen all the realms of beings; who have the eyes of the sun of wisdom that dispels all the darkness of the obscurations of all beings in all the world realms that are under the power of their guiding wisdom; who have the power to communicate the Mahāyāna to all the realms of beings; who possess the moon of intelligence that dispels the darkness of doubt, uncertainty, and equivocation within all beings; who have the pure domain of speech that lifts beings from attachment to the

entire ocean of existence; who have the power to manifest emanations in the atoms throughout the entire realm of phenomena; [F.90.b] and who are inseparable from the domain of the knowledge of the entire range of the three times?

34.75 “Depart, noble one. At the bodhimaṇḍa in this land of Magadha there is the goddess of the night called Samantagambhīraśrīvimalaprabhā, whom I have inspired again and again to develop the aspiration for the highest, complete enlightenment. Go to her and ask her, ‘How should a bodhisattva train in bodhisattva conduct? How should a bodhisattva practice it?’ ”

34.76 Then Sudhana, the head merchant’s son, praised the night goddess Vāsantī with these verses:

34.77 “I see the purity of your body
Adorned by signs, like Meru,
Superior to all worlds; within the world
You have a perfect body as beautiful as Mañjuśrī’s. {22}

34.78 “Your Dharma body is completely pure,
The same in all three times, without conceptualization.
Every world without exception is contained within it
Without creation, destruction, or abiding. {23}

34.79 “I see the image of your body dispersed
Throughout the whole extent of existences,
And I see within the pores of your body
The constellations of stars with the moon and planets. {24}

34.80 “Your mind also is completely pure,
Pervading the realm of space in all directions.
Even the supreme among humans are all included within it.
You possess the supreme wisdom free of concepts. {25}

34.81 “Multicolored clouds as numerous as the atoms in a realm
Arise out of all the pores of your body, [F.91.a]
Spread to the buddhas in the ten directions,
And send down a rainfall of all adornments. {26}

34.82 “The endless number of the bodies as numerous as beings
Arise out of the pores of your body.
They pervade and fill the worlds in the ten directions
And purify¹³²⁴ beings through various methods. {27}

34.83 “I see an inconceivable number of realms
With various different displays in all your pores.

They appear in accordance with all the aspirations
Of those you purify in the various existences of beings. {28}

34.84 “Whoever rejoices on hearing your name
Will easily attain their goals and live well.
Whatever being sees your body
Will be facing the path to enlightenment. {29}

34.85 “Merely seeing you causes the kleśas to cease
In one who rejoices on hearing your name.
I would endure countless kalpas in the lower realms
So that I could see your face. {30}

34.86 “If I were to create as many bodies as there are atoms in a thousand realms,
And for the duration of that same number of kalpas
They were to describe the qualities of just one of your pores,
They would never be able to reach the end of that description.” {31}

34.87 Then Sudhana, the head merchant’s son, bowed his head to the feet of the
night goddess Vāsantī, circumambulated the night goddess Vāsantī many
hundreds of thousands of times, keeping her to his right, and, looking back
again and again with unfulfilled longing, departed from the night goddess
Vāsantī. [B6] [F.91.b]

SAMANTAGAMBHĪRĀŚRĪVIMALAPRABHĀ

- 35.1 Then Sudhana, the head merchant's son, contemplating the night goddess Vāsantī's first entry into the pure domain of aspiration to enlightenment, analyzing the arising of the essence of a bodhisattva, comprehending the ocean of bodhisattva prayer, purifying the bodhisattva path of perfections, overcoming the domain of the bodhisattva levels, augmenting the domain of bodhisattva conduct, following¹³²⁵ an ocean of the setting-forth of bodhisattvas, looking at the ocean of the great illumination of omniscience, increasing the bodhisattva clouds of great compassion intent on saving all beings, and attaining the blessing of the completely good bodhisattva conduct and prayer of the night goddess Vāsantī that extends to the limits of all realms, went to the location of the night goddess Samantagambhīrāśrīvimalaprabhā. Having reached her, he bowed his head to the feet of the night goddess Samantagambhīrāśrīvimalaprabhā, circumambulated the night goddess Samantagambhīrāśrīvimalaprabhā many hundreds of thousands of times, keeping her to his right, and then stood before her and, with palms together, said, "Āryā, I have developed the aspiration for the highest, complete enlightenment. However, I do not know how a bodhisattva practices on the level of a bodhisattva, how a bodhisattva sets forth, how a bodhisattva accomplishes." [F.92.a]
- 35.2 She answered, "Noble one, it is excellent, excellent, that you have developed the aspiration for the highest, complete enlightenment and that you ask how to practice, set forth, and accomplish on the level of a bodhisattva. It is through possessing ten qualities that bodhisattvas accomplish bodhisattva conduct. What are these ten? They are (1) the pure attainment of the samādhi that directly perceives all the tathāgatas; (2) the pure eyesight that sees the bodies, endowed with the various signs, of all the buddhas; (3) realizing the perception of the centerless, endless ocean of the colors of the tathāgatas; (4) comprehending the extent of the entire realm

of phenomena and the measureless ocean of the domain of the radiant qualities of the buddhas; (5) comprehending the ocean of light rays from the pores of all the tathāgatas that are as numerous as all beings and radiate to benefit the variety of beings; (6) seeing an ocean of light rays, the colors of all jewels, coming from each pore; (7) comprehending the ocean of emanations of the buddhas that in each instant of mind pervade the entire realm of phenomena and give the blessing that guides beings; (8) comprehending the domain of thunder from the clouds of all the sūtras through possessing the speech of the tathāgatas, which has the aspects of the voices of all beings, and the sound of the wheel of the Dharma appearing in the three times; (9) comprehending the centerless and endless ocean of the signs of the buddhas; and (10) comprehending the guiding of beings through the manifestation of the inconceivable emanations of the buddhas.

35.3 “Noble one, the bodhisattvas who possess these ten qualities [F.92.b] accomplish bodhisattva conduct.

35.4 “Noble one, I have attained the bodhisattva liberation called *complete subjugation through the bliss of the peace of śamatha*.

35.5 “Noble one, through its power I see all the tathāgatas who are in the three times, and I perceive the completely pure buddha realms of those tathāgatas. I perceive the ocean of their assemblies of followers, the ocean of their centerless and endless miraculous manifestations from samādhi, the ocean of their past practices, and the ocean of their names. I also perceive each separate turning of the wheel of the Dharma by those tathāgatas. I perceive the various lifespans and different aspects of voice of those tathāgatas and the bodies of those tathāgatas who have the nature of the centerless and limitless realm of phenomena.

35.6 “Those tathāgatas are not attached to things as being existent. Why is that? Those tathāgatas do not go because of their cessation of going through all worlds. Those tathāgatas do not arrive because their nature has no arising. Those tathāgatas are unborn because they have a body that is the same as the birthless true nature. Those tathāgatas are unceasing because they have the characteristic of birthlessness. Those tathāgatas are not true¹³²⁶ because of perceiving and seeing phenomena to be illusions. Those tathāgatas are not false because there arises benefit for all beings. Those tathāgatas do not pass away because they have transcended death, passing, and birth. [F.93.a] Those tathāgatas are not destroyed because the indestructible true nature is the nature of phenomena. All those tathāgatas have a single characteristic because of their transcendence of all paths of speech. Those tathāgatas do not have characteristics because they are the termination of the nature of the characteristics of phenomena.

- 35.7 “Noble one, I perceive all tathāgatas in that way, and through the radiance of the tathāgatas’ domain of dhyāna, I increase this bodhisattva liberation called *complete subjugation through the bliss of the peace of śamatha*; I make it vast, perceive it, realize it, make it even, accomplish it, make it level, enter it, augment it, contemplate it, reflect upon it, am mindful of it, make it my field of practice, make it firm, illuminate it, explain it, divide it, categorize it, unite it, and have conviction in it.
- 35.8 “I meditate on the first dhyāna in order to remain in that great compassion in which there is no movement of any thought and in order to have a single-pointed mind for engaging in saving all beings.
- 35.9 “I meditate on the second dhyāna in order to pacify all mental activity and, through the strength and power of wisdom, to have a one-pointed mind with joy of bliss in gathering all beings.
- 35.10 “I meditate on the third dhyāna in order to have equanimity toward the distress of saṃsāra and to realize the nature¹³²⁷ of all beings. [F.93.b]
- 35.11 “I meditate on the fourth dhyāna in order to bring an end to the kleśas and suffering of all beings.
- 35.12 “I purify the way of the wisdom that enters the realm of phenomena through every gateway and thus meditate on this bodhisattva liberation called *complete subjugation through the bliss of the peace of śamatha* in order to increase¹³²⁸ the domain of aspiration for omniscience, to become skilled in the accomplishment of an ocean of samādhis, to realize the ways of the ocean of all bodhisattva liberations, and to have the higher cognition of all the wisdoms displayed by bodhisattvas.
- 35.13 “Noble one, in that way I meditate on this liberation and ripen beings through various methods: I instill in the beings who enjoy carnal pleasure in the peace of the night the perception of it as ugliness, the perception of it as lack of pleasure, the perception of it as wearying, the perception of it as an obstacle, the perception of it as bondage, the perception of it as a rākṣasī, the perception of impermanence, the perception of suffering, the perception of no self, the perception of no ownership, the perception of dependence on others,¹³²⁹ the perception of aging and death, and the perception of a lack of joy in all indulgence in desires. When those beings meditate on that state of mind, they will take no delight in any indulgence in carnal pleasure and will instead aspire to enjoy the delights of the Dharma and leave home for homelessness. When they dwell in solitude, [F.94.a] I instill in them the faith that accords with the Dharma. I cause all loud, frightening, unpleasant sounds to cease, and in the peace of the night I teach the profound Dharma of the buddhas.

- 35.14 “I gather¹³³⁰ the conditions necessary for renunciation. I open the door of the house for their departure. I show them the path. I illuminate it. I dispel the darkness. I free them from fear. I praise departure from home. I describe the qualities of buddhahood. I explain the excellence of the Dharma, the excellence of the saṅgha, and the excellence of the kalyāṇamitra. I praise going to a kalyāṇamitra.
- 35.15 “Noble one, meditating on this liberation, I eliminate in beings the passion and desire for what is not Dharma, and thoughts of desire for what is not Dharma. I dispel the thoughts and notions of those overpowered by inappropriate desires, and those whose conduct comes from wrong thoughts.
- 35.16 “I create the conditions for those who have not developed evil thoughts and bad qualities to not develop them, and for those who think evil thoughts to eliminate them.
- 35.17 “I create in various ways the supporting conditions for those who have virtuous thoughts, who practice the perfections, who are engaged in good conduct, who are engaged in accomplishing prayers for the arising of omniscient wisdom, who are engaged in the ways of love, who are pervaded by great compassion for beings, who are engaged in creating the various kinds of happiness of devas and humans, and who have given rise to such thoughts, [F.94.b] and I create the conditions that support omniscience.
- 35.18 “Noble one, I know only the bodhisattva liberation called *complete subjugation through the bliss of the peace of śamatha*. How could I know the conduct or describe the qualities of bodhisattvas who have arisen through completely good bodhisattva conduct and prayers, who have attained the wisdom of the infinite realm of phenomena, who have minds that increase all roots of merit, who have attained illumination of their minds through the power of the wisdom of all the tathāgatas, who have minds that maintain the same scope as that of all the tathāgatas, whose minds are unobscured in all situations, whose minds have perfected the aspiration for omniscience, whose minds perceive the entire ocean of realms, whose minds are focused on the vision of the entire ocean of buddhas, whose minds have received the clouds of the Dharma of all the tathāgatas, who dispel the darkness of ignorance of all beings, and who have minds that have given rise to the illumination of omniscience through the path of the final cessation of delight in and craving for saṃsāra?
- 35.19 “Depart, noble one. Here, not far from me, to the south of Vairocana’s bodhimaṇḍa, there is the goddess of the night named Pramuditānayaṇa-jagadvirocanā. Go to her and ask her, ‘How should a bodhisattva train in bodhisattva conduct? How should a bodhisattva practice it?’ ”

- 35.20 Then at that time, the night goddess Samantagambhīraśrīvimalaprabhā, [F.95.a] in order to emphasize and teach this bodhisattva liberation called *complete subjugation through the bliss of the peace of śamatha*, recited these verses to Sudhana, the head merchant's son:
- 35.21 "Those with a mind that aspires to be in the presence
Of the sugatas¹³³¹ that appear in the three times
Will have a vast and pure eyesight
And will see an ocean of the buddhas. {1}
- 35.22 "See the bright, stainless body of the Jina
Beautifully adorned by the signs of a great being!
See the Jina's miraculous manifestations
That in an instant fill the realm of phenomena! {2}
- 35.23 "The Sugata, the perfect Buddha, Vairocana
Is upon the buddha throne under the Bodhi tree.
He pervades the vast realm of phenomena,
Turning the wheel in accordance with the aspirations of beings. {3}
- 35.24 "The Jina has realized the true nature, which is bodiless,
Complete peace, nondual, with no own nature.
His physical body, beautiful and adorned by signs,
Pervades and teaches in every world without exception. {4}
- 35.25 "The Buddha's body is inconceivably vast.
It fills the entirety of the realm of phenomena.
It appears equally everywhere,
Revealing all the jinas everywhere. {5}
- 35.26 "Bodies of the Buddha, with halos of light,
As numerous as the atoms in all realms,
Their beautiful color appearing here and there,
Fill the realm of phenomena in every instant. {6}
- 35.27 "Clouds of light rays appear from the Jina's pores.
They are vast, inconceivable, and unending.
They fill every world without exception
And dispel the torment of the kleśas in beings. {7}
- 35.28 "The Buddha's inexhaustible ocean of emanations
Appear from the circles of the Jina's pores [F.95.b]
And spread and fill the vast realm of phenomena,
Dispelling the suffering of beings in the lower realms. {8}

- 35.29 “The sound of the Buddha’s voice resounds
With the light of an ocean of aspects of speech,
Sending down a great rain of the Dharma,
Causing the aspiration to enlightenment to grow in beings. {9}
- 35.30 “He has in the past taken care of those
Practicing bodhisattva conduct during an ocean of kalpas.
They have all seen in all the worlds
The characteristics of the visual form of the Jina Vairocana. {10}
- 35.31 “The Tathāgata has appeared in all worlds
In the presence of each and every being
With this and that conduct according to their aspirations,
And those are beyond my ability to know. {11}
- 35.32 “All the perfect bodhisattvas without exception
Have appeared from a single pore of the Sugata.
That liberation is inconceivable
And is beyond my ability to know. {12}
- 35.33 “This goddess who is nearby to me
Delights in the presence of the Lord of the World.
Her name is Jyotirarcinayanā.
Ask her, what is the practice for enlightenment!” {13}
- 35.34 Then Sudhana, the head merchant’s son, bowed his head to the feet of the
night goddess Samantagambhīraśrīvimalaprabhā, circumambulated the
night goddess Samantagambhīraśrīvimalaprabhā many hundreds of
thousands of times, keeping her to his right, and, looking back again and
again, departed from the night goddess Samantagambhīraśrīvimalaprabhā.

PRAMUDITANAYANAJAGADVIROCANĀ

36.1 Sudhana, the head merchant's son, was blessed by the instruction of the kalyāṇamitra; his mind practiced the words of the kalyāṇamitra; his mind had the perception of the kalyāṇamitra as a physician and himself as a patient; [F.96.a] his mind was contented by focusing on the vision of the kalyāṇamitra; his mind had obtained the opportunity to disperse the mountain of obscurations to the vision of the kalyāṇamitra; his mind had attained, through seeing the kalyāṇamitra, entry into the ocean of the ways of the great compassion that saves all the realms of beings; his mind had attained, through seeing the kalyāṇamitra, the illumination by wisdom of the ocean of the ways of the realm of phenomena.

Thus, he approached the night goddess Pramuditānayanajagadvirocanā.

36.2 The night goddess Pramuditānayanajagadvirocanā, in order to further increase the ripening of his accumulation of the roots of merit through approaching a kalyāṇamitra, blessed approaching a kalyāṇamitra as arising from a great accumulation, blessed going to a kalyāṇamitra as great prowess, blessed approaching a kalyāṇamitra as diligence in actions that is difficult to realize, blessed approaching a kalyāṇamitra as reliance¹³³² throughout a long time, blessed approaching a kalyāṇamitra as going into centerless and limitless directions, blessed approaching a kalyāṇamitra as the source for dwelling together for a long time, blessed approaching a kalyāṇamitra as the source of perceiving infinite tasks being completed, blessed approaching a kalyāṇamitra as the prowess of an accumulation of centerless and limitless displays of the path, blessed approaching a kalyāṇamitra as prowess through every gateway, [F.96.b] and blessed approaching a kalyāṇamitra as the prowess of undeviating arrival.

36.3 Sudhana, the head merchant's son, approached the night goddess Pramuditānayanajagadvirocanā in this way: approaching a kalyāṇamitra with diligent dedication in the accumulation of omniscience; approaching a

kalyāṇamitra with the prowess of accomplishing an ocean of great prayers; approaching a kalyāṇamitra with the resolve to undergo suffering for the sake of a single being until the conclusion of the last future kalpa; approaching a kalyāṇamitra with the prowess of remaining for a long time¹³³³ within a single atom, emitting sound¹³³⁴ throughout the entire realm of phenomena while wearing the armor of diligence; approaching a kalyāṇamitra while moving at great speed through the entire extent of the ocean of directions; approaching a kalyāṇamitra while maintaining all bodhisattva conduct of future kalpas in a single pore of the body; approaching a kalyāṇamitra with the attainment of bodhisattva conduct and in each instant of mind dwelling in omniscient wisdom; approaching a kalyāṇamitra while intent on following the path and the display of miracles of the tathāgatas of the three times; approaching a kalyāṇamitra while following the path of entering the stream of all the ways of the realm of phenomena; and approaching a kalyāṇamitra without deviating from being focused on all the ways of the realm of phenomena and pervading the entire realm of phenomena. [F.97.a]

- 36.4 He saw the night goddess Pramuditānayanajagadvirocāṇā seated on a flower in the center of a lion throne within the circle of the assembly of the Bhagavat, resting in the bodhisattva samādhi called *the banner of the power of vast, stainless, completely good joy*.
- 36.5 He saw emanating from all her pores clouds of manifestations of the practice of the perfections, such as generosity, which delighted all beings, which brought pleasure to all beings, and which were various kinds of beauty for all beings.
- 36.6 They were like this: he saw clouds of manifestations of the practice of generosity in accord with the aspirations, perceptions, and languages of all beings, in order to benefit beings without causing discord, in order for there to be no concern for all material things, in order to give equally to all beings, in order for there to be impartiality toward all beings, in order to give respectfully to all beings, in order to give all inner and outer things, in order to manifest the generosity that is difficult,¹³³⁵ and in order to manifest in all worlds the practice of generosity according to the wishes of beings.
- 36.7 He saw clouds of manifestations of the countless difficult acts of generosity by the bodhisattvas that appear in the three times, [F.97.b] which being emanated were perceived by all beings within the vast extent of the worlds in the ten directions.
- 36.8 It was like this: because of her attainment of the inconceivable miraculous powers of the might of bodhisattvas, he saw, issuing forth from all her pores, clouds of emanated bodies of various beings, equal in number to that of all beings, which spread throughout all beings within all world realms,

demonstrating directly to them the unwavering commitment to vows of discipline; demonstrating throughout the realms of beings the field of the various vows of discipline of¹³³⁶ asceticism; demonstrating nondependence on all worlds, no concern for all fields of perception, and the rejection of all locations in saṃsāra; demonstrating entering the gateway to the decline of the good fortune of devas and humans;¹³³⁷ demonstrating the field of unattractiveness; dispelling the incorrect perception of attractiveness in the world; revealing the nature of phenomena to be impermanence, instability, destruction, and change; showing the true nature of all that is composite to be suffering and the absence of a self; yearning to dwell inseparably within the field of activity of the tathāgatas; inspiring beings toward the perfectly stainless conduct of the tathāgatas; teaching to beings, in accordance with their aspirations and languages, the practice of correct conduct; manifesting the lovely scent of correct conduct that brings satisfaction to beings; [F.98.a] and ripening all beings.

36.9 He saw, issuing forth from all her pores, clouds of emanated bodies of various colors, which were as numerous as all beings, teaching the endurance by all beings of the major and minor parts of their bodies being cut off; teaching the endurance by all beings of harm to their bodies; teaching the endurance by all beings of being falsely reviled, censured, reproached, disgraced, and threatened; teaching the imperturbability of all beings; teaching all beings¹³³⁸ to be neither uplifted by honors nor made downcast by disrespect;¹³³⁹ teaching humility in all beings; teaching the unceasing wisdom of the unceasing patience toward the nature of all phenomena; teaching the practice of patience that eliminates the kleśas in all beings; turning all beings away from misshapen bodies with ugly color; teaching¹³⁴⁰ the supreme pure color of the tathāgatas; and ripening beings.

36.10 He saw, issuing forth from all her pores, clouds of emanated bodies of various colors, shapes, and sizes, equal in number to that of all beings, which spread everywhere in accordance with the aspirations of beings, teaching exertion in diligence for the great accumulation of omniscience; [F.98.b] the diligence that puts to flight all discord from the māras; the diligence that is constant and unwavering in undertaking the attainment of enlightenment; the diligence for rescuing all beings from the ocean of saṃsāra; the diligence that turns beings away from all the paths that lead to unfortunate existences, calamitous existences, terrible existences, and downfalls; the diligence for shattering to pieces the mountain of ignorance; the diligence that never wearies in serving and making offerings to all the tathāgatas; the diligence for receiving and holding the Dharma wheel of all the buddhas; the diligence for shattering and scattering the mountain of all obscurations; the diligence

that never wearies of ripening and guiding all beings; and the diligence for purifying all buddha realms and teaching the pure, unsurpassable diligence of the tathāgatas, and he saw them ripening beings.

36.11 He saw, issuing forth from all her pores, clouds of emanated bodies of various colors and shapes that through various methods brought joy to beings; prevented unhappiness; condemned all delights in desire; proclaimed in the world the quality of a sense of shame; brought beings to control of their senses; praised the unsurpassable conduct of celibacy; taught the fearfulness of the world of desire and the realm of Māra; taught all the worlds that are the range of desire, even to those who were free from delighting in desires; caused beings to delight in the pleasures of the Dharma; [F.99.a] enabled the successive attainment of the gateways¹³⁴¹ to dhyāna, samādhi, and samāpatti; described the mind that comprehends the elimination of all kleśas in all beings; taught all the miraculous manifestations of the ocean of bodhisattva samādhis; taught the miracles and supremacy of the higher cognitions of the bodhisattvas; brought joy to all beings; increased enthusiasm;¹³⁴² created happiness; dispelled unhappiness; caused the attainment of faultless minds; made minds skillful; purified thoughts; clarified the senses; brought physical bliss; magnified the power of delight in the Dharma; and thus ripened beings.

36.12 He saw, issuing forth from all her pores, clouds of various bodies resembling all bodies that appear, in order to appear in accordance with the wishes of all beings within all realms, demonstrating unwearyingly going into the presence of kalyāṇamitras;¹³⁴³ demonstrating unwearying service and attendance to ācāryas, gurus, and kalyāṇamitras;¹³⁴⁴ demonstrating the diligence that never wearies of receiving and holding the turning of the Dharma wheel of all the tathāgatas; describing the way of comprehending the ocean of all the buddhas; [F.99.b] contemplating the ocean of all Dharma entrances; explaining the characteristics, natures, and ways of all Dharmas; teaching the entrances into the samādhis of all Dharmas;¹³⁴⁵ teaching the range of wisdom that dispels the ocean of questions and doubts of all beings;¹³⁴⁶ teaching the vajra of wisdom that destroys the mountains of wrong views of all beings; teaching, with every instant of mind, the rising of the disk of the sun of wisdom that dispels the darkness of the ignorance of all beings; and ripening beings¹³⁴⁷ by bringing happiness to all beings.

36.13 He saw, issuing forth from all her pores, clouds of emanations of many bodies of inconceivable colors and shapes, equal to those of all beings, becoming present before all beings in accordance with their motivations and aspirations, and teaching, giving instructions by having mastered various languages, the knowledge of what is meritorious in the world and what is not meritorious.¹³⁴⁸ He saw the worldly deeds that should be accomplished,

the description of the origin of all three realms, the explanation of the direction that leads to leaving all three realms, the teaching of the direction that leads to leaving the unendurable misery¹³⁴⁹ of wrong views, and thereby the teaching of the unique path to omniscience, the teaching of the transcending of the path of the śrāvaka and pratyekabuddha levels, the teaching of being unstained by anger or love toward those who show respect and those who disrespect, the teaching of nonengagement with the gateways¹³⁵⁰ to either saṃsāra or nirvāṇa, the teaching of the unceasing successive passage from one place to another such as the Tuṣita paradise, [F.100.a] the teaching of the unceasing succession of going to the bodhimaṇḍa and attaining complete buddhahood, and the ripening of beings for omniscience.

36.14 He saw, issuing forth from all her pores, clouds of emanated bodies as numerous as the atoms in all buddha realms and visibly present in all worlds of beings. They were describing the completely good bodhisattva conduct and prayer; describing the special prayer for the perfect purification of the entire realm of phenomena; describing the purification of the entire ocean of world realms in each instant of mind; describing continuous service and offering to all the tathāgatas; teaching the continuous entry into the ocean of all the ways of the Dharma in each instant of mind; describing the continuous entry into the ocean of the ways of the realm of phenomena, which are as numerous as the atoms in the entire ocean of world realms, in each instant of mind; describing the continuous teaching of the purification of the path to omniscience while remaining resolutely throughout all future kalpas in all realms; describing continuous entry into the strengths of the tathāgatas in each instant of mind; teaching continuous entry into the ocean of all the ways of the three times; teaching the continuous manifestation of miraculous powers in all realms; and establishing all beings in omniscience through the teaching of bodhisattva prayer and conduct. [F.100.b]

36.15 He saw, issuing forth from all her pores, clouds of emanated bodies as numerous as the minds of all beings, and in the presence of all beings teaching the limitless strength of the accumulation of omniscience; teaching the inexhaustible, indestructible,¹³⁵¹ and everlasting strength of the mind that knows all phenomena; teaching the irreversible, nonregressive, invincible, ever-continuing,¹³⁵² unsurpassable strength of the attainment of all bodhisattva conduct; teaching the bodhisattva strength that is unstained by any of the faults of saṃsāra; teaching the bodhisattva strength that disperses the entire army of Māra; teaching the bodhisattva strength that is unafflicted by the stains of any of the kleśas; teaching the bodhisattva strength that disperses the mountain of all karmic obscurations; teaching the bodhisattva strength of great compassion that continues throughout all

kalpas with unwearying bodhisattva conduct; teaching the bodhisattva strength that brings happiness to all beings by shuddering and shaking all buddha realms; teaching the bodhisattva strength that defeats all the hosts of māras and adversaries; and elucidating in the world the great strength of the wisdom of turning the Dharma wheel and thus ripening all beings for omniscience. [F.101.a]

36.16 He saw, issuing forth from all her pores, clouds of emanated bodies, as numerous as the minds of all beings, which spread throughout the infinite realms of beings in the ten directions, teaching in accordance with the motivations and aspirations of beings the prowess of bodhisattva conduct and wisdom; teaching the wisdom that comprehends the ocean of all the realms of beings; teaching the wisdom that comprehends the ocean of the minds of all beings; teaching the wisdom that knows the ocean of the faculties of all beings; teaching the wisdom that comprehends the ocean of the conducts of all beings; teaching the wisdom that always knows the time for ripening and guiding all beings; teaching the wisdom that resounds throughout the entire realm of phenomena; teaching the wisdom that pervades everywhere, in each instant of mind, the ocean of all the ways of knowing the entire realm of phenomena; teaching the knowledge of the formation and destruction of the ocean of all world realms; teaching the knowledge of the basis, shape, and arrayed displays of all world realms; and teaching the knowledge of emanating offerings to all the tathāgatas, going into their presence, making offerings, rendering service, and possessing clouds of Dharma wheels. And by teaching in that way the practice of the perfection of knowledge, they were bringing happiness to beings, making their minds clear, creating joy, increasing aspiration, dispelling unhappiness, purifying¹³⁵³ the mind, [F.101.b] creating a faultless mind, clarifying the senses, creating the power of aspiration, and causing irreversible progress toward omniscience.

36.17 In the same way that he saw beings being ripened in worlds through the teaching of the practice of the perfections, he saw the night goddess Pramuditānayanajagadvīrocanā proclaiming all the bodhisattva Dharmas: the initial accumulation of developed motivation; the methods for serving and venerating kalyāṇamitras; approaching the feet of tathāgatas and making offerings to them and attending them; every method for practicing good qualities; making the most difficult of gifts through the practice of the perfection of generosity; the methods for training in the perfection of correct conduct; all the methods for giving up the great power of kingship, retinues, and great power over enjoyments and becoming a renunciate; all the accomplishments of patience in the domain of vows of discipline and great asceticism that are difficult to undertake in this world; all resolute

engagement in the bodhisattva vows of discipline; the ocean of the qualities of firm bodhisattva commitments; the endurance¹³⁵⁴ of the bad actions, bad speech,¹³⁵⁵ and bad thoughts¹³⁵⁶ of all realms of beings; the endurance of harm to the body and the mind; the patience of the nonperishing¹³⁵⁷ nature of the Dharma;¹³⁵⁸ the patience of belief in all Dharmas; [F.102.a] the patience of realizing the nature of the Dharma; the diligence for engaging in undertaking omniscience; the diligence for accomplishing all the qualities of buddhahood; the practice of the perfection of diligence; the accumulation of the perfection of meditation; dedication to the perfection of meditation; the pure practices that accomplish the perfection of meditation; the miraculous powers from the attainment of bodhisattva samādhis; the entry through an ocean of samādhi gateways; the practices of the perfection of meditation; the accumulation of the perfection of wisdom; the ways of purifying the sun disk of great bodhisattva wisdom; the ways of accumulating¹³⁵⁹ the clouds of great wisdom; the accumulations of the great treasure of wisdom; the ways of analyzing the great ocean of wisdom; dedication to purification¹³⁶⁰ and skill in great methods; the bodies from the perfection of great bodhisattva prayers; the accomplishment of the perfection of great prayers; the practice of the perfection of great prayers; the dedication in the past to the perfection of great prayers; [F.102.b] the great accumulations for attaining the perfection of strength; the conditions for the perfection of strength; the great ocean of the ways of the perfection of strength; the teaching of the perfection of strength; the dedication in the past to the perfection of strength; the practice of the perfection of knowledge; the ways of the perfection of knowledge; the ways of the purification of the perfection of knowledge; the direction of the perfection of knowledge; following the perfection of knowledge; the vastness of the perfection of knowledge; absorption in the ways of the perfection of knowledge; focusing on the ways of the perfection of knowledge;¹³⁶¹ following the vastness of the perfection of knowledge; the pervasion of the perfection of knowledge; the extent of the perfection of knowledge; the assemblage of the perfection of knowledge;¹³⁶² dedication in the past to the accomplishment of the perfection of knowledge; the arrangement of the arising of entry into the classification of the kinds of practice of the perfection of knowledge; possessing the ways of absorption in the perfection of knowledge;¹³⁶³ seeking the knowledge of Dharma that encompasses what is Dharma and what is not Dharma;¹³⁶⁴ seeking the knowledge of karma; seeking the knowledge of realms; [F.103.a] seeking the knowledge of kalpas; seeking the knowledge of times;¹³⁶⁵ seeking the knowledge of the occurrence of buddhas; seeking the knowledge of buddhas; seeking the knowledge of the bodhisattvas; seeking the knowledge of the arising of bodhisattva motivation; seeking the knowledge

of the presence of bodhisattvas; seeking the knowledge of the arising of bodhisattvas; seeking the knowledge of the setting-forth¹³⁶⁶ of bodhisattvas; seeking the knowledge of prayers; seeking the knowledge of the Dharma wheels of bodhisattvas; seeking the knowledge of the analysis of the Dharma by bodhisattvas; seeking the knowledge of the ways of the sea of Dharma of the bodhisattvas; seeking the knowledge of the ocean¹³⁶⁷ of Dharma of the bodhisattvas; seeking the knowledge of the turning¹³⁶⁸ of the Dharma wheel of the bodhisattvas; seeking the knowledge of the treasure of the Dharma of the bodhisattvas; and seeking the knowledge of the state of the Dharma of the bodhisattvas. Clouds of bodies of beings of various colors emitted from each of the night goddess Pramuditānayanajagadvirocā's pores ripened beings through all the limitless and centerless bodhisattva practices¹³⁶⁹ endowed with the perfection of knowledge.

36.18 They were like this: he saw clouds of bodies that were like those of the Śuddhāvāsa devas of the Akaniṣṭha, Sudarśana, Sudṛśa, Atapa, and Avṛha paradises issuing forth and ripening beings. [F.103.b]

In the same way, he saw clouds of bodies that were like those of the devas in the Bṛhatphala, Puṇyaprasava, and Anabhraka paradises issuing forth and ripening beings.

36.19 He saw clouds of bodies that were like those of the devas in the Śubhakṛtsna, Apramāṇaśubha, and Parittaśubha paradises issuing forth and ripening beings.

He saw clouds of bodies that were like those of the devas in the Ābhāsvara, Apramāṇābha, and Parittābha paradises issuing forth and ripening beings.¹³⁷⁰

36.20 He saw clouds of bodies that were like those of the devas in the Mahābrahma, Brahmapurohita, and Brahmapārśada paradises issuing forth and ripening beings.

He saw clouds of bodies that were like those of the deva king Vaśavartin and his devas and apsaras issuing forth and ripening beings.

36.21 He saw clouds of bodies that were like those of the deva king Sunirmita and his devas and apsaras issuing forth and ripening beings.

He saw clouds of bodies that were like those of the deva king Saṃtuṣita and his devas and apsaras issuing forth and ripening beings.

36.22 He saw clouds of bodies that were like those of the deva king Suyāma and his devas and apsaras issuing forth and ripening beings.

He saw clouds of bodies that were like those of the deva king Śakra and his devas and apsaras issuing forth and ripening beings.

36.23 He saw clouds of bodies that were like those of the gandharva king Dhṛtarāṣṭra and his male gandharvas and female gandharvas issuing forth and ripening beings. [F.104.a]

- He saw clouds of bodies that were like those of the kumbhāṇḍa king Virūḍhaka and his male kumbhāṇḍas and female kumbhāṇḍas issuing forth and ripening beings.
- 36.24 He saw clouds of bodies that were like those of the nāga king Virūpākṣa and his male nāgas and female nāgas issuing forth and ripening beings.
- He saw clouds of bodies that were like those of the great yakṣa king Vaiśravaṇa and his male yakṣas and female yakṣas issuing forth and ripening beings.
- 36.25 He saw clouds of bodies that were like those of the kinnara king Druma and his male kinnaras and female kinnaras issuing forth and ripening beings.
- He saw clouds of bodies that were like those of the mahoraga lord Sumati and his male mahoragas and female mahoragas issuing forth and ripening beings.
- 36.26 He saw clouds of bodies that were like those of the garuḍa lord Mahābala-vegasthāma and his male garuḍas and female garuḍas issuing forth and ripening beings.
- He saw clouds of bodies that were like those of the asura lord Rāhu and his male asuras and female asuras issuing forth and ripening beings.
- 36.27 He saw clouds of bodies that were like those of the Dharma king Yama and his male yamas and female yamas issuing forth and ripening beings.
- He saw clouds of bodies that were like those of the lord of humans and his male humans and female humans issuing forth and ripening beings.
- 36.28 Thus he saw clouds of bodies that were like those of all the beings that appear in all existences issuing forth and ripening beings. [F.104.b]
- He saw clouds of bodies that were like those of śrāvakas, pratyeka-buddhas, and ṛṣis issuing forth and ripening beings.
- 36.29 He saw clouds of bodies that were like the devas of the realms of wind, water, and fire issuing forth and ripening beings.
- He saw clouds of bodies that were like those of the devas of oceans, rivers, mountains, forests, harvests,¹³⁷¹ herbs, trees, and earth issuing forth and ripening beings.
- 36.30 He saw clouds of bodies that were like those of the devas of parks, cities, the bodhimaṇḍa, the day, the night, space, directions, those who walk on legs, and all those who have bodies issuing forth and ripening beings.
- 36.31 In the same way, he saw clouds of bodies that were like Vajrapāṇi issuing forth, spreading throughout the ten directions, being present before beings throughout the extent of the ways of the realm of phenomena, and ripening beings.

36.32 He saw, beginning with the night goddess Pramuditānayanajagadvīrocanā's first accumulation of the development of the aspiration to enlightenment, the unbroken succession of the accomplishment of a virtuous mind in her past lifetimes; the constant succession of praising the aspiration to enlightenment; the constant succession of passing away and obtaining a rebirth; the constant succession of the possession of a body; the constant succession of the wheel of names; the constant succession of going to a kalyāṇamitra; [F.105.a] the constant succession of honoring the appearance of a buddha; the constant succession of acquiring the sentences and syllables of the Dharma; the constant succession of the motivation to practice the bodhisattva path; the constant succession of attaining samādhi; the constant succession of seeing buddhas through having attained samādhi; the constant succession of the expanding vision that sees the realms; the constant wheel of the knowledge of the succession of the kalpas; the constant succession of the knowledge that comprehends the realm of phenomena; the constant succession of seeing the natures of beings; the constant succession of knowing the successive passing and rebirth of beings who are within the ocean of the ways of the realm of phenomena; the constant succession of understanding pure divine hearing; the constant succession of the gateways for entering into the continuum¹³⁷² of looking into the minds of the entire realm of beings; the constant succession of gateways for first entering divine sight; the constant succession of the first perception through divine hearing; the constant succession of the first knowledge of the minds of other beings; the constant succession of the first knowledge of the memory of the previous lifetimes of herself and others; [F.105.b] the constant succession of the first conditions for attaining miraculous activity through being established in the absence of existence; the constant succession of spreading the prowess of miraculous powers throughout the directions; the constant succession of attaining bodhisattva liberations; the constant succession of realizing the inconceivable ways of an ocean of bodhisattva liberations; the constant succession of the miraculous manifestations of bodhisattva samādhi; the constant succession of bodhisattva prowess; the constant succession of bodhisattva domination; the constant succession of gaining the title of bodhisattva; the constant succession of entering the bodhisattva path; and the night goddess Pramuditānayanajagadvīrocanā's constant succession of bodhisattva knowledge all issued from all her pores as clouds of emanated bodies that he then saw teaching the Dharma to beings.

36.33 He saw them declaring it, elucidating it, revealing it, communicating it, categorizing it, expanding upon it, enumerating it, giving instruction on it, making it known, and accomplishing it.

36.34 He saw some teaching the Dharma through speech from the sound of shaking in a domain of wind, [F.106.a] some through speech from the sound of crashing waves on a mass of water, some through speech from the sound of the roaring flames of a fire, some through speech from the sound of a roaring ocean, some through speech from the sound of the rumbling of an earthquake, some through speech from the sound and noise of great mountains striking against and buffeting one another, some through speech from the melodious sound of the shaking of the cities of the devas, some through speech from the sound of divine aerial palaces buffeting one another, some through the speech of the lords of the devas; some through the speech of the lords of the nāgas, some through the speech of the lords of the yakṣas, some through the speech of the lords of the gandharvas, some through the speech of the lords of the asuras, some through the speech of the lords of the garuḍas, some through the speech of the lords of the mahoragas, some through the speech of the lords of the kinnaras, some through the speech of the lords of the humans, some through the speech of the lords of the Brahmā devas, some through the speech of the songs of the apsarases, some through speech from the playing of divine music, some through speech sounding from precious jewels,¹³⁷³ and some through the speech of all the various classes of beings, describing to beings the scope of the liberation of the night goddess Pramuditānayanajagadvirocāṇā.

36.35 In the same way, he saw clouds of bodhisattva bodies with various kinds of bodhisattva speech and clouds of emanated¹³⁷⁴ tathāgatas, with the ways of the aspects of voice of the different kinds of speech of each tathāgata and describing to all beings the range of the liberation of the night goddess Pramuditānayanajagadvirocāṇā, including the first occurrence of developing the aspiration to enlightenment and the accumulation of accomplishments. [F.106.b]

36.36 He saw that each of those clouds of emanated forms purified, in each instant of mind, an *anābhilāpyānābhilāpya* of buddha realms in the world realms in the ten directions.

36.37 He saw them liberating¹³⁷⁵ an infinite ocean of beings from all the sufferings of the lower realms.

He saw them establishing realms of beings, without limit or center, in the good fortune of devas¹³⁷⁶ and humans.

36.38 He saw them freeing an ocean of beings, without limit or center, from the ocean of saṃsāra.

He saw them establishing an ocean of beings without limit or center on the śrāvaka and pratyekabuddha levels.

- 36.39 Sudhana, the head merchant's son, saw them bringing, in each instant of mind, an ocean of beings, without limit or center, to the level of the ten strengths.
- 36.40 He heard them, contemplated them, scrutinized them, comprehended them, understood them, knew them, followed them, fathomed them, and was resolved as to their equality.
- 36.41 This was because of the night goddess Pramuditānayanajagadvīrocanā's having become an appropriate vessel for the completely good bodhisattva conduct, her supremacy through the miracles of the bodhisattva liberation called *the vast banner*¹³⁷⁷ *of inconceivable, completely good joy*, her corresponding practice in the past, her being blessed by the blessings of the tathāgatas, and the ripening of her countless roots of merit.
- 36.42 Then Sudhana, the head merchant's son, who had attained the illumination of an ocean of the power of great bodhisattva joy, who had been blessed by all the tathāgatas in the ten directions, [F.107.a] placed his hands together in homage and praised the night goddess Pramuditānayanajagadvīrocanā with these appropriate verses:
- 36.43 "The Dharma¹³⁷⁸ of the jinas is profound.
You trained in it for countless kalpas.
In successive forms that accord with dispositions,
You pervade all beings and appear in worlds. {1}
- 36.44 "Knowing that they have no self and no protector,
Have incorrect conceptions, and are continually deluded,
You guide beings by manifesting bodies and powers
Through various kinds of miracles. {2}
- 36.45 "Completely free from fevers, in perfect peace,
You have a pure, nondual Dharma body.
You guide through the thunder of clouds of emanations
All beings, without exception, who are dependent on duality. {3}
- 36.46 "You are never dependent, never reliant
On the skandhas, āyatana, and dhātus.
You have a perfect form with all limbs complete,
And you guide with your roar of supremacy. {4}
- 36.47 "You are liberated internally and externally.
You have risen above the ocean of duality,
Yet you manifest illusory forms for beings
In the infinite ocean of saṃsāra. {5}
- 36.48 "You do not vacillate.

- You are not complicated by pride or hurry.
 You teach the nature of phenomena
 And guide the fools in the world who delight in complication. {6}
- 36.49 “Through remaining in an ocean of samādhis,
 Your mind is one-pointed for many kalpas,
 Yet you emit clouds of emanations from your pores
 So as to make offerings to the sugatas in the ten directions. {7}
- 36.50 “In every single instant of mind, you comprehend
 The ways of entering into the strengths of the buddhas.
 According to individual circumstances, you manifest
 The undertakings that will gather beings¹³⁷⁹ around you. {8} [F.107.b]
- 36.51 “You see the oceans of existence
 And the various forms painted by karma.
 You purify all beings by showing them
 The unobscured path of the Dharma. {9}
- 36.52 “Your body is beautified by the signs of a great being,
 But through the pure, perfectly good conduct,
 You manifest in the world the form of a goddess
 In accordance with the dispositions of beings.” {10}
- 36.53 Having praised the night goddess Pramuditānayanajagadvirocāṇā with those verses, Sudhana asked, “Goddess, how long has it been since you entered into attaining the highest, complete enlightenment? Goddess, how long has it been since you attained the bodhisattva liberation called *the banner of the power of vast, stainless, completely good joy?*”
- 36.54 The night goddess Pramuditānayanajagadvirocāṇā recited these verses to Sudhana, the head merchant’s son:
- 36.55 “I remember, in the past, as many kalpas ago
 As there are atoms in a realm,
 There was the realm Maṇiprabhasukhābha
 In a kalpa called Praśantaghoṣa. {11}
- 36.56 “It was filled with ten thousand quintillion¹³⁸⁰
 Four-continent world realms.
 The central four-continent world, beautifully formed,
 Resembled a measureless mountain of jewels. {12}
- 36.57 “It was filled by the king’s cities
 Numbering ten thousand quintillion.¹³⁸¹

- The beautiful central royal city,
Gandhadhvajā, shone with jewels.¹³⁸² {13}
- 36.58 “There a lord of the directions, sovereign of the land,
A cakravartin with a handsome body, appeared.
He had the thirty-two signs of a great being,
And the features of a great being also adorned his body. {14}
- 36.59 “He was miraculously born from inside a lotus.
His body was golden and shone with light. [F.108.a]
He moved through the sky and filled with light
The entirety of Jambudhvaja. {15}
- 36.60 “He had a full thousand sons,
All of whom had bodies with excellent limbs.
He had many millions of ministers
Who were wise, intelligent, learned, and honest. {16}
- 36.61 “He had a full hundred million queens
Who resembled apsaras, were skilled in the art of pleasure,
And with loving minds, caring minds,¹³⁸³
Affectionately attended that king. {17}
- 36.62 “That king, through the power of the Dharma,
Caused that great land, the entirety of the four continents
As far as the Cakravāla mountain range,¹³⁸⁴
To remain in a state of good fortune. {18}
- 36.63 “I was that cakravartin’s principal¹³⁸⁵ queen.
I had the voice of Brahmā and a bejeweled¹³⁸⁶ body,
With a bright halo the color of gold
That illuminated for a thousand yojanas. {19}
- 36.64 “After the sun had set
And the king and his sons were asleep
And the sound of music had ceased,
I slept comfortably on my bed. {20}
- 36.65 “In the middle of the night,
The Buddha Śrisamudra appeared.
The Jina manifested limitless¹³⁸⁷ miracles
That spread throughout the ten directions. {21}
- 36.66 “That ocean of the Jina’s light
Spread through worlds as numerous a realm’s atoms.

- Various kinds of emanated bodies
Filled all ten directions without exception. {22}
- 36.67 “The earth and its mountains shook,
And a voice proclaimed, ‘A jina has come!’
Devas, asuras, humans, and nāgas
Were all delighted that a buddha had appeared. {23}
- 36.68 “Many oceans of emanations appeared
From all the pores of the Buddha.
They spread throughout the ten directions
And taught the Dharma in accordance with the aspirations of beings. {24}
- 36.69 “The Jina revealed to me in a dream
All those limitless miraculous manifestations. [F.108.b]
When I heard the profound thunderous sound,
I understood its meaning and was delighted. {25}
- 36.70 “Ten¹³⁸⁸ thousand night goddesses
Residing in the sky above me
Spoke to me, waking me from sleep,
Praising the excellence of the Jina. {26}
- 36.71 “ ‘Arise, wise queen of His Majesty,
A jina has appeared in your kingdom.
This kind of good fortune is difficult to find¹³⁸⁹
Even in a hundred oceans of kalpas.’ {27}
- 36.72 “I awoke with happiness
And saw the clear, pure light.
I looked to see where this good light came from
And saw the Jina at the foot of the Bodhi tree. {28}
- 36.73 “He was adorned by the thirty-two signs of a great being,
And an ocean of light rays shone from all his pores.
Just like Sumeru he was above all,
And the Jina was the same on the right and the left. {29}
- 36.74 “When I saw him I was overjoyed,
And in my mind rose the aspiration to be like him.
Having seen the manifestations of the Buddha,
I made a very vast prayer. {30}
- 36.75 “I requested the king to arise,
And his court and his wives also got up.

- When they saw the vast light from the Buddha,
They all experienced physical pleasure. {31}
- 36.76 “I proceeded to the presence of the Jina
Together with the king and his armed forces
And accompanied by ten million carriages¹³⁹⁰
And many quintillions¹³⁹¹ of beings. {32}
- 36.77 “For twenty thousand years
I made offerings to the Jina.
I presented him¹³⁹² with the seven jewels
And the earth and its oceans. {33}
- 36.78 “The clouds of the qualities of an ocean of sūtras,
Which were a display arisen from an ocean of prayers,
Had all appeared from the Tathāgata
And were taught to beings according to their dispositions. {34}
- 36.79 “Those night goddesses,¹³⁹³ wishing to benefit¹³⁹⁴ me,
With compassion woke me at that time.¹³⁹⁵ [F.109.a]
There arose an aspiration in me toward them.¹³⁹⁶
‘May I become like them, awakening the intoxicated.’¹³⁹⁷ {35}
- 36.80 “That was the prayer that I made in my mind,
My first development of the aspiration for the highest enlightenment,
Which my residing in the ocean of saṃsāra,
The ocean of existences, has not destroyed. {36}
- 36.81 “I had faith in and offered to
Ten¹³⁹⁸ million trillion buddhas.
While in the midst of saṃsāra’s devas and humans,
I desired the scope of pleasure and bliss. {37}
- 36.82 “The first was Śrīsamudra.
After him came Guṇapradīpa.
The third was the Jina Ratnaketu.
The fourth was the Buddha Gaganaprajña. {38}
- 36.83 “The fifth jina was Kusumagarbha.
The sixth jina was Asaṅgamicandra.
The seventh jina was Dharmacandraprabhurāja.
The eighth was Jñānamaṇḍalaprabhāsa. {39}
- 36.84 “Then came the time of the ninth jina,
Racanārciparvatapradīpa.¹³⁹⁹

- The tenth was Tryadhvaprabhaghoṣa.
With faith, I made offerings to them all. {40}
- 36.85 “I made offerings to those ten
And all the other lords of humans.
But I did not at that time attain
The vision of entering the ocean of ways. {41}
- 36.86 “After that there followed the realm
That was called Sarvaratnābha
In the kalpa called Devaśrī,
In which five hundred buddhas appeared. {42}
- 36.87 “The first was Śaśimaṇḍala.
The second born was Bhāskarapradīpa.
The third buddha was Jyotidhvaja,
And after him there were Maṇisumeru, {43}
- 36.88 “Kusumārcisāgarapradīpa,
Jvalanaśrīśa, Devaśrīgarbha,
Avabhāsarāja, and Prabhaketu.
The tenth was Samantajñānaprabharāja. {44}
- 36.89 “I made offerings to those ten
And all the rest of those lords of humans.
But I delighted¹⁴⁰⁰ in being located in the body.
I had a mind dwelling in the Dharma that has no location. {45}
- 36.90 “Following that, there was [F.109.b]
The beautiful world realm
Called Dharmapradīpameghaśrī
In the kalpa called Brahmaṇḍa. {46}
- 36.91 “In that there were countless jinas.
I made offerings to them and their followers.
From all of those sugatas¹⁴⁰¹
I heard the Dharma with great respect. {47}
- 36.92 “The first jina was Ratnameru.
After him were Guṇasamudra
And the Jina Dharmadhātusvaraketu.
The fourth was Dharmasamudragarjana. {48}
- 36.93 “Then there were Dharmadhvaja, Dharaṇitejas,
Dharmabalaprabha, Gaganabuddhi,

- And Dharmārcimeruśikharābha,
And after them¹⁴⁰² was Meghaśrī. {49}
- 36.94 “I made offerings to those ten
And all the rest of those lords of humans.
But I did not understand¹⁴⁰³ the true nature
By which one enters the ocean of jinas. {50}
- 36.95 “After that came the Sugata¹⁴⁰⁴
Sūryapradīpaketuśrī
In a realm called Buddhamati,
In a kalpa called Somaśrī. {51}
- 36.96 “I made offerings to all eight hundred million¹⁴⁰⁵
Of those with the ten strengths who were present there,
With a variety of limitless, vast,
Numerous beautiful offerings.¹⁴⁰⁶ {52}
- 36.97 “The first after him¹⁴⁰⁷ was Gandharvarāja,
Second was the Buddha Drumarāja,
The third jina was Guṇasumeru,
And after him were Ratnanetra, {53}
- 36.98 “Vairocanaprabhavyūha,
Dharmasamudra, the Buddha Tejaśrī,¹⁴⁰⁸
Lokendratejaśrībhadra,
And after them Sarvadharmaprabharāja. {54}
- 36.99 “I made offerings to those ten
And all the rest of those sugatas.
But I did not attain the knowledge
That comprehended that ocean of Dharma. {55}
- 36.100 “After that, there was a perfectly pure realm
Called Vajramāṇyabhedyadṛḍhatejas,¹⁴⁰⁹
In which there were constant clouds of light
And the presence of numerous beautiful displays. {56}
- 36.101 “Within it there were many pure beings
With few afflictions from the stains of kleśas. [F.110.a]
The kalpa was called Praśāntamatitejas
With the display of the appearance of a thousand buddhas. {57}
- 36.102 “The first jina was Vajranābhi,
The second was Aśaṅgaladhārī,

Then there were the jinas Dharmadhātupratibhāsa
And Sarvadiśapradīpaprabharāja. {58}

36.103 “The fifth jina was Karuṇatejas,
The sixth jina was Vratasamudra,
Then there was the Sugata Kṣāntimaṇḍalapradīpa,
And the eighth was Dharmamaṇḍalaprabhāsa; {59}

36.104 “Then there was Avabhāsasāgaravyūha,
And after them was Praśāntaprabharāja.
I made offerings to those ten
And all the rest of those lords of humans. {60}

36.105 “But I did not realize¹⁴¹⁰ this nature of phenomena,
The pure nature that is the same as space,
In which one should remain while practicing
In the entire vast extent of realms. {61}

36.106 “After that, there was the beautiful realm
Called Gandhapradīpameghaśrī,
Completely purified of all the kleśas,
In the kalpa that was called Susaṃbhava. {62}

36.107 “During that time there appeared ten million jinas
Who were all arrayed throughout that kalpa.¹⁴¹¹
Those guides taught the Dharma,
And I retained it through the power of memory. {63}

36.108 “The first jina was Vipulakīrti,
Then there were Dharmasamudravegaśrīrāja,
Dharmendrarāja, Guṇaghoṣa,
Dharmaśrī, and Devamakuṭa; {64}

36.109 “Jñānārcitejaśrī was the seventh
Of those lords of two-legged beings.
The eighth jina was Gaganaghoṣa,
And the ninth was Samantasāṃbhavapradīpa. {65}

36.110 “The buddha that came after them
Was Ūṇaśrīprabhāsamati.
I made offerings to all those lords of humans,
But I did not purify the path free of attachment. {66}

36.111 “After that there was the well-arranged world realm
Called Ratnadhvajāgramati,

- Which was an excellent display
Formed from all kinds of jewels. {67} [F.110.b]
- 36.112 “During that kalpa, called Sārocaya,
There appeared five hundred buddhas.
I made offerings to all those self-arisen ones,
Wishing for this liberation free of attachment.¹⁴¹² {68}
- 36.113 “The first was named Guṇamaṇḍala,
Then there were Śāntanirghoṣa, Sāgaraśrī,
Ādityatejas, Śrīrāja,¹⁴¹³
Lakṣaṇameru,¹⁴¹⁴ Megharutaghoṣa, {69}
- 36.114 “Dharmendrarāja,¹⁴¹⁵ Guṇarāja,
Puṇyasumeru, and Śāntaprabharāja.
I made offerings to those ten
And all the rest of those jinas.¹⁴¹⁶ {70}
- 36.115 “All the jinas have followed
The purifying path of the jinas.
However, I had still not attained
The patience for entering this way of the jinas. {71}
- 36.116 “After that there was a completely pure
World realm of very beautiful lights
Called Śāntanirghoṣahāramati,¹⁴¹⁷
Where dwelled beings with few kleśas. {72}
- 36.117 “In that kalpa called Sukhābhirati
There appeared eight hundred million buddhas.
I made offerings to all those lords of humans,
Purifying the path of the supreme jinas. {73}
- 36.118 “The first jina was Kusumarāśi,
Then there were Sāgaragarbha, Saṃbhavagiri,
Devendracūḍa, Maṇigarbha,
Kāñcanaparvata, Ratnaraśi, {74}
- 36.119 “Dharmadhvaja, and Vacanaśrī,
And after them there was Jñānamati.
I made offerings to those ten
And all the rest of those lords of devas¹⁴¹⁸ and humans. {75}
- 36.120 “After that, there was the realm
Called Sunirmitadhvajapradīpa,

- In the kalpa called Sahasraśrī,
In which there were six quintillion buddhas. {76}
- 36.121 “There were Śāntadhvaṇa, Śamathaketu,
Śāntapradīpameghaśrīrāja, [F.111.a]
Avabhāsayantaprabharājā,
Meghaviḷambita, Suryateja, {77}
- 36.122 “Dharmapradīpaśrī, Mervarīśrī,
And also Devaśrīgarbha.
After all those there appeared
Siṃhavinardita Vidupradīpa. {78}
- 36.123 “I made offerings to those ten
And all the rest of those sugata moons,
But I did not attain the patience
For entering this ocean of ways. {79}
- 36.124 “Following that there was the realm
Called Samantābhaśrī,
During the kalpa called Anālayavyūha,
In which there were three hundred and sixty million buddhas. {80}
- 36.125 “The first was Samantaḡamegha.
Then there were the Buddha Gaganacitta,
The Buddha Susaṃbhavavyūha,
Garjitadharmasāgarānirghoṣa, {81}
- 36.126 “The Jina Dharmadhātusvaraghoṣa,
Nirmitameghasusvaraśrī,
The Buddha Samantadīśateja,
And Dharmasamudrasaṃbhavaruta, {82}
- 36.127 “Then there was the ninth of the jina suns,
Guṇasāgaraśrīpradīpa.¹⁴¹⁹
Following those there came
Ratnaśrīpradīpaguṇaketu. {83}
- 36.128 “When Ratnaśrīpradīpaguṇaketu,
The lord of two-legged beings, set forth,
I was the goddess Śaśivakra,
And I made offerings to the lord of humans as he set forth. {84}
- 36.129 “That jina¹⁴²⁰ proclaimed¹⁴²¹ to me
Sūtras that were displays without location,

- Displays that arose from an ocean of prayers,
Which I heard and retained through the power of memory. {85}
- 36.130 “I attained at that time vast vision,
Samādhis, and the power of retention.
In each instant I saw oceans of jinas
And a succession of realms. {86}
- 36.131 “There arose in me the essence of compassion,
The completely illuminating clouds of the way of kindness,
The aspiration to enlightenment, as vast as space,
And the vast beauty of the immeasurable buddha strengths.¹⁴²² {87} [F.111.b]
- 36.132 “I saw beings who were in a state of delusion,
Attached to permanence, happiness, purity, and self,¹⁴²³
Blinded¹⁴²⁴ by stupidity, obscured by ignorance,
Disturbed by the kleśas, and having misperceptions. {88}
- 36.133 “They performed actions in a thicket of wrong views,
Following frightening paths¹⁴²⁵ under the power of craving.
Many various forms appearing
Were painted¹⁴²⁶ by karma. {89}
- 36.134 “Those who appeared through being born
Through the gateways to rebirth in all existences
Had bodies and minds that experienced
The torments of birth, aging, and death. {90}
- 36.135 “Seeing that, in order to bring them benefit and happiness
I developed the supreme motivation
Wherever those with the ten strengths appeared,
Anywhere throughout the vast extent of realms. {91}
- 36.136 “From that arose clouds of prayers,
Perfect dedication to the happiness of beings,
The arising of limitless accumulations,
And the understanding of the ways of an ocean of paths. {92}
- 36.137 “I obtained vast clouds of practices,
The power of clear gateways to all paths,
Vast clouds of the perfections,
And the opening of the entire extent of the realm of Dharma. {93}
- 36.138 “With the vast power to ascend the bhūmis,
Practicing without attachment on the bhūmis,

In the ways of the ocean of the three times,
In each instant I came into the presence of all jinas. {94}

36.139 “What is more, I also mastered
The completely good jinaputra¹⁴²⁷ conduct,
And I realized the ways of the ocean
Of the ten aspects of the realm of the Dharma. {95}

36.140 “Noble one, do you think that the cakravartin king, that sovereign, who at that time, in that time, [F.112.a] was established in the unbroken lineage of the family of the buddhas is anyone else? Noble one, do not see him in that way. Mañjuśrī Kumārabhūta was at that time, in that time, that king, that sovereign, who was the cakravartin, established in the unbroken lineage of the family of the buddhas. The night goddess who awoke me was an emanation of the bodhisattva Samantabhadra.

36.141 “Noble one, what do you think? If you think that Bhadramati, the precious woman who was the queen of the cakravartin in that time, at that time, was anyone else, do not see her in that way. At that time, in that time, I was Bhadramati, the precious woman who was the queen of the cakravartin. I was awoken by that night goddess and inspired by her to go see the Buddha.

36.142 “Noble one, I developed in that one existence the aspiration for the highest, complete enlightenment. In that way, through the power of that development of aspiration, I have, throughout kalpas as numerous as the atoms in a buddha realm, never fallen into rebirth in the lower realms but have always continuously depended on existence as a human or deva, and in all those existences I have seen tathāgatas. Finally, through just seeing the Bhagavat Arhat Samyaksambuddha Ratnaśrīpradīpaṇaketu,¹⁴²⁸ I attained the bodhisattva liberation called *the banner of the power¹⁴²⁹ of vast, stainless, completely good joy*. When I had attained it, I took on this kind of form in order to ripen and guide beings.

36.143 “Noble one, I know only this bodhisattva liberation called *the banner of the power¹⁴³⁰ of vast, stainless, completely good joy*. How could I know the conduct or describe the qualities of bodhisattvas who, at the feet of all the tathāgatas [F.112.b] in each instant of mind, attain a great ocean of the power for setting out upon omniscience; who, in each instant of mind, have completed the attainment of an ocean of great prayers within all the entrances for setting out upon omniscience; who, in each instant of mind, are skilled, through the ways of making an ocean of prayers, in accomplishing a domain of conduct in future kalpas; who are skilled in accomplishing, within each conduct, as many bodies as there are atoms in all buddha realms; who are skilled in pervading, with each body, the entire ocean of different ways in the realm of

phenomena; who are skilled in manifesting, in each ocean of different ways in the realm of phenomena, a perceivable conduct of the body that accords with the dispositions of beings throughout all the buddha realms; who are skilled in comprehending, in each ocean of different ways in the realm of phenomena, an ocean of tathāgatas, without limit or center, within all the atoms of a realm in all realms; who are skilled in comprehending each tathāgata's miraculous tathāgata manifestations that pervade the entire extent of the realm of phenomena; who are skilled in comprehending each tathāgata's accomplishment of gathering the accumulation of bodhisattva conduct in past kalpas; who are skilled in obtaining and possessing each tathāgata's vast¹⁴³¹ wheel of the Dharma; and who are skilled in comprehending the ocean of the different ways of miraculous manifestations by the tathāgatas in the three times?

36.144 "Depart, noble one. In this circle of the Tathāgata's assembly, not far from me, there is the goddess of the night named Samantasattvatrāṇojahṣrī. [F.113.a] Go to her and ask her, 'How should a bodhisattva train in bodhisattva conduct? How should a bodhisattva practice it?' "

36.145 Then Sudhana, the head merchant's son, bowed his head to the feet of the night goddess Pramuditānayanajagadvirocāṇā, circumambulated the night goddess Pramuditānayanajagadvirocāṇā many hundreds of thousands of times, keeping her to his right, and, looking back again and again, departed from the night goddess Pramuditānayanajagadvirocāṇā. [B7]

SAMANTASATTVATRĀṆOJAḤŚRĪ

- 37.1 Then Sudhana, the head merchant's son, aspiring to the night goddess Pramuditānayanajagadvirocana's samādhi of the bodhisattva liberation called *the banner of the power*¹⁴³² *of vast, stainless, completely good joy*, comprehending it, understanding it, knowing it, believing in it, undertaking it, pervading it, recollecting it, remembering it, and meditating on it,¹⁴³³ practicing the instruction of the kalyāṇamitra and memorizing the instruction given by the night goddess Pramuditānayanajagadvirocana in order to maintain the continuity of the teaching of instruction, approached the night goddess Samantasattvatrāṇojaḥśrī. Through contemplating¹⁴³⁴ seeing a kalyāṇamitra, through the domain of all his faculties,¹⁴³⁵ by going from place to place¹⁴³⁶ to obtain the sight of a kalyāṇamitra, through looking in all directions, through being intent on searching for a kalyāṇamitra, through being free from all pride, [F.113.b] through the prowess¹⁴³⁷ of pleasing a kalyāṇamitra, through being resolved to create a great accumulation of merit, through having become single-mindedly intent upon a kalyāṇamitra,¹⁴³⁸ and through all his roots of merit,¹⁴³⁹ he had gained the unwavering motivation for a kalyāṇamitra's conduct of skillful methods, had developed an ocean of the power of diligence for increasing reliance on a kalyāṇamitra, and had prayed to dwell with and follow kalyāṇamitras equally in all kalpas.
- 37.2 As he approached her, the night goddess Samantasattvatrāṇojaḥśrī, in order to demonstrate the supreme might of the limitless bodhisattva liberation called *the manifestations that guide beings that appear in all worlds*, revealed her body, which had the complete beautiful signs and features of a great being. She then radiated from her ūṇā hair a ray of light called *the banner of stainless light that is a lamp of the complete radiance of wisdom*,

accompanied by light rays without end or center. They illuminated all worlds and then descended into the crown of the head of Sudhana, the head merchant's son, and spread throughout his entire body.

37.3 As soon as Sudhana, the head merchant's son, was touched by those light rays, he instantly attained the samādhi called *the area that is completely free of particles*.¹⁴⁴⁰

37.4 Because he had attained that, he saw the area of ground that was the route between the night goddess Pramuditānayanajagadvirocānā and the night goddess Samantasattvatrāṇojaḥśrī as being made of atoms of fire; or atoms of water; or atoms of earth; or atoms of diamond; or atoms of various great kinds of precious jewels; or atoms of flowers, incense, and powders; [F.114.a] or atoms of all precious arrays; or atoms of all locations. In each atom there were world realms as numerous as the atoms in a buddha realm.

37.5 He saw that they had aggregations of water, had aggregations of fire, had aggregations of air, had aggregations of earth, had world-realm boundaries,¹⁴⁴¹ had bases, had foundations, had different shapes, had surfaces of various kinds of different forms, had different kinds of encircling mountains, had various kinds of encircling oceans, had arrays of various kinds of buildings made of divine materials, had various kinds of trees, had various adornments in the sky, had the adornment of the buildings of the cities of devas, had the adornment of the buildings of the cities of nāgas, had the adornment of the buildings of the cities of yakṣas, had the adornment of the buildings of the cities of gandharvas, had the adornment of the buildings of the cities of the asuras, had the adornment of the buildings of the cities of garuḍas, had the adornment of the buildings of the cities of kinnaras, had the adornment of the buildings of the cities of mahoragas, had the adornment of the buildings of the cities of humans, had the adornment of the buildings of the cities of all beings in the main and intermediate directions, had the realm of the world of hells, had the realm of the world of animals, had the realm of the world of Yama, had the realm of the death and rebirth of humans and nonhumans,¹⁴⁴² had various kinds of births, and had the accumulation and destruction of various kinds of existences.

37.6 He saw various kinds of differences between those worlds: he saw some worlds that were defiled, [F.114.b] some that were pure, some that were completely defiled, some that were purified of ordinary existences, some that were purified of defilements, some that were both pure and defiled, some that were completely pure, some that were a flat surface, some that were upside-down, and some that were disordered, and he saw how in all the existences of beings, in all the births of beings in those world realms, the night goddess Samantasattvatrāṇojaḥśrī became present for all those beings in order to guide them according to their circumstances.

37.7 He saw her becoming present separately for every being in order to ripen and guide them in accordance with their lifespans; the various scopes of their aspirations; the forms of their bodies; their languages, terminology, and established definitions; the forms of their practices; and their dominance.

37.8 This means that he saw her becoming present separately for every being in order to dispel the fear of the various sufferings of hell for the beings who were in hell existences; in order to dispel in beings among the various animals the fear of being eaten by one another; in order to dispel the fear of the suffering of hunger, thirst, and so on for beings within Yama's realm; in order to dispel all fear of the suffering of nāgas for those in nāga existences; [F.115.a] in order to dispel all fear of the sufferings of the desire realm for all beings within the desire realms; in order to dispel in those who existed in the human world all fear of being bewildered in the darkness of night; in order to dispel the fear of blame and infamy for those who were preoccupied with criticism, blame, and infamy; in order to dispel the fear of anxiety before an assembly for those beings who had the fear of anxiety before an assembly; in order to dispel the fear of death in those beings who were frightened and terrified of death; in order to dispel the fear of the abyss of the lower existences for those beings who were frightened and terrified of the abyss of the lower realms; in order to dispel the fear of having no livelihood for those beings who were frightened and terrified of having no livelihood; in order to dispel the fear of the loss of their roots of merit for those beings who were frightened of losing their roots of merit; in order to dispel the fear of a diminution of the aspiration for enlightenment for those beings who were afraid of a diminution of their aspiration for enlightenment; in order to dispel the fear of meeting bad companions for those beings who were frightened of meeting bad companions; in order to dispel the fear of separation from kalyāṇamitras in those beings who were frightened of separation from kalyāṇamitras; [F.115.b] in order to dispel the fear of falling to the level of śrāvakas and pratyekabuddhas in those beings who were frightened of falling to the level of śrāvakas and pratyekabuddhas; in order to dispel the fear of the various kinds of suffering in saṃsāra for those beings who were afraid of the various kinds of suffering in saṃsāra; in order to dispel the fear of meeting contrary beings for those beings who were frightened and afraid of meeting contrary beings; in order to dispel the fear of unfortunate times in those beings who were frightened and afraid of unfortunate times; in order to dispel the fear of rebirth into unfortunate families in those beings who were frightened and afraid of rebirth into unfortunate families; in order to dispel the fear of committing bad actions for those beings who were frightened and afraid of committing bad actions; in order to dispel the fear of the obscurations of karma and kleśas for those beings who were frightened

and afraid of the obscurations of karma and kleśas; and in order to dispel the fear of the bondage of remaining fixed in a variety of conceptions for those beings who were frightened and afraid of remaining fixed in a variety of conceptions.

37.9 This means he saw her, being present in and purifying all realms, through possessing the supremacy of the vast miraculous powers of bodhisattva liberation and through the accomplishment of the power of the prayer to protect all beings: beings born from eggs, born from wombs, born from warm moisture, born spontaneously, and with form, without form, with perception, without perception, and neither with perception nor without perception;¹⁴⁴³ through the vast prowess of the power of bodhisattva samādhi; [F.116.a] through the power of the great higher cognitions of a bodhisattva; through the power of attaining the completely good conduct and prayer of a bodhisattva; and through developing the power of an ocean of the ways of compassion; in order to spread everywhere the great love for all beings that is free of attachment; in order to create happiness for all beings and increase the power of their joy; and so that all beings will accomplish the accumulation of wisdom.

37.10 He saw her focused on knowing the knowledge of all Dharmas; being present there focused on making offerings and honoring all buddhas; focused on holding the teachings of all the tathāgatas; focused on the accumulation of all roots of merit; focused on the increase of all bodhisattva conduct; focused on the minds of all beings being free of obscurations; focused on ripening the faculties of all beings; focused on purifying the ocean of the aspirations of all beings; focused on dispelling obscuring qualities in all beings; focused on dispersing the darkness of ignorance in all beings;¹⁴⁴⁴ and focused on creating the light of omniscient wisdom. [F.116.b]

37.11 When Sudhana, the head merchant's son, had seen this miraculous prowess of the night goddess Samantasattvatrāṇojaḥśrī's inconceivable bodhisattva liberation called *the manifestations that guide beings that appear in all worlds*, he was overjoyed and acquired an ocean of the power of great delight.

37.12 He prostrated with his entire body before the night goddess Samantasattvatrāṇojaḥśrī and then stood and gazed upon¹⁴⁴⁵ her.

37.13 Then the night goddess Samantasattvatrāṇojaḥśrī made her appearance in the pure form and physical signs of a bodhisattva vanish, and she remained in the form of a night goddess emanating all miraculous manifestations.

37.14 At that time, Sudhana, the head merchant's son, standing with hands together in homage before the night goddess Samantasattvatrāṇojaḥśrī, recited these verses to her:

37.15 "I have seen your vast¹⁴⁴⁶ body

- Adorned by the excellent, beautiful signs¹⁴⁴⁷
 And the wonderful special features,
 Like the sky adorned by stars. {1}
- 37.16 “Your perfect, beautiful body’s halo of light rays
 As numerous as the atoms in infinite realms,
 With its multicolored, incomparable¹⁴⁴⁸ radiance,
 Spreads throughout the extent of every direction. {2}
- 37.17 “From the pores of your body shine
 As many networks of light rays as there are minds of beings.
 At the tip of each light ray an emanation of yours,
 Seated upon a beautiful lotus, eliminates the sufferings of beings. {3}
- 37.18 “Clouds of incense mists are emitted,
 Taking on the forms of beautiful beings.
 Flowers spread out everywhere [F.117.a]
 To all the jinas in the realm of phenomena. {4}
- 37.19 “The vast, sublime mass of your shoulders¹⁴⁴⁹
 Shines with stainless jewel light, the size of Mount Meru,
 With which you illuminate all beings,
 Dispelling the darkness of ignorance. {5}
- 37.20 “Vast masses of clouds of suns¹⁴⁵⁰ are emanated
 From your beautifully colored, stainless¹⁴⁵¹ face.
 Your wonderful light, which is like the disk of the sun,
 Is emanated throughout Vairocana’s vast field of activity. {6}
- 37.21 “Clouds of the stainless light of the moon and the stars
 Are constantly emanated from your eyes.
 They spread throughout the ten directions,
 Illuminating beings and eliminating the world’s blindness. {7}
- 37.22 “An ocean of emanations as numerous as the bodies of beings
 Is emanated into all directions from your physical signs of a great being.
 They spread throughout the vast realm of phenomena
 And guide¹⁴⁵² the immeasurable multitudes of beings. {8}
- 37.23 “Your body appears throughout the extent of the directions,
 Appearing to all beings and bringing them happiness,
 Dispelling and alleviating all fears
 Created by kings, fire, thieves, and water. {9}
- 37.24 “When I was sent into your presence,

- I approached you contemplating good qualities.
At that time a beautiful, stainless mass of light rays
Radiated from between your eyebrows. {10}
- 37.25 “They illuminated hundreds of oceans of directions
And created a vast radiance in the world.
They revealed many miraculous manifestations,
And at that time they entered into my body. {11}
- 37.26 “When that mass of light touched me,
At that time I experienced a marvelous bliss.
I gained mastery of many hundreds of dhāraṇīs and samādhis,
And I saw limitless jinas in the ten directions. {12}
- 37.27 “Wherever I stepped with my feet
I could perceive the number of atoms there,
And I saw in every single atom
Realms as numerous as a realm’s atoms. {13} [F.117.b]
- 37.28 “There were many hundreds of defiled realms
Of many different kinds, located in atoms
In which beings experienced suffering,
Crying out with the sounds of lamentation and wailing. {14}
- 37.29 “There were also many realms both defiled and pure,
In which there was much suffering and little happiness,
In which the compassionate jinas took birth,
As did the jinas’ śrāvakas and pratyekabuddhas.¹⁴⁵³ {15}
- 37.30 “There were some realms, purified of defilements,
That were ornamented by the presence of many bodhisattvas
And adorned by beautiful men and women,
And the brilliant family of the jinas resided there. {16}
- 37.31 “There were vast, stainless oceans of realms,
With level surfaces, that were located in atoms,
Where for many hundreds of kalpas
Vairocana purified his conduct in the past. {17}
- 37.32 “Within that entire vast extent of realms,
Jinas were revealed going to the lord of trees,
Attaining enlightenment, manifesting miracles,
Turning the wheel of the Dharma, and guiding beings. {18}
- 37.33 “And I saw you also following

In the vast scope of Vairocana's activity
And making offerings equally to all the jinas
With countless millions of billions of offerings." {19}

37.34 When Sudhana, the head merchant's son, had recited those verses, he said to the night goddess Samantasattvatrāṇojaḥśrī, "Goddess, that profound bodhisattva liberation is a great wonder. What is the name of that liberation? How long ago did you attain it? How does a bodhisattva practice in order to purify that bodhisattva liberation?"

37.35 The night goddess Samantasattvatrāṇojaḥśrī said, "Noble one, this subject is difficult to believe in for the world and its devas, as well as for the śrāvakas and pratyekabuddhas. Why is that? Because it is the field of practice of those bodhisattvas who follow the completely good conduct and prayer of the bodhisattvas; [F.118.a] who are dedicated to the essence of compassion; who are engaged in saving all beings; who purify the paths that lead to all unfortunate and lower realms; who purify all realms to become the highest buddha realms; who create the unbroken continuity of the Buddha's family in all buddha realms; who hold the teachings of all the buddhas; who have oceans of great prayers for remaining in the practice of bodhisattva conduct throughout all kalpas; and who create the pure light of wisdom, free of darkness, for all the oceans of Dharma; and those bodhisattvas who in each instant have attained the state of remaining in the light of wisdom of the entire ocean of the ways of the three times. However, through the blessing of the Tathāgata, I will teach it.

37.36 "Noble one, in the past beyond kalpas as numerous as the atoms in a buddha realm, there was a world realm called Vairocanatejaḥśrī during a kalpa called Virajomaṇḍala. In that kalpa there appeared as many buddhas as there are atoms in Sumeru. In that world realm called Vairocanatejaḥśrī there was an array of clouds of all jewels, and it was beautified by aerial palaces made of diamonds.

37.37 "That world realm was situated on a foundation of an ocean of the kings of jewels possessing stainless light. Its solid body¹⁴⁵⁴ was formed from precious jewels possessing all the kings of perfumes. It was completely round in shape. It was both pure and defiled. It was covered by a canopy of clouds of every adornment. [F.118.b] It had the array of a thousand precious Cakravāla mountains. It was adorned by a quintillion four-continent worlds. Some four-continent worlds were defiled and were the dwelling places of beings who had defiled karma. Some were the dwelling places of beings who had a mixture¹⁴⁵⁵ of both defiled and pure karma. Some were the dwelling places of beings who were pure and also defiled, who had pure good actions and few blameworthy actions. Some were the dwelling places of pure bodhisattvas.

37.38 “To the east of the world realm Vairocanatejaḥśrī, next to the Cakravāla mountains, there was a four-continent world called Ratnakusumapradīpa-dhvajā. It was pure but defiled. There beings enjoyed the unplowed harvests. They lived in kūṭāgāras and aerial palaces that were created by the ripening of their past karma. It was encircled by wish-fulfilling trees. There were various kinds of aromatic trees that continually released clouds of perfume. There were various kinds of garland trees that continually released clouds of garlands. There were various kinds of flowering trees from which fell a continuous rain of clouds of flowers with inconceivable colors and scents. There were various kinds of colored-powder trees from which fell a continuous rain of the powders of all the kinds of precious scents. There were various kinds of jewel trees from which fell many jewel seed-pods¹⁴⁵⁶ that shone with various colors. [F.119.a] There were trees of various kinds of divine music from which were emanated clouds of the sound of music. From the sky came melodious sounds. Day and night, there was the pleasant light of the sun and moon. The ground, which shone with all precious jewels, was level.

37.39 “In those four continents there were a quintillion royal cities. Each of those royal cities was encircled by a thousand rivers. All those rivers were filled with the petals of divine flowers. They emitted the melodious, beautiful sounds of divine music and song. Their banks were adorned by beautiful precious trees. Boats adorned by various jewels crossed back and forth. Every kind of happiness that could be delighted in was enjoyed there. In between each river a quintillion towns had been established. Each of those towns was encircled by a quintillion markets. All those villages, cities, and markets were encircled by a quintillion divine parks, aerial palaces, and mansions. In the center of the Jambudvīpa of that four-continent world was the central royal city, which was called Ratnakusumapradīpā.

37.40 “This was a place that was prosperous and wealthy, with an abundance of food;¹⁴⁵⁷ it had every kind of happiness and was filled with many devas and humans, and the beings there followed the path of the ten good actions. [F.119.b]

37.41 “Here dwelled King Vairocanaratnapadmagarbhaśrīcūḍa, a cakravartin who was sovereign over the four continents. He had been spontaneously born from the center of a lotus flower, was adorned by the thirty-two signs of a great being, was a follower of the Dharma, a Dharma king, and possessed the seven jewels of a cakravartin.

37.42 “He had a full thousand sons who were courageous and heroic,¹⁴⁵⁸ who had perfectly formed bodies, who crushed the armies of enemies¹⁴⁵⁹ and had perfect bodies fully formed in all aspects.

- 37.43 “In his harem there were a quintillion women, all of whom had originated from roots of merit that corresponded to those of the cakravartin, who had the same conduct as he had, were born adorned with jewels,¹⁴⁶⁰ had virtuous minds, and had bodies that were no different from those of goddesses, bodies that were the color of Jambu River gold, that emitted various divine scents from the pores of their bodies, and that shone with a pure, aromatic, divine light.
- “He had millions of ministers such as the precious prime minister.¹⁴⁶¹
- 37.44 “The cakravartin king Vairocanaratnapadmagarbhaśrīcūḍa’s queen named Saṃpūrṇaśrīvagrā was the precious woman. She was beautiful, attractive, and lovely to look at. She possessed an excellent, magnificent, perfect color. Her hair was deep black. She had deep black eyes.¹⁴⁶² She had golden skin. She had the voice of Brahmā. Light continually shone from her body. She spread lights of various colors and divine aromas for a thousand yojanas around her.
- 37.45 “Saṃpūrṇaśrīvagrā, the king’s queen, [F.120.a] had the cakravartin’s daughter named Padmabhadrābhirāmanetraśrīcandrā.¹⁴⁶³ She had a completely perfect body. She was beautiful, attractive, and lovely to look at. The whole world never had enough of looking at her. For example, noble one, just as no one was ever satisfied that they had seen enough of the cakravartin, in the same way no one was ever satisfied that they had seen enough of the cakravartin’s daughter Padmabhadrābhirāmanetraśrī, except for those who had gained the satisfaction of wisdom.
- 37.46 “At that time, in that time, beings had an immeasurable lifespan. There was no definite lifespan, so death occurred during it.¹⁴⁶⁴ At that time, beings had various shapes, various colors, various voices, various names, various families, various lifespans, and different sizes; different aspirations, strengths, diligences, and powers; different beautiful and ugly appearances; and various higher and lower aspirations.
- 37.47 “Those beings who had good color, high aspirations, and perfect bodies and were beautiful and lovely to look at said, ‘Oh! We have a much better color than you!’
- 37.48 “In the same way, those beings who had an excellent body shape were dismissive and arrogant toward those beings who had ugly body shapes. In that way, they did not care about each other, so that through the roots of demerit, their lifespans diminished. Even their color, strength, and happiness diminished.
- 37.49 “To the north of the royal capital Ratnakusumapradīpā there was the bodhimaṇḍa tree called Samantāvabhāsanadharmameghanirghoṣadhvajā that manifested in each instant the display of the bodhimaṇḍas of all tathāgatas. [F.120.b] Its roots were as hard and indestructible as diamond,

the king of jewels. Its bulk was made from all precious jewels and was vast and huge. Its trunk, branches, leaves, flowers, and fruit were made from all jewels. It was perfectly symmetrical. It had branches that spread everywhere. It was a spreading, unceasing display. It shone with the lights of various jewels, its light rays shining everywhere. It resounded with descriptions of the miraculous manifestations that were the scope of all the tathāgatas.

37.50 “In front of that bodhimaṇḍa there was a lake of scented water called Ratnakusumavidyuddharmanigarjitameghaghoṣa. It was encircled by a quintillion precious trees, and all those precious trees had the same form as the Bodhi tree.

37.51 “All the banks of that great lake of scented water called Ratnakusumavidyuddharmanigarjitameghaghoṣa were covered with a splendid array of all precious jewels, decorated by various strings of all jewels, adorned by an array of mansions made of pure jewels, and beautified by an array of all pure adornments.

“All around the bodhimaṇḍa were countless kūṭāgāras made of precious jewels, with lotuses in their centers.

37.52 “In the center of the great lake of scented water called Ratnakusumavidyuddharmanigarjitameghaghoṣa there was a great king of lotuses¹⁴⁶⁵ called Sarvatryadhvatathāgataviṣayapatrasaṃdhividyotitameghavyūha. On that great lotus appeared a tathāgata named Samantajñānaratnārciśrīguṇaketurāja,¹⁴⁶⁶ who was the very first¹⁴⁶⁷ from among tathāgatas as numerous as the atoms in Sumeru. He would be the first of all of them to attain the highest, complete enlightenment in that kalpa. [F.121.a] Having ripened beings by teaching the Dharma for many thousands of years, he was ripening beings for ten thousand years through the miraculous manifestation of the radiance of light rays, and then after ten thousand years that tathāgata would appear there.

37.53 “At that time, the great king of lotuses, Sarvatryadhvatathāgataviṣayapatrasaṃdhividyotitameghavyūha, radiated a ray of light called Sarvasattva-virajaḥpradīpa. The beings who were touched by that ray of light knew that in ten thousand years a tathāgata would come.

37.54 “At the time when the tathāgata would come in nine thousand years, the Bodhi tree shined a ray of light called Virajovātīśrīgarbhā. The beings who were touched by that ray of light saw all subtle forms.

37.55 “At the time when the tathāgata would come in eight thousand years, the great Bodhi tree shined a ray of light called Sarvasattvakarmavipākānirghoṣa. The beings who were touched by that ray of light comprehended the ocean of their own karma and attained the wisdom that remembers karma.

- 37.56 “At the time when the tathāgata would come in seven thousand years, the great Bodhi tree shined a ray of light called Sarvakuśalamūlasaṃbhavanirghoṣā. The beings who were touched by that ray of light gained unimpaired complete faculties.
- 37.57 “At the time when the tathāgata would come in six thousand years, the great Bodhi tree shined a ray of light called Acintyabuddhaviṣayanidarśananirghoṣā. The beings who were touched by that ray of light made emanations with a vast motivation.
- 37.58 “At the time when the tathāgata would come in five thousand years, [F.121.b] the great Bodhi tree shined a ray of light called Sarvabuddhakṣetrapariśuddhinigarjitapratibhāsaviññāpanā. The beings who were touched by that ray of light saw with complete purity all buddha realms.
- 37.59 “At the time when the tathāgata would come in four thousand years, the great Bodhi tree shined a ray of light called Sarvatathāgataviṣayāsambhedapradīpā. The beings who were touched by that ray of light comprehended the all-pervading miraculous manifestations of the tathāgatas.
- 37.60 “At the time when the tathāgata would come in three thousand years, the great Bodhi tree shined a ray of light called Sarvajagadabhimukhapradīpā. The beings who were touched by that ray of light directly saw, through their aspiration, the tathāgatas.
- 37.61 “At the time when the tathāgata would come in two thousand years, the great Bodhi tree shined a ray of light called Tryadhvajñānavidyutpradīpā. The beings who were touched by that ray of light realized and comprehended the ocean of the past ways of the tathāgatas.
- 37.62 “At the time when the tathāgata would come in a thousand years, the great Bodhi tree shined a ray of light called Vitimirajñānatathāgatapradīpā. The beings who were touched by that ray of light attained the all-seeing view of the vision that sees all the manifestations of the tathāgatas, all realms, and all beings.
- 37.63 “At the time when the tathāgata would come in a hundred years, the great Bodhi tree shined a ray of light called Sarvajagadbuddhadarśanavipāka-kuśalamūlasaṃbhavā. The beings who were touched by that ray of light attained the perception of the arising of the tathāgatas. [F.122.a]
- 37.64 “At the time when the tathāgata would come in seven days, the great Bodhi tree shined a ray of light called Sarvasattvaprahaṣapṛītiprāmodya-samudayanirghoṣā. The beings who were touched by that ray of light developed the great power of the joy of seeing the tathāgatas.
- 37.65 “Noble one, he ripened beings through that kind of immeasurable method of ripening through light rays for a thousand years. Then, on reaching the seventh day, he blessed the entire world realm as completely pure by

- shaking it through an immeasurable method for shaking it. In each instant of mind, all the pure buddha realms of all the tathāgatas in the ten directions with their various inconceivable displays appeared in that buddha realm.
- 37.66 “On the last, seventh, day, the beings in that world realm had been ripened by the sight of the buddhas, and they all came to face the bodhimaṇḍa.
- 37.67 “Then, from all that world realm’s Cakravāla mountains, from all the Sumeru mountains, from all mountains, from all rivers, from all oceans, from all trees, from all the surface of the ground, from all towns, from all walls, from all dwellings, from all aerial palaces, from all clothes, jewelry, and enjoyments, from all musical trees, from all sounds of musical instruments, from all emanated displays, from each perceived thing, there came the description of the range of activity and the power of all tathāgatas, and there issued forth clouds of all incenses and perfumes; clouds of lights shining from jewels; clouds of lights shining from all perfumes and incenses; [F.122.b] clouds in the form of all perfume and jewels;¹⁴⁶⁸ clouds of all clothing, jewels, and precious jewelry; clouds of Sumerus of various precious flowers; many clouds of various powders; and clouds of the light rays of all the tathāgatas. The Cakravāla mountains and so forth emitted clouds of the halos of light of all the tathāgatas. They resounded with clouds of the music of all instruments and drums. They emitted clouds of the sound of the prayers of all the tathāgatas. They resounded with clouds of the aspects of voice and the oceans of speech of all the tathāgatas. They manifested clouds of various images of the signs and features of a great being possessed by all the tathāgatas. They revealed countless omens of the coming of a tathāgata.
- 37.68 “The lotus Sarvatryadhvatathāgataviṣayapatrasaṃdhividyaotitameghavyūha had a retinue of great lotuses that were all made of the kings of jewels. On the filaments and pericarps of the great lotuses that were the retinue of the great lotus made of the kings of jewels, there were precious lion thrones with great lotuses in their centers. They were as numerous as the atoms in ten buddha realms. As many bodhisattvas as there are atoms in ten buddha realms were seated cross-legged around those thrones with a precious center.
- 37.69 “The moment that tathāgata, the Bhagavat Samantajñānaratnārciśrīguṇaketurāja, attained the highest, complete enlightenment of buddhahood, many tathāgatas in world realms in the ten directions also attained the highest, complete enlightenment of buddhahood and, in accordance with the dispositions of beings, turned the wheel of the Dharma. [F.123.a]
- 37.70 “The countless beings in those world realms were turned away from all lower realms and downfalls. Countless beings were brought to rebirth in the higher realms. Countless beings were established on the level of the

śrāvakas. Countless beings were ripened for the enlightenment of the pratyekabuddhas. Countless beings were ripened for the enlightenment that arises in the light of power. Countless beings were ripened for enlightenment in the banner of stainless diligence. Countless beings were established in the enlightenment that arises in dwelling in meditation on the Dharma. Countless beings were ripened for the enlightenment that arises in meditation on the purification of the faculties. Countless beings were ripened for the enlightenment that arises in comprehending the practice of the equanimity of strength. Countless beings were established in the enlightenment that arises in the emergence of the yāna with its field of attention turned toward the city of the Dharma. Countless beings were established in the enlightenment that arises in the yāna of the ways of various miraculous manifestations that pervade everywhere. Countless beings were established in the enlightenment that arises in the way of being dedicated to practice. Countless beings were established in the enlightenment that arises in the ways of entering samādhi. Countless beings developed the aspiration for the enlightenment of the bodhisattvas. Countless beings were established on the bodhisattva path. Countless beings were established on the pure path of the perfections. [F.123.b] Countless beings were established on the first bodhisattva bhūmi.¹⁴⁶⁹ Countless beings were established on the second, third, fourth, fifth, sixth, seventh, eighth, and ninth bodhisattva bhūmis. Countless beings were established on the tenth bhūmi. Countless beings were brought into the preeminent conduct and prayers of the bodhisattvas. Countless beings were established in the completely good conduct and prayers of the bodhisattvas.

37.71 “In that way, the Tathāgata turned the wheel of the Dharma through the inconceivable miraculous manifestations and the power of the preeminence of a buddha, so that in each instant of mind he guided realms of beings without end or center.

37.72 “All the beings of that world realm understood the Dharma taught by that tathāgata through various bodies and the accomplishment of various skillful methods.

37.73 “In order to guide those beings in the royal capital Ratnakusumapradīpā, who were proud and arrogant because of their form, color, scope, and enjoyments and had no care for one another, the bodhisattva Samantabhadra manifested a supreme color and form and went to the royal capital. His halo was so vast that it illuminated the entire royal capital.¹⁴⁷⁰

37.74 “The light of the royal capital, the light from the body of the cakravartin king Vairocana ratnapadmagarbhaśrīcūḍa, the light from the precious queen, the light from the precious trees, the light from the precious jewels, the light

from the sun, moon, planets, and stars, and whatever lights there were in Jambudvīpa all ceased to shine.

37.75 “For example, [F.124.a] when the sun shines, darkness and the light of the moon, planets, stars, and constellations vanish, and the light from fire and jewels vanishes. In the same way, through being outshined by the bodhisattva Samantabhadra, all the lights in Jambudvīpa vanished.

37.76 “It is just as if, for example, you were to place some lampblack¹⁴⁷¹ in front of a lump of Jambu River gold, it would not be beautiful, would not be bright, would not glow, and would not shine. In the same way, when the physical forms of those beings were in front of the bodhisattva Samantabhadra, they were not beautiful, were not bright, were not glowing, and were not shining.

37.77 “They thought, ‘In front of him our bodies, light, color, and brilliance are not beautiful, not bright, not glowing, and they do not shine. Is this a deva or Brahmā whose attributes we are unable to comprehend?’

37.78 “Then the bodhisattva Samantabhadra stood in the sky above the aerial palace of the cakravartin king Vairocanaratnapadmagarbhaśrīcūḍa, which was in the center of the royal capital Ratnakusumapradīpā. He said to the cakravartin king Vairocanaratnapadmagarbhaśrīcūḍa, ‘Great king, know this! A tathāgata arhat samyaksambuddha has appeared in this world. He is dwelling in your land, at the bodhimaṇḍa called Samantāvabhāsanadharma-meghanirghoṣadhvaḥ.¹⁴⁷²

37.79 “When the king’s daughter, Samantajñānārcipadmabhadrābhirāmanetraśrīcandrā, saw the bodhisattva Samantabhadra’s body, light, miracles, and adornments and heard his voice,¹⁴⁷³ she experienced a powerful happiness and delight.¹⁴⁷⁴ [F.124.b]

37.80 “At that time, she thought, ‘May I, through whatever roots of merit I accumulate, attain a body like that! May I have that kind of jewelry, those kinds of characteristics, that kind of conduct, and those kinds of miraculous powers! Just as he has brought a great light for beings in the darkness of night and told them of the birth of a buddha, so may I dispel the darkness of ignorance in beings and bring them the light of great wisdom! Wherever I am reborn, may I never in all those lives be separated from this kalyāṇamitra!’

37.81 “Then, noble one, the cakravartin king Vairocanaratnapadmagarbhaśrīcūḍa, with the four divisions of his army,¹⁴⁷⁵ with his seven jewels, with his retinue of women, and with his ministers and the people of his land, through the king’s miraculous powers, through the great might of the king, rose up into the sky above the royal capital Ratnakusumapradīpā to a height of one yojana. He filled the whole of Jambudvīpa and the entire four-continent world with a great light. In order to encourage all beings to come and see the

Buddha, he manifested his image on all the precious mountains and became present before all beings in the four-continent world realm and sang a song of verses that praised seeing the Buddha:

- 37.82 “ ‘Into the world has come a buddha
Who will be a savior for all who have bodies.
Everyone should rise and set forth
In order to see that lord of the world! {20}
- 37.83 “ ‘The appearance of a tathāgata,
Someone who teaches the Dharma
In order to benefit all who have bodies,
May occur only once in a billion¹⁴⁷⁶ kalpas. {21}
- 37.84 “ ‘He developed compassion on seeing
The world having gone astray,
Obscured by the darkness of ignorance [F.125.a]
And experiencing the suffering of saṃsāra. {22}
- 37.85 “ ‘In order to ripen beings
So as to extinguish all suffering,
He practiced enlightened conduct
For countless millions of kalpas. {23}
- 37.86 “ ‘For limitless, endless kalpas,
For the sake of the supreme enlightenment of buddhahood,
He gave away his legs and his arms,
And he also gave away his eyes, ears, and head. {24}
- 37.87 “ ‘To see him, honor him,
And hear him will be beneficial.
It is rare even in ten million kalpas
For a lord of the world to appear in the world. {25}
- 37.88 “ ‘He is dwelling at the seat of enlightenment.
He is there like a supreme secret.
He has subjugated Māra and his armies
And attained the supreme enlightenment of buddhahood. {26}
- 37.89 “ ‘There is an infinite aura of light
That radiates from the Buddha’s body.
Come see its various colors
That bring satisfaction to beings. {27}
- 37.90 “ ‘There are countless clouds of light rays

That come from the Buddha's body.
Those beings upon whom they shine
Attain an unparalleled happiness. {28}

37.91 “ ‘Develop great diligence.
And each according to your wishes,
Make offerings to that protector.
Come! And go into his presence!’ {29}

37.92 “After King Vairocanaratnapadmagarbhaśrīcūḍa had thus encouraged all the beings in his realm with those verses, the cakravartin's roots of merit created a rain of a million clouds of various offerings that descended onto the bodhimaṇḍa Samantāvabhāsanadharmameghanirghoṣadhvaja.¹⁴⁷⁷ Clouds of precious parasols covered the entire sky. Clouds of canopies of all flowers were spread above. Clouds of all kinds of food covered and adorned the sky. Clouds of nets of bells of various jewels adorned the expanse of the sky. [F.125.b] The adornment of clouds of light rays of perfume that had been perfumed by an ocean of various perfumes was present¹⁴⁷⁸ throughout the expanse of the sky. The adornment of clouds of thrones made of all jewels with seats that were precious cushions was present throughout the expanse of the sky. The adornment of clouds of upright banners, made of all jewels, was present throughout the expanse of the sky. The all-covering adornment of clouds of mansions and aerial palaces was present throughout the sky. The all-covering adornment of clouds of various flowers was present throughout the sky. The adornment of rain from clouds of every display of offerings was present throughout the sky.

37.93 “The king approached the location of the Bhagavat Samantajñānaratnārciśrīguṇaketurāja. Having arrived, he bowed his head to the feet of the Bhagavat Samantajñānaratnārciśrīguṇaketurāja. Then with the Bhagavat to his right, he circumambulated him many hundreds of thousands of times. He then sat before the Bhagavat upon a seat that had as its center a great lotus of precious jewels that shined light into the ten directions.

37.94 “Then the cakravartin's daughter, Padmabhadrābhirāmanetraśrīcandrā, removed the jewelry from her body and scattered it over the Bhagavat Samantajñānaratnārciśrīguṇaketurāja.

37.95 “She saw that the jewelry became a great parasol of jewelry made of precious jewels that was situated in the air above the crown of the Bhagavat's head. Around its border hung a net of various jewels, it was held by a lord of the nāgas, its round form was composed of all the jewelry, and it was surrounded by a circle of ten parasols made of jewelry. [F.126.a] There was also a beautiful display of a completely pure variety of kūṭāgāras. There was a covering of clouds of every jewel adornment. There was a covering of

an array of trees made of all king jewels. There was the adornment of all the king jewels of an ocean of perfume. In their center there was a great Bodhi tree called Dharmadhātuprabhavasarvaratnamaṇiśākhāpralamba. This was a display with no end or center to its description, a variety of displays that were revealed with each instant.

37.96 “She saw at the foot of that tree the tathāgata named Vairocana.

“She saw bodhisattvas as numerous as the atoms in countless buddha realms, who had all arisen through the completely good bodhisattva conduct and prayer and practiced many countless various different bodhisattva displays surrounding him and in front of him.

37.97 “She also saw all the lords of the world present there.

“She saw the Bhagavat Vairocana’s buddha miracles that were without end or center.

37.98 “She comprehended his past bodhisattva conduct through a succession of kalpas. She comprehended that world realm’s kalpas of formation and destruction. She comprehended the succession of past buddhas in that world realm.

“She saw the bodhisattva Samantabhadra diligently making offerings at the feet of all the tathāgatas. She saw his ripening and guiding of all beings.

37.99 “She saw all bodhisattvas becoming images within the body of the bodhisattva Samantabhadra, [F.126.b] and that she herself followed them there.

“She saw the image of the bodhisattva Samantabhadra appearing everywhere—at the feet of all the tathāgatas, in the dwelling places of all beings, and in every one of the world realms.

37.100 “She saw that in each of those world realms there were as many worlds as there are atoms in a buddha realm, with the extent of their arrays and with their foundations, their shapes, their forms, their various pure arrays, their being covered by clouds of various displays, their various names and numbers, the descriptions of their various buddha lineages and their various appearances within the three times, their pervasion throughout the extent of the directions, their various presences throughout the extent of the realm of phenomena, their appearance within the various areas of the realm of phenomena, their various locations within areas in space, their displays of various bodhimaṇḍas,¹⁴⁷⁹ the arising of the various miracles of the tathāgatas, the display of the various lion thrones of the buddhas, the various oceans of the assemblies of followers of the tathāgatas, the various activities of the followers of the tathāgatas, the revelation of the skillful methods of the tathāgatas, the various ways of the turning of the Dharma

wheels of the tathāgatas, the arising of the various aspects of speech and the sound of the voices of the tathāgatas, the teaching through an ocean of various languages, and the roar of clouds of various sūtras.

37.101 “When she saw that, she attained a powerful happiness and delight.¹⁴⁸⁰ [F.127.a] After she had given rise to powerful happiness, that tathāgata, the Bhagavat Samantajñānaratnārciśrīguṇaketurāja, taught the sūtra called *The Resounding of the Dharma Wheels of All the Tathāgatas* and as many accompanying sūtras as there are atoms in ten buddha realms. When she heard that sūtra, she attained the bliss of reaching ten thousand subtle gateways to samādhi. This was like the day¹⁴⁸¹ a consciousness enters the mother’s womb, to give an analogy. This was like the completed karma of beings. This was like a day¹⁴⁸² in which a seed or seedling that is the cause of an excellent sal¹⁴⁸³ tree¹⁴⁸⁴ is planted.¹⁴⁸⁵

37.102 “She attained these gentle and pleasant samādhis: the samādhi called *directly perceiving all tathāgatas*, the samādhi called *the radiance that goes through the entire extent of all the realms*, the samādhi called *entry into comprehending all the ways of the three times*, the samādhi called *the resounding of the Dharma wheels of all the tathāgatas*, the samādhi called *perceiving the ocean of prayers by all the buddhas*, the samādhi called *the perception of the resounding of the roaring that saves beings afflicted by the suffering of saṃsāra*, the samādhi called *the array of prayers to dispel the darkness of all beings*, the samādhi called *the perception of the prayers for all beings to be free from suffering*, the samādhi called *the origin of the attainment of happiness by all beings*, the samādhi called *the essence of never wearying in ripening and guiding all beings*, [F.127.b] the samādhi called *the banner of entering the path of all bodhisattvas*, the samādhi of *the display of reaching all the bhūmis of the bodhisattvas*, and the other ten thousand gateways to samādhi.

37.103 “She had a mind that rested in subtle equanimity, a mind that was unwavering, a mind that was filled with joy, a mind that was relieved, a mind that was immeasurable, a mind that followed the kalyāṇamitras, a mind that was focused on profound omniscience, a mind that had entered an ocean of the ways of kindness, a mind that had risen above all attachments, a mind that did not dwell within the scope of the world, a mind that had entered the scope of the tathāgatas, a mind that was illuminated by the forms and colors of all the buddhas, a mind that was undisturbed, a mind that was immovable,¹⁴⁸⁶ a mind that was without anger,¹⁴⁸⁷ a mind that was without instability,¹⁴⁸⁸ a mind that was without weariness, a mind that was without regression, a mind that was without dejection,¹⁴⁸⁹ a mind that understood the nature of all phenomena, a mind that had the understanding of the analysis of all phenomena, a mind that comprehended the ocean of all beings, a mind that wished to save all beings, a mind that gave rise to the

illumination of the ocean of multitudes of buddhas, a mind that comprehended the ocean of prayers of all the tathāgatas, a mind that shattered the mountain of all obscurations, [F.128.a] a mind that accomplished a vast accumulation of merit, a mind that was directed toward attaining¹⁴⁹⁰ the ten strengths of the tathāgatas, a mind that had attained the illumination of the range of all bodhisattvas, a mind that increased the accumulations of all bodhisattvas, and a mind that pervaded throughout all directions.

37.104 “With an ocean of prayers as numerous as the atoms in ten buddha realms, she made the past prayers of all tathāgatas, so that she could acquire¹⁴⁹¹ completely good great prayers and purify her own buddha realm.

37.105 “They included prayers to ripen and guide all realms of beings, to know the entire extent of the realm of phenomena, to comprehend the ocean of the ways of the realm of phenomena, to practice bodhisattva conduct in all buddha realms throughout future kalpas, to remain in the domain of bodhisattva conduct throughout all future kalpas, to go into the presence of all tathāgatas, to please all kalyāṇamitras, to perfectly make offerings to and be an attendant for all tathāgatas, to attain omniscient wisdom in every instant, and to have continuous bodhisattva conduct in order to attain buddhahood.

37.106 “Through accomplishing an ocean of gateways to prayers, as numerous as the atoms in ten buddha realms, she was making the prayer for completely good bodhisattva conduct.

37.107 “In order for her to accomplish the completely good bodhisattva conduct and prayer, the Bhagavat [F.128.b] Samantajñānaratnārciśrīguṇaketurāja encouraged her and inspired her with past roots of virtue that he taught, revealed, explained, displayed, made stable so they would not be lost, increased so that they would spread greatly, and caused to remain so that there would be dedication to omniscience.

37.108 “This concerned the first development of her aspiration to enlightenment and her acquiring an ocean of the countless prayers of past tathāgatas.

37.109 “Noble one, in a past time, ten kalpas before that, the daughter Samantajñānārcipadmabhadhrābhirāmanetraśrīcandrā was following the teaching of the Tathāgata Candradhvajaśrīketu in a world realm called Maṇisūrya-candravidyotitaprabhā. The bodhisattva Samantabhadra instigated her to repair a broken statue of the Tathāgata seated upon a lotus. When she had repaired it, she painted it. When she had painted it, she adorned it with jewels. Through following the bodhisattva Samantabhadra she developed the aspiration for the highest, complete enlightenment.

- 37.110 “As a result of that root of merit, she became a Dharma follower free of downfalls. She was always born into a family of lords of devas or a family of lords of humans. In all her lives she had a body that was attractive and lovely to look at and had an excellent, beautiful color. She always saw tathāgatas [F.129.a] and was never separated from the bodhisattva Samantabhadra. That bodhisattva ripened her in every lifetime and made her remember. She always honored the bodhisattva Samantabhadra and was always devoted to him.
- 37.111 “Noble one, who do you think was the cakravartin king Vairocanaratnapadmagarbhaśrīcūḍa at that time, in that time? Do not think that it was anyone else. It was the bodhisattva Maitreya who was Vairocanaratnapadmagarbhaśrīcūḍa at that time, in that time.
- 37.112 “Noble one, who do you think was the king’s queen, Saṃpūrṇaśrīvagrā, at that time, in that time? Do not think that it was anyone else. It was this night goddess, Praśantarutasāgaravatī, who is before me.
- 37.113 “Noble one, who do you think was the king’s daughter, Samantajñānārcipadmabhadrābhīrāmanetraśrīcandrā, at that time, in that time? Do not think that it was anyone else. I was at that time, in that time, the king’s daughter, Samantajñānārcipadmabhadrābhīrāmanetraśrīcandrā. When I was a young girl in the time of the teaching of the Tathāgata Candradhvajaśrīketu and repaired the statue of the Tathāgata seated upon a lotus, that was the cause for my highest, complete enlightenment. At that time, the bodhisattva Samantabhadra inspired me toward the highest, complete enlightenment, and that was my first development of that aspiration. [F.129.b]
- 37.114 “I went into the presence of the Bhagavat Samantajñānaratnārciśrīguṇaketurāja and scattered my jewelry over him and then saw the Tathāgata’s miraculous manifestations. Then when I heard the Dharma from that bhagavat, I attained this bodhisattva liberation called *the manifestations that guide beings that appear in all worlds*.
- 37.115 “I have honored tathāgatas as numerous as the atoms in Sumeru. I have honored them by all the activities of offering them necessary articles and attending upon them. I have heard all the Dharma that those tathāgatas have taught, and I have followed the instructions and teachings of those tathāgatas. I have greatly venerated those tathāgatas so that through that veneration I have seen in an instant of mind all tathāgatas, their assemblies of bodhisattvas, and all their buddha realms.
- 37.116 “The world realm Vairocanatejaḥśrī¹⁴⁹² passed away, and the kalpa called Virajomaṇḍala came to an end. They were followed by the world realm called Maṇicakravicitrapratimaṇḍitavyūhā and the kalpa called Mahāprabha, in which appeared five hundred buddhas, and I honored all of them. The very

first of them in the Mahāprabha kalpa was the tathāgata whose name was Mahākaruṇameghadhvaja. When he set forth into homelessness, I was a night goddess who made offerings to him.

37.117 “After that, there was the tathāgata whose name was Vajranārāyaṇaketu. I was a cakravartin who made offerings to him. [F.130.a] That tathāgata taught me the sūtra called *The Birth and Arising of All Buddhas*, together with accompanying sūtras as numerous as the atoms in ten buddha realms. I heard it and retained it.

37.118 “After that, there was the tathāgata whose name was Jvalanārciḥparvataśrīvyūha. I was a head merchant’s daughter and made offerings to him. That tathāgata taught me the sūtra called *The Essence of the Light of the Three Times*, together with accompanying sūtras as numerous as the atoms in Jambudvīpa. I heard it and retained it.

37.119 “After that, there was the tathāgata whose name was Sarvadharmasamudrābhyudgatavegarāja. I was a king of devas and made offerings to him. That tathāgata taught me the sūtra called *The Categories of the Knowledge of All the Bases of the Realm of Phenomena*, together with five hundred accompanying sūtras. I heard it and retained it.

37.120 “After that, there was the tathāgata whose name was Gambhīradharmaśrīsamudraprabha. I was the daughter of a lord of the nāgas and made an offering to him of the rain from a cloud of kings of precious wish-fulfilling jewels. That tathāgata taught me the sūtra called *The Power of an Increasing Ocean of Delight*, together with a million accompanying sūtras. I heard it and retained it.

37.121 “After that, there was the tathāgata whose name was Ratnaśikharārciḥparvatapradīpa. I was an ocean goddess who approached him and made an offering of the rain from a cloud of precious lotuses. [F.130.b] That tathāgata taught me the sūtra called *Ways of the Ocean of Phenomena*, together with accompanying sūtras as numerous as the atoms in a buddha realm. I heard it and retained it, memorized it, and kept it.

37.122 “After that, there was the tathāgata whose name was Guṇasamudrāvabhāsamaṇḍalaśrī. I was a ṛṣi with the five higher cognitions who was encircled by sixty thousand ṛṣis and manifested great miracles. I approached him and made an offering of the rain from a mountain-sized cloud of perfumed lotuses. That tathāgata taught me the sūtra called *The Lamp of Phenomena Being without Location*, together with ten thousand accompanying sūtras. I heard it and retained it.

37.123 “After that, there was the tathāgata whose name was Vairocanaśrīgarbha. I was an earth goddess named Samatārthasambhavā. Together with a countless retinue of earth goddesses, I approached him to make an offering of the rain falling from a cloud of precious flowers and a cloud of strings of

jewels that had arisen from the trunks of trees made of all jewels. That tathāgata taught me the sūtra called *The Essence of the Source of the Wisdom*¹⁴⁹³ *That Is the Origin of All the Tathāgatas*, together with countless accompanying sūtras. I heard it, retained it, and did not lose it.

37.124 “Noble one, the last of all those five hundred tathāgatas was the tathāgata Dharmadhātugaganapūrṇaratnaśikharaśrīpradīpa who appeared in the world. At that time, I was the daughter of a dancer [F.131.a] and had the name Abhirāmaśrīvagrā. The tathāgata came to the city, and when the dancers were playing music, through the power of the Buddha I rose up into the air and praised the tathāgata with a thousand verses. Then I went to him. From the tathāgata’s ūṣṇā hair shined a ray of light called *the display of the radiance of the realm of the Dharma*, which illuminated my entire body. The instant that light touched my body, I obtained the liberation called *the concentrated essence of the way of the realm of Dharma*.

37.125 “Noble one, in that way I pleased and made offerings to all those tathāgatas, the five hundred buddhas that appeared in the world realm called Maṇicakravicitrapratimaṇḍitavyūhā during the kalpa called Mahāprabha. Those tathāgatas taught me the Dharma, and I remembered it all. I did not forget a single letter or a single word of those ways of the Dharma.

37.126 “When I went before each of those tathāgatas, I recited the Buddha’s Dharma, and in that way I benefited countless beings.

37.127 “From each of those tathāgatas I obtained an ocean of the contents of the realm of the Dharma, an illumination from the lightning of omniscience, [F.131.b] which was called *The Extensive Realm of the Dharma That Is the Essence of the Knowledge of the Three Times*, and I followed and continued all the completely good conduct.

37.128 “In that way, noble one, in each instant of mind there appear tathāgatas without outer limit or center. When I see those tathāgatas, there is the illumination of the lightning of omniscience, and that which I had not previously attained, which I had not previously seen, becomes present within the continuum of my mind, without ever deviating from the completely good conduct of the bodhisattva.

37.129 “Why is that? This attainment of the illumination from the lightning of omniscience is a teaching that has no outer limit or center.”

37.130 At that time, the night goddess Samantasattvatrāṇojahśrī, in order to teach further and classify the bodhisattva liberation called *the manifestations that guide beings that appear in all worlds*, through the blessing of the Buddha recited these verses to Sudhana, the head merchant’s son:

37.131 “The profound view is difficult; it is difficult to comprehend
The different ways of the extents of the three times

And the completely shining domain of Dharma light.
Listen to these words of mine, Sudhana. {30}

37.132 “Listen to me as I reveal the way,
Wishing for the qualities of buddhahood,
I first developed the aspiration for enlightenment
And how it was I attained this liberation. {31}

37.133 “In the past, beyond kalpa after kalpa,
As many as there are atoms in a buddha realm,
There was a vast, stainless, faultless world realm
Called Vairocanadhvajapradīpaśrī. {32}

37.134 “There had arisen the kalpa Virajomaṇḍala,
In which there was a succession of buddhas.
At that time those with the faultless ten strengths
Appeared as numerous as the atoms in Sumeru. {33}

37.135 “The first of those sugatas was
Samantajñānaratnārcīśrīguṇaketurāja,
Then there was the Jina Dharmadhvaja, then Śrīsumeru,
And the fourth jina was Guṇakeśarīśvara. {34}

37.136 “Then there were the Jina Śāntirāja, Samitāyus,
Yaśaḥparvata, Guṇasumeruśrī,
The Jina Abhāskara, and the Bhagavat Śāśimukha,
And those were, in that way, the first ten. {35}

37.137 “Then there were the Jina Gaganālaya, and Samataprabha, [F.132.a]
Dīśasambhava, Smṛtisamudramukha,
The Jina Abhyudgata, Sumeruśrī,
And the Sugata Dharmārcīparvataśrī, {36}

37.138 “Then Kāruṇika, and ninth was Padmodgata.¹⁴⁹⁴
The tenth buddha was Dharmadhātukusuma.
In that way, these were the second ten
From the description of the ocean of buddhas. {37}

37.139 “Then there were Prabhaketurājamati,¹⁴⁹⁵ Jñānamati,
Citrārthendra, Śrīdevamati,
Jina Vegarājamati, Jñānaśrī,
And Avabhāsarāja, and Prabhaketuśrī, {38}

37.140 “Then the Jina Vikrāntadevagati,
And likewise Dharmadhātupadma.

In that way, those were the third ten
Within the way of this vast teaching. {39}

37.141 “Then there was the Bhagavat Ratnārciparvataśrī,
And following him were Guṇasamudraśrī,
Dharmaprabha, Padmagarbhaśrī,
And the Sugata Gaticandranetanayana, {40}

37.142 “Then Gandhaprabha, Maṇisumeruśrī,
Gandharvakāyaprabharāja, and
Maṇigarbharājaśritejavatin,
And the tenth jina was Praśamarūpagati. {41}

37.143 “Following them were the Jina Vipulabuddhi,
Ratnaprabha, and Gaganameghaśrī.
Then there were the Jina Varalakṣaṇaśrī,
Vratamaṇḍala, and Svaśārīraprabha, {42}

37.144 “Then Nārāyaṇavratasumeruśrī,
The Jina Guṇacakravālaśrīrāja,
The Bhagavat Aparājitavratadhvaḥ,
And Drumaparbata, the tenth of those jinas. {43}

37.145 “Then there were the Jina Sālendrarājaśrigarbha,
Lokendrakāyapratibhāsaprabha,
The Bhagavat Abhyudgataprabhaśrī,
Vajraprabha,¹⁴⁹⁶ and Dharaṇitejaśrī, {44}

37.146 “Then the Jina Gambhīradharmaguṇarājaśrī,
Dharmasāgaranirghoṣamati,
Merudhvajaśrī, Prabhāsamati,
And the tenth jina, Ratnarājaśrī. {45}

37.147 “Then there were Brahmāprabha, the Jina Gaganaghoṣa, [F.132.b]
Dharmadhātupratibhāsaśrī,
The Bhagavat Ālokamaṇḍalaprabha,
And Diśabhedajñānaprabhaketumati, {46}

37.148 “Then Gaganapradīpa, Abhirāmaśrī,
The Sugata Vairocanaprabhaśrī, and
Puṇyaprabhāsaśrīśāntaśrī,
And the tenth was Mahākaruṇameghaśrī. {47}

37.149 “Then there were Tathatāprabha, Balaprabhāsamati,
And the Jina Sarvajagadabhimukharūpa;

- Then there was Abhyudgata,
And after him was Samaśarīra. {48}
- 37.150 “In the same way, there was the Sugata Dharmodgata,
And after him came Anilavegaśrī,
Śūrādhvaja, and Ratnagātraśrī,
And the tenth was Tryādhvapratibhāsaprabha. {49}
- 37.151 “Then there was Prañidhānasāgaraprabhāśrī,
The second was Vajrāśayagiriśrī,
The third jina was Harisumeruśrī,
And then there were Smṛtiketurājaśrī and Dharmamati, {50}
- 37.152 “Then Prajñāpradīpa, Prabhaketuśrī,
And after them the Jina Vipulabuddhi,
The Jina Dharmadhātunayajñānagati,
And Dharmasamudramatijñānaśrī. {51}
- 37.153 “Then there were Dharmadhara, Ratnadānaśrī,
The Jina Guṇacakravālaśrimegha,
Kṣāntipradīpaśrī, and Tejovat,¹⁴⁹⁷
And the Jina Vegaprabhaśamathaghoṣa, {52}
- 37.154 “Then Śāntidhvajajagatpradīpaśrī,
The Buddha Mahāprañidhivegaśrī,
The Bhagavat Aparājitādhvajabala,
And the Jina Jñānārcisāgaraśrī. {53}
- 37.155 “Then there were the Jina Dharmeśvara, Asaṅgamati,
Jagamantrasāgara, Nirghoṣamati,
Sarvasvarāṅgarutaghoṣaśrī,
Vaśavartiyajñayaśayaṣṭimati, {54}
- 37.156 “The Bhagavat Diśadeśāmukhajaga,
Sattvāśayasamaśarīśrī, [F.133.a]
The Buddha Parārthasavihāraśrī,
And the Jina Prakṛtīśarīraśrībhadra. {55}
- 37.157 “Those jinas and the others appeared there.
When they appeared, they were lamps for the world.
I made offerings to that ocean of jinas
For as many kalpas as there are atoms in Sumeru. {56}
- 37.158 “Whatever jinas have appeared in kalpas
As numerous as the atoms in a buddha realm,

I have made offerings to all those sugatas
And followed this way of liberation. {57}

37.159 “I have practiced throughout endless past kalpas,
Meditating on this way of liberation.
Having heard it, practice it quickly,
And you will attain this way before long. {58}

37.160 “Noble one, I know only this bodhisattva liberation called *the manifestations that guide beings that appear in all worlds*. How could I know the conduct or describe the qualities of bodhisattvas who remain in the aspiration to an ocean of bodhisattva conduct that has no outer limit or center, who have bodies in accordance with the various dispositions of beings, who accomplish an ocean of various faculties, and who have the realization of the various kinds of bodhisattva conduct and prayers?

37.161 “Depart, noble one. Here in the bodhimaṇḍa, there is the goddess of the night named Praśantarutasāgaravatī.

“She is seated on a lotus throne with the adornment of shining banners of kings of jewels in its center, and with an entourage of countless millions of night goddesses. Go to her and ask her, ‘How should a bodhisattva train in bodhisattva conduct? How should a bodhisattva practice it?’ ”

37.162 Then Sudhana, the head merchant’s son, bowed his head to the feet of the night goddess Samantasattvatrāṇojaḥśrī, circumambulated the night goddess Samantasattvatrāṇojaḥśrī many hundreds of thousands of times, keeping her to his right, [F.133.b] and, looking back again and again, departed from the night goddess Samantasattvatrāṇojaḥśrī. [B8]

PRAŚANTARUTASĀGARAVATĪ

- 38.1 Sudhana, the head merchant's son, meditating on the night goddess Samantasattvatrāṇojaḥśrī's bodhisattva liberation called *the manifestations that guide beings that appear in all worlds*, and contemplating it, having faith in it, engaging in it, increasing it, expanding it, augmenting it,¹⁴⁹⁸ gaining power over it, illuminating it, and being absorbed in it, approached the night goddess Praśantarutasāgaravatī.
- 38.2 He bowed his head to the night goddess Praśantarutasāgaravatī's feet, circumambulated the night goddess Praśantarutasāgaravatī many hundreds of thousands of times, and then stood before the night goddess Praśantarutasāgaravatī.
- 38.3 With his hands placed together in homage, he said, "Āryā, I have entered upon the highest, complete enlightenment, and through relying on kalyāṇamitras I am training in bodhisattva conduct. I have entered into bodhisattva conduct, and I am practicing bodhisattva conduct. I wish to bring forth omniscience through being established in bodhisattva conduct. Therefore, Āryā, goddess, I pray that you explain to me how bodhisattvas should train in bodhisattva conduct and how they should practice it!" [F.134.a]
- 38.4 The night goddess Praśantarutasāgaravatī said to Sudhana, the head merchant's son, "Noble one, it is excellent, excellent, that in this way you seek bodhisattva conduct by relying on kalyāṇamitras. Noble one, I have attained the bodhisattva liberation called *the display in each instant of mind of the arising of the power of vast delight*."
- 38.5 Sudhana asked, "Āryā, what kind of activity do you accomplish? What kind of range do you have? What is your practice? What do you contemplate? What is the range of the bodhisattva liberation called *the display in each instant of mind of the arising of the power of vast delight*?"

38.6 She replied, “Noble one, I have entered the equanimity of the purification of the ocean of mind and thought. I have attained the aspiration for an inviolable display that is clear of all worldly dust and dirt. I have a mind that will not regress or turn back from this undertaking. I have a mind that is like an unshakable jewel mountain adorned by qualities. I have a mind that is not stationed anywhere, not located anywhere. I have a mind that is focused on saving all beings. I have a mind that never tires of seeing the ocean of all the buddhas. I have a mind that has a pure motivation. I have a mind that has the strength of all the bodhisattvas. I have a mind that dwells in an ocean of the awareness of the display of the light of great wisdom. I am engaged in leading all beings out of the wilderness of misery. I am dedicated to dispelling the sufferings and unhappiness of all beings. I am engaged in turning beings away from involvement with unpleasant¹⁴⁹⁹ form, sound, smell, taste, and touch. [F.134.b] I am engaged in ending the suffering of being separated from what is liked and encountering what is disliked. I am dedicated to dispelling the suffering of ignorance that arises in relation to the scope of perception. I am a support for all beings who fall. I am dedicated to revealing to all beings the way out of the suffering of being in saṃsāra. I am engaged in eliminating the aging, death, misery, lamentation, suffering, unhappiness, and tribulations of all beings. I am engaged in causing all beings to attain the supreme happiness of the tathāgatas. I gain satisfaction through bringing to happiness all beings in villages, towns,¹⁵⁰⁰ countrysides, kingdoms, realms,¹⁵⁰¹ and capital cities, and in ways that accord with the Dharma I guard them, protect them, and help them.

38.7 “I gradually ripen them for omniscience in this way: I develop nonattachment within beings who dwell in mansions and aerial palaces. I dispel their unhappiness. I bring an end to all attachments. I teach them the Dharma so that they will know the nature of all phenomena. I teach the Dharma to those who for a long time have been close and affectionate with fathers, mothers, brothers, sisters, relatives, and friends, so that they will meet buddhas and bodhisattvas. I teach the Dharma so that beings who spend time with their wives¹⁵⁰² will forsake all craving for saṃsāra, view all beings equally, and attain great compassion. [F.135.a] I teach the Dharma so that those who are in the middle of markets will become engaged in seeing the noble saṅgha and the tathāgatas. I teach the Dharma so that beings who are intoxicated by pride in their pleasure will complete the perfection of patience. I teach the Dharma so that those beings who delight in songs, dance, and music will aspire to delight in the Dharma. I teach the Dharma so that beings who are attached to the delights of the perceptions of their senses will become engaged in the perception of the tathāgatas. I teach the Dharma so that beings oppressed by anger will become established in the

perfection of patience. I teach the Dharma so that beings who are lazy will have the pure perfection of diligence. I teach the Dharma so that beings who are deranged will attain the perfection of the meditation of the tathāgatas. I teach the Dharma so that beings who are in the thicket of wrong views and blinded by the darkness of ignorance will eliminate the thicket of wrong views and the darkness of ignorance. I teach the Dharma so that beings who are stupid will attain the perfection of wisdom. I teach the Dharma so that beings who are attached to the three realms will depart from saṃsāra. I teach the Dharma so that beings who are attracted to what is inferior will have the complete aspiration for the enlightenment of the tathāgatas. I teach the Dharma so that beings who are dedicated to benefiting themselves will have the complete aspiration to benefit all beings. I teach the Dharma so that beings who have weak motivation will have the pure perfection of the strength of the bodhisattvas. [F.135.b] I teach the Dharma so that beings whose minds are dimmed by the darkness of ignorance will have the pure perfection of knowledge of the bodhisattvas. I teach the Dharma so that beings with ugly bodies will have the form body of a tathāgata. I teach the Dharma so that beings with misshapen bodies will have the supreme Dharma body. I teach the Dharma so that beings with an ugly color will have a body that is golden like the body of the tathāgatas and is as soft as down and pleasant to the touch. I teach the Dharma so that beings who are suffering will attain the ultimate happiness of the tathāgatas. I teach the Dharma so that beings who have happiness will attain the happiness of omniscience. I teach the Dharma so that beings who are ill will attain the body of a bodhisattva that is like a reflection. I teach the Dharma so that beings who are dedicated to various delights will attain delight in bodhisattva conduct. I teach the Dharma so that beings who are destitute will obtain the store of treasures of the bodhisattva Dharma. I teach the Dharma so that beings who go to parks will obtain the cause for dedication to seeking the Buddha's Dharma. I teach the Dharma so that beings who are on the road will follow the road to omniscience. I teach the Dharma so that beings who are in villages will depart from the three realms altogether. I teach the Dharma so that beings who are in the countryside will surpass the paths of the śrāvakas and pratyekabuddhas and be established on the level of the tathāgatas. [F.136.a] I teach the Dharma so that beings who live in towns will dwell in the palace of the king of the Dharma. I teach the Dharma so that beings who live in the intermediate directions will attain the knowledge of the equality of the three times. I teach the Dharma so that beings who live in the principal directions will know the higher cognition of all phenomena. I teach the Dharma so that beings who delight only in desires will turn away from craving for saṃsāra because of passing through

the gateway of its ugliness. I teach the Dharma so that beings who act out of anger will enter an ocean of the ways of great love. I teach the Dharma so that beings who act out of ignorance will have the higher cognition of the knowledge that analyzes an ocean of the gateways into all the Dharma. I teach the Dharma so that beings whose conduct is equally that of desire, anger, and ignorance will have the preeminence of an ocean of the ways of aspiration for all the yānas. I teach the Dharma so that beings whose aspirations are to the sensory field of saṃsāra will turn away from the sensory field of saṃsāra. I teach the Dharma so that beings who are experiencing all the sufferings of saṃsāra will not be afflicted by any of the sufferings of saṃsāra. I teach the Dharma so that beings who are guided by the tathāgatas will be taught the state of birthlessness. I teach the Dharma so that beings who aspire to remain in the skandhas will dwell in the domain of the Dharma that has no location. I teach the Dharma so that beings who are discouraged will be taught the preeminent display¹⁵⁰³ of the path. I teach the Dharma so that beings who have the pride of superiority will be taught the patience of the equality of all phenomena. [F.136.b] I teach the Dharma so that beings who are attracted to the field of deception and deceit will have the pure aspiration of the bodhisattvas.

38.8 “In that way, noble one, I gather all beings through the gift of the Dharma, turn them away from all the sufferings of the paths to the lower realms, teach them the good fortune and happiness of devas and humans, make them ascend from the three realms, establish them in omniscience, and ripen them through various methods so that they will attain the light of a powerful ocean of great happiness and thereby be joyful, delighted, and happy.

38.9 “Moreover, noble one, I see the ocean of the assemblies of bodhisattvas in the principal and intermediate directions, bodhisattvas who have various pure bodies and engage in an ocean of prayers; who are adorned by various auras; who radiate light rays and auras of infinite colors; who have the light of wisdom that enters an ocean of the various ways of omniscience; who have entered into an ocean of various samādhis; who possess a range of various miraculous manifestations; who speak in an ocean of various voices and languages; who have bodies beautified by various adornments; who have entered the various ways of the tathāgatas; who have bodies that enter the vast extent of the ocean of various realms; who have entered an ocean of various buddhas; who have realized an ocean of various discernments; who have illuminated the range of the various liberations and wisdoms of the tathāgatas; who have attained the illumination of an ocean of the various wisdoms; who engage in the ways of an ocean of various samādhis; who possess the field of play in the divine palaces¹⁵⁰⁴ of the various liberations of the Dharma; [F.137.a] who face the various gateways into omniscience; who

have the various displays of the space of the realm of the Dharma; who pervade all space with clouds of various displays; who look upon the oceans of the various assemblies of followers; who gather together¹⁵⁰⁵ from different worlds; who go to the entire extent of the various buddha realms; who gather from the ocean of various directions; who come to be at the feet of various tathāgatas; who have retinues of various assemblies of bodhisattvas; who send down a rain from clouds of various displays; who have entered the various ways of the tathāgatas; who practice the ocean of the various Dharmas of the tathāgatas; who have entered an ocean of various wisdoms; and who are seated upon thrones that have a variety of adornments. Seeing them, I feel an ocean of various powerful joys.

38.10 “Moreover, noble one, I see the inconceivable, completely pure form body of the Bhagavat Vairocana, which is adorned by the physical signs of a great being, and attain a great joy, delight, and happiness.

38.11 “I see, in each instant of mind, his aura of light, which is as vast as the realm of phenomena and is an ocean of colors without limit or center, and in each instant I attain an ocean of the power of great joy.

38.12 “Moreover, noble one, I see that from each pore on the body of the Bhagavat Vairocana [F.137.b] shine great rays of light as numerous as the atoms in an extent of buddha realms that has no limit and no center. Each of those light rays is accompanied by an ocean of light rays that are as numerous as the atoms in endless buddha realms, and they fill the entire realm of phenomena and cause the sufferings of all beings to cease. Seeing that, in each instant I experience an ocean of the power of great joy.

38.13 “Moreover, noble one, I see that in each instant of mind, from the head and shoulders of the Bhagavat Vairocana there come clouds, as numerous as the atoms in all buddha realms, of mountains of light rays from all jewels, and they fill the entire realm of phenomena. Seeing that, in each instant I attain an ocean of the power of great joy.

38.14 “Moreover, noble one, I see that from each pore on the body of the Bhagavat Vairocana, in each instant of mind, come clouds, as numerous as the atoms in all buddha realms, of various colors,¹⁵⁰⁶ scents, and light rays, and they fill all the buddha realms. Seeing that, in each instant I attain an ocean of the power of great joy.

38.15 “Moreover, noble one, when I gaze upon the body of the Bhagavat Vairocana, in each instant of mind, from each of his physical signs of a great being come clouds, as numerous as the atoms in all buddha realms, of the form bodies of tathāgatas adorned by the signs, and they fill the entire ocean of world realms. Seeing that, in each instant I attain an ocean of the power of great joy.

- 38.16 “Moreover, noble one, from the features of a great being on the body of the Bhagavat Vairocana, in each instant of mind, from each of his physical signs of a great being come clouds, as numerous as the atoms in all buddha realms, of the emanation bodies¹⁵⁰⁷ of tathāgatas brightly adorned by the eighty features, [F.138.a] and they fill all the buddha realms and roar out the thunder of the sound of the wheel of the Dharma. Seeing that, in each instant I attain an ocean of the power of great joy.
- 38.17 “Moreover, noble one, when I gaze upon the body of the Bhagavat Vairocana, in each instant of mind, from all the pores on his body come manifested bodies that make the first aspiration to enlightenment, that have the display of the pure path of the perfections and ascend the bodhisattva bhūmis, and that are as numerous as the atoms in countless buddha realms. Seeing that, in each instant I attain an ocean of the power of great joy.
- 38.18 “Moreover, noble one, from the body of the Bhagavat Vairocana, in each instant of mind, come clouds of bodies of a lord of the devas, together with the miraculous manifestations of a lord of the devas, and they are as numerous as the atoms in countless buddha realms, fill all world realms, manifest the body of a lord of the devas in front of beings, and teach them the Dharma. Seeing that, in each instant I attain an ocean of the power of great joy. [F.138.b]
- 38.19 “Moreover, noble one, from the body of the Bhagavat Vairocana, in each instant of mind, come clouds of bodies of a lord of the nāgas, together with the miraculous manifestations of a lord of the nāgas, and they are as numerous as the atoms in countless buddha realms, fill all world realms, manifest the body of a lord of the nāgas in front of beings, and teach them the Dharma. Seeing that, in each instant I attain an ocean of the power of great joy.
- 38.20 “Moreover, noble one, from the body of the Bhagavat Vairocana, in each instant of mind, come clouds of bodies of a lord of the yakṣas, together with the miraculous manifestations of a lord of the yakṣas, and they are as numerous as the atoms in countless buddha realms, fill all world realms, manifest the body of a lord of the yakṣas in front of beings, and teach them the Dharma. Seeing that, in each instant I attain an ocean of the power of great joy.
- 38.21 “Moreover, noble one, from the body of the Bhagavat Vairocana, in each instant of mind, come clouds of bodies of a lord of the gandharvas, together with the miraculous manifestations of a lord of the gandharvas, and they are as numerous as the atoms in countless buddha realms, fill all world realms, manifest the body of a lord of the gandharvas in front of beings, and teach them the Dharma. Seeing that, in each instant I attain an ocean of the power of great joy.

- 38.22 “Moreover, noble one, from the body of the Bhagavat Vairocana, in each instant of mind, come clouds of bodies of a lord of the asuras, together with the miraculous manifestations of a lord of the asuras, and they are as numerous as the atoms in countless buddha realms, fill all world realms, manifest the body of a lord of the asuras in front of beings, and teach them the Dharma. Seeing that, in each instant I attain an ocean of the power of great joy.
- 38.23 “Moreover, noble one, from the body of the Bhagavat Vairocana, in each instant of mind, [F.139.a] come clouds of bodies of a lord of the garuḍas, together with the miraculous manifestations of a lord of the garuḍas, and they are as numerous as the atoms in countless buddha realms, fill all world realms, manifest the body of a lord of the garuḍas in front of beings, and teach them the Dharma. Seeing that, in each instant I attain an ocean of the power of great joy.
- 38.24 “Moreover, noble one, from the body of the Bhagavat Vairocana, in each instant of mind, come clouds of bodies of a lord of the kinnaras, together with the miraculous manifestations of a lord of the kinnaras, and they are as numerous as the atoms in countless buddha realms, fill all world realms, manifest the body of a lord of the kinnaras in front of beings, and teach them the Dharma. Seeing that, in each instant I attain an ocean of the power of great joy.
- 38.25 “Moreover, noble one, from the body of the Bhagavat Vairocana, in each instant of mind, come clouds of bodies of a lord of the mahoragas, together with the miraculous manifestations of a lord of the mahoragas, and they are as numerous as the atoms in countless buddha realms, fill all world realms, manifest the body of a lord of the mahoragas in front of beings, and teach them the Dharma. Seeing that, in each instant I experience an ocean of the power of great joy.
- 38.26 “Moreover, noble one, from the body of the Bhagavat Vairocana, in each instant of mind, come clouds of bodies of a lord of humans, [F.139.b] together with the miraculous manifestations of a lord of humans, and they are as numerous as the atoms in countless buddha realms, fill all world realms, manifest the body of a lord of humans in front of beings, and teach them the Dharma. Seeing that, in each instant I attain an ocean of the power of great joy.
- 38.27 “Moreover, noble one, from the body of the Bhagavat Vairocana, in each instant of mind, come clouds of bodies of a lord of the Brahmās, together with the miraculous manifestations of a lord of the Brahmās, and they are as numerous as the atoms in countless buddha realms, fill all world realms, manifest the body of a lord of the Brahmās in front of beings, and with the

voice of a Brahmā teach them the Dharma. Seeing that, in each instant I attain an ocean of the power of the great joy of omniscience that is as extremely vast and extensive as the realm of phenomena.

38.28 “I attain what I have not previously attained. I realize what I have not previously realized. I comprehend what I have not previously comprehended. I permeate what I have not previously permeated. I see what I have not previously seen. I hear what I have not previously heard.

38.29 “Why is that? The characteristic of the nature of phenomena being known, all phenomena have a single characteristic, and, also, as all phenomena appear in the three times, they are taught to be without limit or center.

38.30 “Noble one, this bodhisattva liberation has no limit or center because it comprehends the ocean of the ways of the realm of the Dharma. [F.140.a]

38.31 “This liberation is imperishable because it is no different from the aspiration to omniscience.

“This liberation is unlimited because it is known by the wisdom eyes of the bodhisattvas.

38.32 “This liberation is unfathomable¹⁵⁰⁸ because it completely and fully pervades the undifferentiated way of the realm of Dharma.

“This liberation has all Dharma gateways because it includes all miraculous manifestations within a single object.

38.33 “This liberation is beneficial because it is united with the body of the entire Dharma.

“This liberation is unborn because its practice is like an illusion.

38.34 “This liberation is like a reflection because it arises as a reflection of the prayer for omniscience.

“This liberation is like an emanation because it is an emanation of bodhisattva conduct.

38.35 “This liberation is like the great earth because it is a support for all beings.

“This liberation is like a mass of water because it saturates all beings with compassion.

38.36 “This liberation is like a mass of fire because it dries up the liquid of craving in all beings.

“This liberation is like a mass of air because it reveals¹⁵⁰⁹ omniscience to all beings.

38.37 “This liberation is like an ocean because it is the basis for the adornment of good qualities for all beings.

“This liberation is like Meru, the king of mountains, because it rises up from the ocean of the precious knowledge of the entire Dharma.

38.38 “This liberation is like the circle of the wind because it is the practice of the aerial palace of liberation of all the Dharma.¹⁵¹⁰ [F.140.b]

- “This liberation is like space because it provides room for all the miraculous manifestations of the tathāgatas who appear in the three times.
- 38.39 “This liberation is like a great cloud because it sends down a rain of Dharma on all beings.
- “This liberation is like the sun because it dispels the darkness of ignorance in all beings.
- 38.40 “This liberation is like the moon because it is produced by a great ocean of merit and wisdom.
- “This liberation is like the true nature because it is omnipresent.
- 38.41 “This liberation is like one’s shadow because it is emanated through the Dharma of karma.
- “This liberation is like an echo because it resounds the words of the Dharma in accordance with the dispositions of beings.
- 38.42 “This liberation is like a reflection because it is perceived by all beings in accordance with their dispositions.
- “This liberation is like the king of trees because it blossoms with the miraculous manifestations of all the buddhas.
- 38.43 “This liberation is like a vajra because it has the quality of indestructibility.
- “This liberation is like the king of wish-fulfilling jewels because it creates a limitless, centerless ocean of miraculous manifestations.
- 38.44 “This liberation is like the essence of a stainless king of jewels because of its unobscured perception of the miraculous manifestations of the tathāgatas in the three times.
- 38.45 “This liberation is like the precious jewel of a banner of happiness because it emits the sound of the Dharma wheels of all buddhas equally.
- 38.46 “Thus, noble one, the bodhisattva liberation *the display in each instant of mind of the arising of the power of vast delight* [F.141.a] is taught by following an array of limitless examples.”
- 38.47 Then Sudhana, the head merchant’s son, said to the night goddess Praśantarutasāgaravatī, “Āryā, goddess, how does a bodhisattva practice in order to accomplish such a liberation?”
- 38.48 She answered, “Noble one, there are these ten: a great accumulation, a great abundance of qualities, a great vastness, a great brightness, a great illumination, a great brilliance, a great portion,¹⁵¹¹ a great share, a great becoming, and the great fortune of the bodhisattvas.
- “If bodhisattvas practice them, they will attain a perfect result such as this liberation.
- 38.49 “What are these ten? (1) Engaging in the generosity of a bodhisattva, which satisfies all beings in accordance with their aspirations, is a vast quality. (2) Engaging in the practice of the correct conduct of a bodhisattva, which enters an ocean of the qualities of the tathāgatas, is a vast quality. (3)

Engaging in the patience of a bodhisattva, which realizes the nature of all phenomena, is a vast quality. (4) Engaging in the diligence of a bodhisattva, which undertakes attaining omniscience, is an extensive quality. (5) Engaging in the meditation of a bodhisattva, which pacifies the torment of the kleśas in all beings, is an extensive quality. (6) Engaging in the wisdom of a bodhisattva, which is knowing the entire ocean of the Dharma, is an extensive quality. (7) Engaging in the methods of a bodhisattva, which guides and ripens the entire ocean of beings, is an extensive quality. (8) Engaging in the prayer of a bodhisattva, which is entering the entire ocean of realms in order to perform bodhisattva conduct in all buddha realms throughout the endless future kalpas, is an extensive quality. [F.141.b] (9) Engaging in the strength of a bodhisattva, which is to enter an ocean of the ways of the realm of the Dharma so as to continuously manifest the attainment of buddhahood in each instant in all buddha realms, is an extensive quality. (10) Engaging in the knowledge of a bodhisattva, which is to gain the strengths of the tathāgatas so as to attain the unobscured knowledge of all phenomena in the three times, is an extensive quality.

38.50 “Noble one, those ten are the great accumulations, the vast qualities of the bodhisattvas. The bodhisattvas who remain within them will obtain this kind of bodhisattva liberation. They will make it pure, cause it to arise, increase it, elevate it, manifest it, accomplish it, make it enduring, make it vast, perfect it, and establish it.”

38.51 Sudhana asked, “Āryā, goddess, how long has it been since you set out for the highest, complete enlightenment?”

38.52 She replied, “Noble one, to the east of this ocean of world realms called Kusumatalagarbhavyūhāḷaṃkāra, beyond a hundred thousand oceans of world realms, there is an ocean of world realms called Sarvaratnavimala-prabhāvyūha. In its center there is a group of world realms called Sarva-tathāgataprabhāpraṇidhīnirghoṣa. In its center is a world realm called Kanakavimalaprabhāvyūha, which has multicolored clouds made of every jewel; [F.142.a] its base is a firm ocean of a network of garlands of every jewel; its main body is a display of every perfumed diamond, the king of jewels; it has the shape of a kūṭāgāra; it is both pure and defiled¹⁵¹² and covered over with clouds of aerial palaces and dwellings made of divine materials.

38.53 “There, during a kalpa called Samantāvabhāsadhvaja, in that world, there was a bodhimaṇḍa called Sarvaratnagarbhavicitrābha. There a tathāgata, who was called the Bhagavat Avivartyadharmadhātunirghoṣa, attained the highest, complete enlightenment of buddhahood.

- 38.54 “At that time, in that time, I was a goddess of the bodhimaṇḍa, named Puṇyapradīpasamṣatketuprabhā, who dwelled at the Bodhi tree. When I saw that tathāgata’s miraculous manifestation of buddhahood, I developed the aspiration to attain the highest, complete enlightenment, and on seeing that tathāgata I attained a samādhi called *the light of an ocean of qualities*.
- 38.55 “Subsequently, the Tathāgata Dharmadrumaparvatatejas attained buddhahood at that bodhimaṇḍa, by that world’s royal capital called Samantasamṣpūrṇaśrīgarbhā. I had passed away and become a night goddess, by the name of Jñānaśrīpuṇyaprabhā, who dwelled at the bodhimaṇḍa.
- 38.56 “There I saw the Tathāgata Dharmadrumaparvatatejas’ miraculous manifestation of turning the wheel of the Dharma, and I attained a samādhi called *the range of the light of an ocean of qualities*. [F.142.b]
- 38.57 “Subsequently, I venerated the Tathāgata Sarvadharmasāgaranirghoṣarāja at that bodhimaṇḍa. As soon as I saw that tathāgata, I attained a samādhi called *the state of enhancing the levels¹⁵¹³ of all dharmas*.
- 38.58 “Subsequently, I venerated the Tathāgata Ratnaraśmipradīpadhvajarāja at that bodhimaṇḍa. As soon as I saw that tathāgata, I attained a samādhi called *clouds of the complete light of the tree*.
- 38.59 “Subsequently, I venerated the Tathāgata Guṇasumeruprabhatejas¹⁵¹⁴ at that bodhimaṇḍa. As soon as I saw that tathāgata, I attained a samādhi called *the radiance of the ocean of buddhas*.
- 38.60 “Subsequently, I venerated the Tathāgata Dharmameghanirghoṣarāja at that bodhimaṇḍa. As soon as I saw that tathāgata, I attained a samādhi called *the lamp of the ocean of all dharmas*.
- 38.61 “Subsequently, I venerated the Tathāgata Jñānolkāvabhāsarāja at that bodhimaṇḍa. As soon as I saw that tathāgata, I attained a samādhi called *the light of the lamp that ends the suffering of all beings*.
- 38.62 “Subsequently, I venerated the Tathāgata Dharmavikurvitavegadhvaśrī at that bodhimaṇḍa. As soon as I saw that tathāgata, I attained a samādhi called *the light of the essence of comprehending all the tathāgatas in the three times*.
- 38.63 “Subsequently, I venerated the Tathāgata Dharmapradīpavikramajñāna-siṃha¹⁵¹⁵ at that bodhimaṇḍa. As soon as I saw that tathāgata, I attained a samādhi called *the brilliance of the light of the wheel of unimpeded knowledge of all world realms*.
- 38.64 “Subsequently, I venerated the Tathāgata Jñānabalaparvatatejas at that bodhimaṇḍa. [F.143.a] As soon as I saw that tathāgata, I attained a samādhi called *the illumination of the conduct and faculties of beings in the three times*.
- 38.65 “In that way, noble one, in the world realm called Kanakavimalaprabhā-vyūha, during the kalpa called Samantāvabhāsadhvaśrī, I venerated as many tathāgatas as there are atoms in ten buddha realms. Sometimes I venerated

them when I was a lord of devas; sometimes, when I was a lord of nāgas; sometimes, when I was a lord of yakṣas; sometimes, when I was a lord of gandharvas; sometimes, when I was a lord of asuras; sometimes, when I was a lord of kinnaras; sometimes, when I was a lord of mahoragas; sometimes, when I was a lord of humans; sometimes, when I was a lord of Brahmās; sometimes, when I was a deva; sometimes, when I was a human; sometimes, when I was a woman; sometimes, when I was a man; sometimes, when I was a boy; and sometimes, when I was a girl. To all those tathāgatas I made offerings and offered whatever I possessed. I attended to all those tathāgatas. I heard the Dharma that all those tathāgatas taught.

38.66 “After I passed away, I practiced bodhisattva conduct in that world realm for as many kalpas as there are atoms in a buddha realm.

38.67 “Then, when I passed away, I was reborn in this Sahā world realm in the ocean of world realms called Kusumatalagarbhavyūhālaṃkāra.

38.68 “I venerated the Tathāgata Krakucchanda. As soon as I saw that tathāgata, I attained a samādhi called *the radiance that is free of all darkening dust*.

38.69 “Subsequently, I venerated the Tathāgata Kanakamuni. [F.143.b] As soon as I saw that tathāgata, I attained a samādhi called *the radiance that spreads throughout all the ocean of realms*.

38.70 “Subsequently, I venerated the Tathāgata Kāśyapa. As soon as I saw that tathāgata, I attained a samādhi called *the thunder of the sounds of the ocean of the languages of all beings*.

38.71 “Subsequently, I venerated the Tathāgata Vairocana. At the bodhimaṇḍa, he manifested in each instant of mind an ocean of the gateways to the miraculous manifestations of a tathāgata’s buddhahood. As soon as I saw that, I attained this bodhisattva liberation called *the display in each instant of mind of the arising of the power of vast delight*. As soon as I had attained it, I entered an ocean of the ways of the realm of phenomena that were as numerous as the atoms in an *anabhilāpyānabhilāpya* of buddha realms. I saw that in each of the atoms that were all the atoms within all buddha realms in that ocean of all the ways of the realm of phenomena, there were buddha realms as numerous as the atoms in an *anabhilāpyānabhilāpya* of buddha realms.

38.72 “I saw that among all those buddha realms, in each buddha realm there was the Bhagavat Vairocana going to the bodhimaṇḍa and in each instant of mind manifesting the miraculous manifestation of the attainment of buddhahood. Each miraculous manifestation of the attainment of buddhahood completely pervaded the ocean of ways of the realm of phenomena.

- 38.73 “I perceived that among all those tathāgatas, I was seated at the feet of every one of those tathāgatas. [F.144.a] I heard all the Dharma that was taught by all those tathāgatas seated at the bodhimaṇḍa in those world realms.
- 38.74 “An ocean of emanations came from each pore of all those tathāgatas, roaring out an ocean of clouds of Dharma, manifesting various miraculous manifestations, and turning the wheel of the Dharma according to the various dispositions of beings born into various kinds of existences, the entire extent of all beings in all the ocean of realms, in all successions of world realms, in the entire extent of world realms within the ocean of every direction in the realm of phenomena.
- 38.75 “I possess all those turnings of the Dharma wheel, comprehend them, understand them, and keep them through the power of mental retention that has the prowess of maintaining all their meaning, words, and letters. I purify them with wisdom that understands the essence of the pure domain of all the Dharmas. I understand their categories through skill in the analysis of the ocean of all Dharmas. I permeate them with an understanding that is as vast as the three times. I perceive them as equal through the wisdom that comprehends the equality of the tathāgatas. I accomplish all the ways of the Dharma. I attain clouds of sūtras within all the Dharmas.¹⁵¹⁶ I am established in an ocean of Dharma within the clouds of all sūtras. I am established in the categories of Dharma in the ocean of all Dharmas. I know clouds of Dharma within the categories of all Dharmas. [F.144.b] I give rise to waves of Dharma within the clouds of all Dharmas. I attain an ocean of the power of delight in the Dharma within the waves of all Dharmas. I accomplish the power of attaining the bhūmis¹⁵¹⁷ within the power of delight in all Dharmas. I accomplish the power of an ocean of samādhis within the power of all the bhūmis. I attain an ocean of visions of the buddhas within the clouds of oceans of all samādhis. I attain an ocean of light within the ocean of all visions of the buddhas. I am established on the level¹⁵¹⁸ of the domain of the knowledge of the three times within the ocean of all lights.
- 38.76 “I comprehend and know the first development of aspiration by those tathāgatas and so on until the cessation of their Dharma. I do so by pervading¹⁵¹⁹ the ocean of directions without limit or center; by comprehending the immeasurable ocean of the past conduct of the tathāgatas; through the illuminating knowledge of the immeasurable ocean of the past practices of the tathāgatas; through attaining the immeasurable light of knowledge of the tathāgatas; through illuminating the immeasurable domain of the purified correct conduct of the tathāgatas; through the immeasurable level of the purified patience of the tathāgatas; through having attained the illuminating knowledge of the prowess of the tathāgatas

to increase the immeasurable power of their great diligence; through having attained the illumination of the ways the tathāgatas purify the immeasurable ocean of the domain of meditation and the branches of meditation; through the illuminating perception of the purification by the tathāgatas of the immeasurable ocean of the perfection of wisdom; through comprehending the immeasurable ocean of the ways of the tathāgatas in the perfection of skillful methods; [F.145.a] through comprehending the immeasurable ocean of the ways of the tathāgatas in the perfection of prayers; through having attained the knowledge of the tathāgatas remaining in and increasing the immeasurable perfection of the power of merit and wisdom; through having attained the knowledge of the ways of practice by the tathāgatas in the immeasurable ocean of the perfection of knowledge; through having attained the illuminating knowledge of the tathāgatas in the past ascending immeasurable¹⁵²⁰ bodhisattva bhūmis; through being present in an ocean of kalpas of immeasurable miraculous manifestations by the tathāgatas on ascending the bhūmis; through the past ascent by the tathāgatas through the immeasurable domain of the bodhisattva bhūmis; through the past dwelling by the tathāgatas in immeasurable bodhisattva bhūmis; through the past purification by the tathāgatas of immeasurable bodhisattva bhūmis; through contemplating the ocean of knowledge of the immeasurable bhūmis of the tathāgatas;¹⁵²¹ through having attained the illuminating knowledge of immeasurable tathāgatas; through perceiving the immeasurable seeing and following of every past buddha by the tathāgatas when they were bodhisattvas; through perceiving the immeasurable repeated presence of the tathāgatas, when they were bodhisattvas, in an ocean of kalpas, and seeing the entire ocean of all the buddhas in the past; through having attained the illuminating knowledge of the tathāgatas as bodhisattvas having the immeasurable accomplishment of their bodies pervading the entire ocean of realms; [F.145.b] through the immeasurable, vast bodhisattva conduct of the tathāgatas pervading the entire realm of phenomena; through the vision of the past immeasurable bodhisattva conduct by the tathāgatas of ripening and guiding all beings through various methods;¹⁵²² through the immeasurable radiating light of the tathāgatas pervading the entire ocean of directions; through the tathāgatas' immeasurable display of miraculous manifestations directly to beings; through having attained¹⁵²³ the illuminating knowledge of the ascent to the immeasurable level of the knowledge¹⁵²⁴ of the tathāgatas; through having attained the illuminating knowledge of the immeasurable miraculous manifestation of the attainment of buddhahood by the tathāgatas; through having obtained and possessed the entirety of all the immeasurable clouds of Dharma from the turnings of the wheel of the Dharma by the tathāgatas; through having attained the

illuminating knowledge that perceives the immeasurable ocean of the characteristics of the tathāgatas; through having attained the illuminating knowledge that perceives the immeasurable ocean of the activities¹⁵²⁵ of the bodies of the tathāgatas; and through having attained the illuminating knowledge of the immeasurable,¹⁵²⁶ vast scope of the tathāgatas.

38.77 “You ask me how long it has been since I attained this bodhisattva liberation called *the display in each instant of mind of the arising of the power of vast delight*? [F.146.a] It was like this: As many kalpas ago as there are atoms in two buddha realms, in the world realm called Kanakavimalaprabhā, I was a Bodhi-tree goddess by the name of Puṇyapradīpasamṇatsamantaketu-prabhā. When I heard the Dharma taught by the Tathāgata Avivartya-dharmadhātunirghoṣa, I developed that aspiration to attain the highest, complete enlightenment. I practiced bodhisattva conduct for as many kalpas as there are atoms in two buddha realms and was then reborn in this world realm called Sahā. I venerated the tathāgatas of the Bhadra kalpa, from Krakucchanda to Śākyamuni, and I will also venerate its future buddhas. And just as in this world realm, I will venerate and make offerings to the future succession of buddhas in all world realms.

38.78 “Noble one, there continues even now to be a succession of buddhas in the world realm Kanakavimalaprabhā.

“Therefore, noble one, you should dedicate yourself to this way with the fortitude of the bodhisattva.”

38.79 At that time, the night goddess Praśantarutasāgaravatī, in order to teach further the bodhisattva liberation called *the display in each instant of mind of the arising of the power of vast delight*, recited these verses to Sudhana, the head merchant’s son:

38.80 “Listen, Sudhana, to these words of mine
About how I obtained this good liberation.
Hearing them will give rise to great delight,
And you must comprehend this liberation. {1}

38.81 “I purified my mind and my thoughts,
And I developed a vast, powerful aspiration. [F.146.b]
Intent on the city of omniscient wisdom,
I practiced for many oceans of past kalpas. {2}

38.82 “I listened to the sugatas in the three times
And developed an aspiration toward them all.
Through the passage of many hundreds of kalpas,
I attended on them and their assemblies. {3}

38.83 “I saw the sugatas of the past and made offerings to them

- Over a long time, so as to bring benefit to beings.
 Having developed a powerful enthusiasm,
 I listened to their Dharma without weariness.¹⁵²⁷ {4}
- 38.84 “On following the way of this liberation,
 I continually and respectfully attended
 Those who were my father, mother, and guru,
 Venerating them and bringing them happiness and benefit. {5}
- 38.85 “Through hundreds of lifetimes and with a loving mind,
 I was a wealthy protector who brought happiness
 To many people who were old, who were sick, and who were poor,
 Who had impaired faculties, were in suffering, and had no protector. {6}
- 38.86 “During my bodhisattva conduct in past lives,
 I saved beings from an ocean of various dangers
 Caused by kings, fire, and bandits¹⁵²⁸
 And by lions, elephants, and enemies. {7}
- 38.87 “During my bodhisattva conduct in past lives,
 I saved beings afflicted by kleśas in the three realms
 From the various terrors of the ocean of existence
 That arise through their bad actions. {8}
- 38.88 “I protected those classes of beings
 Who have fallen into the abyss of saṃsāra,
 Terrified by the sufferings of the lower realms,
 Which are always overwhelmingly dreadful.
 As I practiced bodhisattva conduct in the world,
 I ended the terrors of birth, old age, sickness, and death.¹⁵²⁹ {9}
- 38.89 “My prayer is that until the last kalpa
 I will bring an end to the suffering of saṃsāra;
 I will bring happiness to all beings
 And give rise to the ultimate happiness of buddhahood. {10}
- 38.90 “Noble one, I know only this bodhisattva liberation called *the display in each instant of mind of the arising of the power of vast delight*. [F.147.a] How could I know the conduct or describe the qualities of bodhisattvas who have comprehend the entire realm of phenomena, who are liberated from every outer and inner suffering, who know the names of all kalpas, who are wise in the creation of the ocean of all worlds and their destruction?

- 38.91 “Depart, noble one. Here in this very bodhimaṇḍa, within the assembly of the Bhagavat Vairocana, there is the goddess of the night who has the name Sarvanagararakṣāsaṃbhavatejaḥśrī. Go to her and ask her, ‘How should a bodhisattva train in bodhisattva conduct? How should a bodhisattva practice it?’ ”
- 38.92 Then Sudhana, the head merchant’s son, recited these appropriate verses to the night goddess Praśantarutasāgaravatī:
- 38.93 “The kalyāṇamitra instructed me correctly,
And therefore I came into your presence, goddess.
I saw you seated upon your throne
With a body that knows no limit or center. {11}
- 38.94 “Those who rely on existence and believe things to be real,
Whose fields of perception are colors, shapes, and characteristics,
Inferior beings who hold wrong views,
Cannot know this field of activity of yours. {12}
- 38.95 “The vision of your body is infinite.
The world and its devas could not know
The characteristics of your form and color
Even by examining them for endless kalpas. {13}
- 38.96 “Goddess, you are above the basis of the skandhas.
You are not located within the āyatanas.
There is no doubt that you have transcended the world
And manifest miracles within the world. {14}
- 38.97 “You are unshakable, without fault, without impediment.
You have purified your eyes of wisdom.
You see in an atom as many buddhas
As there are atoms, performing miracles. {15}
- 38.98 “Your body has the essence of the Dharma body. [F.147.b]
Your mind consists of unobstructed wisdom.
You shine with the radiance of all-pervading light,
Illuminating the endless beings in the world. {16}
- 38.99 “Endless karma arises from the mind.
All the worlds are paintings by karma.
You know directly the minds of beings,
And the manifestations of your body are as numerous as beings. {17}
- 38.100 “You know this world to be like a dream

And that all the buddhas are like reflections,
That every single Dharma is like an echo,
And without impediment you act within all worlds. {18}

38.101 “You manifest your body in each instant
To all the beings dwelling in the three times.
With no duality in your mind,
You teach the Dharma throughout all directions. {19}

38.102 “The ocean of atoms is without end,
And the ocean of beings is also measureless.
The ocean of the buddhas has no edge or center,
And they are all within the scope of your liberation.” {20}

38.103 Sudhana, the head merchant’s son, having praised the night goddess
Praśantarutasāgaravatī with these appropriate verses, circumambulated the
night goddess Praśantarutasāgaravatī many hundreds of thousands of
times, keeping her to his right, and, looking back again and again, departed
from the night goddess Praśantarutasāgaravatī. [B9]

SARVANAGARARAKṢĀSAM̐BHAVATEJAḤŚRĪ

- 39.1 Sudhana, the head merchant's son, was meditating on, familiarizing himself with,¹⁵³⁰ and cultivating the bodhisattva liberation called *the display in each instant of mind of the arising of the power of vast delight*. He was following, remembering, [F.148.a] and comprehending the instruction and teachings of the night goddess Praśantarutasāgaravatī, remembering each word and letter, the numerous countless aspects, the knowledge of the aspects of the nature of phenomena, and he was relying on it through his memory, analyzing it with his intelligence, comprehending it with his understanding,¹⁵³¹ increasing it with his intellect, feeling it with his body, practicing it, and engaging in it, and eventually he arrived where the night goddess Sarvanagararakṣāsambhavatejaḥśrī was.
- 39.2 He saw the night goddess Sarvanagararakṣāsambhavatejaḥśrī seated upon a great lotus throne containing the kings of precious jewels that illuminate towns and dwellings, with an entourage of countless night goddesses, with a body that appeared in all directions to all beings, with a body that had the forms of those of all beings, with a body that appeared before all beings, with a body that was unstained by all beings, with a body that had the same nature as that of all beings, with a body that was superior to those of all beings, with a body of the kind that could ripen and guide all beings, with a body through which she spoke to all beings, with a body that did not pass away among all beings, with a body that had vanquished all obscurations, with a body that had the nature of the ultimate nature of things,¹⁵³² with a body that had reached the conclusion of guiding all beings.
- 39.3 When Sudhana saw her, he was filled with joy, delighted, elated, pleased, and happy. He bowed his head to the night goddess Sarvanagararakṣāsambhavatejaḥśrī's feet, circumambulated the night goddess Sarvanagararakṣāsambhavatejaḥśrī many hundreds of thousands of times, and then stood before the night goddess Sarvanagararakṣāsambhavatejaḥśrī.

- 39.4 With his hands placed together in homage, [F.148.b] he said, “Goddess! I have entered upon the highest, complete enlightenment. Goddess, I pray that you explain to me how bodhisattvas should train in bodhisattva conduct so that they will be a medicine¹⁵³³ for beings. How do bodhisattvas gather beings into the highest gathering? How do bodhisattvas, authorized by the tathāgatas, dedicate themselves to bodhisattva conduct so that, having become dedicated, they become kings of the Dharma.
- 39.5 The night goddess Sarvanagararakṣāsaṃbhavatejaḥśrī said to Sudhana, the head merchant’s son, “Noble one, it is excellent, excellent, that you ask about conduct that is a rain from clouds of Dharma that accords with the aspiration of the entire ocean of beings, so as to reach the conclusion of ripening and guiding all beings; so as to reach the conclusion of joining and maintaining the family of the tathāgatas; so as to conjoin with the wisdom that pervades throughout the extent of the directions; so as to focus on comprehending the entire ocean of the ways of the realm of the Dharma; so as to pervade the infinity of all that can be known, which is as vast as the extent of space; and so as to obtain and possess the wheels of Dharma of all the tathāgatas.
- 39.6 “Noble one, I have attained the bodhisattva liberation called *the entry into beautiful sounds and profound manifestations*.
- 39.7 “Noble one, through this liberation I undertake being on the unimpeded level of a dharmabhāṇaka. I have the aspiration to make a gift of the Dharma treasure of all the tathāgatas. I have attained the power of great love and compassion. [F.149.a] I am dedicated to activities that benefit all beings in order to bring all beings to the aspiration for enlightenment. I remain on the level of a guide for beings so that they will continuously gather the accumulation of the roots of merit of the aspiration for enlightenment. In order to bring all beings onto the path to omniscience, I engage in causing the sun of the Dharma to appear out of the clouds of the Dharma in the world. I continuously engage in a motivation that regards all beings as equal in order to illuminate all worlds with countless roots of merit. I am conjoined with a pure motivation so that all beings will know the accomplishment of accumulating roots of merit. I engage in being a leader of the caravan of all beings so that they will appropriately accomplish all the paths of good actions; I am engaged in the activity of causing all beings to reject all paths of bad actions and be established in the Dharma of good actions. I am engaged in teaching the path to happiness to all beings. I bring all beings to the beginning of the array of the yānas. I am engaged in establishing all beings in all virtuous Dharma practices. I am engaged in providing unceasing service and veneration to all kalyāṇamitras. I am engaged in establishing all beings in the teaching of the tathāgatas. I am engaged in

causing all beings to commence upon good qualities through receiving the very first gift of the Dharma. I cause the arising of an aspiration for omniscience that is enduring and indestructible. I have the vast domain of the aspiration focused on the strengths of the Buddha, which is as enduring and solid as the most powerful vajra, [F.149.b] and I practice by relying on a kalyāṇamitra.

39.8 “I have a mind that shatters the mountain of all the obscurations from karma and kleśas. I am dedicated to the accumulation of omniscience. I am engaged in accomplishing all good qualities. I am dedicated to being engaged in a mind that is focused on and aspires for omniscience that has no end or center.

39.9 “Noble one, in that way, I am purifying the revelation to all beings of the gateway to the light of the Dharma, and I am establishing them in gathering the accumulation of roots of merit.

39.10 “I look upon, comprehend, and fathom the realm of phenomena in ten ways. What are those ten? (1) I comprehend the realm of phenomena because I have attained the vast light of wisdom. (2) I comprehend the realm of phenomena as having no end and no center in order to perceive the miraculous manifestations of all the tathāgatas. (3) I comprehend the realm of phenomena as limitless in order to reach all buddha realms and to make offerings and show veneration to the tathāgatas. (4) I comprehend the realm of phenomena as having no boundary in order to have the vision of bodhisattva activities within the ocean of all worlds. (5) I comprehend the realm of phenomena as being without division in order to enter the undivided domain of wisdom of the tathāgatas. (6) I comprehend the realm of phenomena as singleness [F.150.a] in order to enter the domain of speech of the tathāgatas, which is perceived by all beings in accordance with their aspirations. (7) I comprehend the realm of phenomena as having a nature of vastness¹⁵³⁴ in order to realize the ultimate conclusion of the past prayers of the tathāgatas to reach the conclusion of guiding all beings. (8) I comprehend the realm of phenomena as having the equality of all beings in order to realize the vast extent of completely good bodhisattva conduct. (9) I comprehend the realm of phenomena as a single adornment in order to comprehend the adornment of the miraculous manifestations of completely good conduct. (10) I comprehend the realm of phenomena as being indestructible¹⁵³⁵ in order for the pure pervasion of the realm of phenomena by all good actions to have the nature of indestructibility.

39.11 “Noble one, I look upon, comprehend, and fathom the entire realm of phenomena in those ten ways in order to gather all the accumulations of good karma, in order to comprehend the greatness of the buddhas, and in order to realize the inconceivable scope of the buddhas.

- 39.12 “Moreover, noble one, I teach the Dharma to beings with my mind fixed upon the greatness of the tathāgatas and through ten-thousandfold domains of the activity of mental retention. What are those ten? They are (1) the domain of mental retention called *the gathering of the entire ocean of the Dharma*, (2) the domain of mental retention called *the blessing of all dharmas*, (3) the domain of mental retention called *the holding of all dharmas*, (4) the domain of mental retention called *the lamp of the intention of all the tathāgatas*, (5) the domain of mental retention called *the essence that illuminates the ocean of the karma of all beings*, [F.150.b] (6) the domain of mental retention called *the fathoming of the entire stainless ocean of the ways of the yānas*,¹⁵³⁶ (7) the domain of mental retention called *the proclamation of the turning*¹⁵³⁷ *of the wheel of the names of all the buddhas*, (8) the domain of mental retention called *the fathoming of the teaching of the ocean of the past prayers of the buddhas in the three times*, (9) the domain of mental retention called *the intense power of the gathering of all dharmas*, and (10) the domain of mental retention called *the arising of the power of omniscience*.
- 39.13 “Noble one, I teach the Dharma to beings through these ten domains of mental retention and the rest of the ten thousand domains of mental retention.
- 39.14 “Moreover, noble one, I teach the Dharma to beings through the wisdom that comes from hearing the Dharma. I teach the Dharma to beings through the wisdom from contemplation and the wisdom from meditation.
- 39.15 “I teach the Dharma to beings beginning with one existence. I teach the Dharma to beings beginning with all existences.
- 39.16 “I teach the Dharma to beings beginning with the ocean of the wheel of names of one tathāgata. I teach the Dharma to beings beginning with the ocean of the wheel of names of all tathāgatas.
- 39.17 “I teach the Dharma to beings beginning with one ocean of world realms. I teach the Dharma to beings beginning with all oceans of world realms.
- 39.18 “I teach the Dharma to beings beginning with the ocean of prophecies of one buddha. I teach the Dharma to beings beginning with the ocean of prophecies of all tathāgatas.
- 39.19 “I teach the Dharma to beings beginning with the ocean of the community of the followers of one tathāgata. [F.151.a] I teach the Dharma to beings beginning with the ocean of the communities of the followers of all tathāgatas.
- 39.20 “I teach the Dharma to beings beginning with the Dharma wheel of one tathāgata. I teach the Dharma to beings beginning with the ocean of the Dharma wheels of all tathāgatas.

- 39.21 “I teach the Dharma to beings beginning with one sūtra. I teach the Dharma to beings beginning with the sūtras that are present within the Dharma wheels of all tathāgatas.
- 39.22 “I teach the Dharma to beings beginning with the gathering of the community of followers of one tathāgata. I teach the Dharma to beings beginning with the ocean of the gatherings of the communities of followers of all tathāgatas.
- 39.23 “I teach the Dharma to beings beginning with one aspiration to omniscience. I teach the Dharma to beings beginning with the entire ocean of the aspects of the aspiration to enlightenment.
- 39.24 “I teach the Dharma to beings beginning with one yāna. I teach the Dharma to beings beginning with the ocean of the arising of all yānas.
- 39.25 “Noble one, in that way, I teach the Dharma to beings through comprehending that in the way of the realm of the Dharma there is no differentiation in the ocean of the tathāgatas. Thereby I create an unsurpassable accumulation of the Dharma, continue with the bodhisattva’s completely good conduct throughout all future kalpas, and meditate on this bodhisattva liberation called *the entry into beautiful sounds and profound manifestations*, expanding with each instant of mind the way of meditation on the vista of this liberation, with each instant of mind expanding throughout the entire realm of phenomena the way of meditation on the vista of this liberation.” [F.151.b]
- 39.26 Sudhana said, “Goddess, it is wonderful that this bodhisattva liberation is so profound. Āryā, how long has it been since you attained this bodhisattva liberation?”
- She replied, “Noble one, in the past, in time gone by, beyond as many kalpas as there are atoms in a world realm, there was a world realm called Dharmārcinagarameghā, which had as many clouds of perfumed jewels as there are atoms in a four-continent world realm. It was bordered with lotuses that had been proclaimed in the past prayers of all the tathāgatas. Its body was formed from the ocean as the king of precious jewels, having arisen from the ocean of the karma of all beings. It had the shape of a great lotus. It was both pure and defiled.¹⁵³⁸ It had as many encircling Cakravāla mountain ranges of lotuses as there are atoms in Sumeru. It was adorned by as many risen Sumerus of perfumed jewels as there are atoms in Sumeru. It was adorned by as many great four-continent worlds as there are atoms in Sumeru. In each four-continent world there was an *anabhilāpyānabhilāpya* of quintillions of cities.
- 39.27 “Noble one, there was in that world realm a kalpa called Vimalābha.¹⁵³⁹ During that kalpa there appeared as many tathāgatas as there are atoms in Sumeru. In the center of that world realm called Dharmārcinagarameghā

- there was a four-continent world called Vicitrādhvaja, in the center of which was the royal capital called Samantaratnakusumaprabhā.
- 39.28 “Not far from that royal capital was a bodhimaṇḍa called Dharmarāja-bhavanapratibhāsa. [F.152.a] At that bodhimaṇḍa there appeared the Tathāgata Sarvadharmasāgaranirghoṣaprabharāja, the first of the tathāgatas of that kalpa, who were as numerous as the atoms in Sumeru.
- 39.29 “At that time there was a cakravartin king by the name of Vimalavakrabhānuprabha, who received from the Tathāgata Sarvadharmasāgaranirghoṣaprabharāja the sūtra called *The Ocean of All Dharmas*. After he had received it, after the Dharma wheel was turned, and after the passing into nirvāṇa, the king entered homelessness and possessed all the teaching.
- 39.30 “At the time when the teaching was reaching its end, it divided into a thousand teachings, and in each teaching there was a division into a thousand ways of teaching. During the intermediate kalpa of deterioration, beings were obscured by the obscurations of karma and kleśas, and they were engaged in fighting, quarreling, and disruption. Bhikṣus were not concerned with the good qualities of the Buddha’s teachings but were dedicated to delighting in the objects of the senses, engaged in conversations about kings and thieves, were interested in stories about women and countries and oceans, and used the words of the Lokāyatas.
- 39.31 “The follower of the Dharma cried out, ‘Oh! The great lamp of the Dharma, which has been established for many kalpas, is close to being extinguished!’ Having said these sad words, he rose into the air to the height of seven palm trees and emanated clouds of light of infinite colors. When he had emanated that great display of a net of light rays of various colors, [F.152.b] those multicolored lights pacified the torment of the kleśas in the world and established beings without end or center in enlightenment, which revived the teachings of the tathāgata so that it remained for a further sixty thousand years.
- 39.32 “At that time, the cakravartin king Vimalavakrabhānuprabha’s daughter, a bhikṣuṇī by the name of Dharmacakranirmāṇaprabhā, had an entourage of a hundred thousand bhikṣuṇīs. When she heard those sad words and saw that miraculous manifestation, she and her entourage developed the aspiration for enlightenment, and the hundred thousand bhikṣuṇīs became irreversible on the path to the highest, complete enlightenment and attained the samādhi called *the manifest presence of the tathāgatas*. They also obtained the power of mental retention called *the light emanated from the Dharma wheel of all the tathāgatas*. They also attained the perfection of wisdom called *the entry into all the ways of the ocean of the Dharma*. The bhikṣuṇī Dharmacakranirmāṇaprabhā attained the samādhi called *the lamp of the light that arises from the teachings of all the tathāgatas*, and she attained in a subtle and gentle way this

bodhisattva liberation called *the entry into beautiful sounds and profound manifestations*. When she had attained that, she directly perceived all the miraculous manifestations of the Tathāgata Sarvadharmasāgaranirghoṣa-prabharāja.

39.33 “Noble one, what do you think? At that time, in that time, who do you think was the cakravartin king Vimalavakrabhānuprabha, who entered homelessness in the teaching of the Tathāgata Sarvadharmasāgaranirghoṣa-prabharāja [F.153.a] and, after the turning of the wheel of the Dharma and the passing into nirvāṇa, when the teachings were coming to an end, lit the Dharma lamp of holding the teaching? Noble one, do not think that he was anyone else; at that time, in that time, the bodhisattva Samantabhadra was the cakravartin king Vimalavakrabhānuprabha.

39.34 “Noble one, what do you think? At that time, in that time, who do you think was the bhikṣuṇī Dharmacakranirmāṇaprabhā, the daughter of the cakravartin king Vimalavakrabhānuprabha, who had an entourage of a hundred thousand bhikṣuṇīs? Noble one, do not think that she was anyone else; at that time, in that time, I was the bhikṣuṇī Dharmacakranirmāṇaprabhā. In that way, I held the teaching of the Tathāgata Sarvadharmasāgaranirghoṣaprabharāja. I caused those hundred thousand bhikṣuṇīs to progress irreversibly toward the highest, complete enlightenment. I established them in the samādhi called *the manifest presence of the tathāgatas*. I also established them in the power of mental retention called *the light emanated from the Dharma wheel of all tathāgatas* and the perfection of wisdom called *the entry into all the ways of the ocean of the Dharma*.

39.35 “After that tathāgata, I venerated the Tathāgata Vimaladharmapārvata-jñānaśikharābha. After him, I venerated the Tathāgata Dharmamaṇḍalāvabhāsaprabhacūḍa.¹⁵⁴⁰ After him, I venerated the Tathāgata Dharmabhāskaraśrīmegha. [F.153.b] After him, I venerated the Tathāgata Dharmasāgaranirdeśaghoṣa. After him, I venerated the Tathāgata Dharmādityajñānamaṇḍalapradīpa. After him, I venerated the Tathāgata Dharmakusumaketudhvajamegha. After him, I venerated the Tathāgata Dharmārciḥparvataketurāja. After him, I venerated the Tathāgata Dharmānāyagambhīraśrīcandra. After him, I venerated the Tathāgata Dharmajñāna-saṃbhavasamantapratibhāsagarbha. After him, I venerated the Tathāgata Jñānākaracūḍa. After him, I venerated the Tathāgata Śailendraśrīgarbharāja. After him, I venerated the Tathāgata Samantamukhajñānabhadrameru. After him, I venerated the Tathāgata Sarvadharmavīryavegadhvaja. After him, I venerated the Tathāgata Dharmaratnakusumaśrīmegha. After him, I venerated the Tathāgata Śāntiprabhagambhīrakūṭa. After him, I venerated the Tathāgata Rāśminetrapatibhāsaprabhacandra. After him, I venerated the Tathāgata Jñānārciśrīsāgara. After him, I venerated the Tathāgata Samanta-

jñānabhadramaṇḍala. After him, I venerated the Tathāgata Adhordhavadig-
jñānāvabhāsa. After him, I venerated the Tathāgata Raśmisaṃkusumita-
pradīpa. [F.154.a] After him, I venerated the Tathāgata Jñānasimḥaketu-
dhvajarāja. After him, I venerated the Tathāgata Samantasūryāvabhāsa-
prabharāja. After him, I venerated the Tathāgata Ratnalakṣaṇavibhūṣita-
meru. After him, I venerated the Tathāgata Sūryavikramasamantapratibhāsa.
After him, I venerated the Tathāgata Dharmajālavibuddhaśrīcandra. After
him, I venerated the Tathāgata Dharmapadmapraphullitaśrīmegha. After
him, I venerated the Tathāgata Lakṣaṇasūryacakrasamantaprabha. After
him, I venerated the Tathāgata Samantāvabhāsadharmasrīghoṣa. After him, I
venerated the Tathāgata Vaiśārdyavajranārāyaṇasimḥa. After him, I
venerated the Tathāgata Samantajñānadhvaśūra. After him, I venerated the
Tathāgata Dharmapadmaphullagātra. After him, I venerated the Tathāgata
Guṇakusumaśrīsāgara. After him, I venerated the Tathāgata Dharmadhana-
śikharābhaskandha. After him, I venerated the Tathāgata Jñānaśikharārci-
megha. After him, I venerated the Tathāgata Samantadharmadvāravahana-
śikharābha. After him, I venerated the Tathāgata Bodhimaṇḍavibuddhaśrī-
candra. After him, I venerated the Tathāgata Dharmolkājvalanaśrīcandra.
After him, I venerated the Tathāgata Samantapratibhāsacūḍa. [F.154.b] After
him, I venerated the Tathāgata Dharmameghadhvajapradīpa. After him, I
venerated the Tathāgata Vajrasāgaradhvajamegha. After him, I venerated
the Tathāgata Yaśaḥparvataśrīmegha. After him, I venerated the Tathāgata
Candanaśrīcandra. After him, I venerated the Tathāgata Samantaśrīkusuma-
tejābha. After him, I venerated the Tathāgata Sarvasattvāvabhāsatejas. After
him, I venerated the Tathāgata Guṇapadmaśrīgarbha. After him, I venerated
the Tathāgata Gandhārciravabhāsarāja. After him, I venerated the Tathāgata
Hetupadma. After him, I venerated the Tathāgata Lakṣaṇaparvatavairocana.
After him, I venerated the Tathāgata Samantavighuṣṭakīrtidhvaja. After him,
I venerated the Tathāgata Samantajñānaprabhāmeru. After him, I venerated
the Tathāgata Dharmanagaraprabhaśrī. After him, I venerated the Tathāgata
Drumaparvatatejas. After him, I venerated the Tathāgata Samantaśrī-
vairocanaketu. After him, I venerated the Tathāgata Dharmasāgaranirmāda-
nirghoṣa. After him, I venerated the Tathāgata Sarvadharmabhāvanārambha-
saṃbhavatejas. After him, I venerated the Tathāgata Samantajñānābhā-
pravara. [F.155.a] After him, I venerated the Tathāgata Varalakṣaṇaśrī. After
him, I venerated the Tathāgata Dharmabalaśūladhvaja. After him, I
venerated the Tathāgata Dharmacakraprabhanirghoṣa. After him, I
venerated the Tathāgata Raśmiguṇamakuṭajñānaprajñāprabha. After him, I
venerated the Tathāgata Dharmacakracandrodgataśrī. After him, I venerated
the Tathāgata Dharmapadmavairocanavibuddhaketu. After him, I venerated
the Tathāgata Ratnapadmāvabhāsagarbha. After him, I venerated the

Tathāgata Ratnaśrīśikhrameghapradīpa. After him, I venerated the Tathāgata Samantasūcisuvīśuddhajñānakusuma. After him, I venerated the Tathāgata Nānāraśmīśrīmerugarbha. After him, I venerated the Tathāgata Raśmimaṇḍalaśikharaṛāja. After him, I venerated the Tathāgata Puṇyameghacūḍa. After him, I venerated the Tathāgata Dharmāśikharadhvajamegha. After him, I venerated the Tathāgata Guṇaparvatatejas. After him, I venerated the Tathāgata Dharmasūryameghapradīpa. After him, I venerated the Tathāgata Dharmameghavighuṣṭakīrtirāja. After him, I venerated the Tathāgata Dharmamaṇḍalapaṭalamegha. After him, I venerated the Tathāgata Vibuddhajñānabodhidhvajatejas. [F.155.b] After him, I venerated the Tathāgata Dharmamaṇḍalavibuddhaśrīcandra. After him, I venerated the Tathāgata Kanakamaṇiparvatatejobhadra. After him, I venerated the Tathāgata Bhadraśrīmerutejas. After him, I venerated the Tathāgata Samantaprajñaptinirghoṣamegha. After him, I venerated the Tathāgata Dharmabalaśrīkūṭa. After him, I venerated the Tathāgata Gandhārcimeghaśrīrāja. After him, I venerated the Tathāgata Kanakamaṇiparvataghoṣa. After him, I venerated the Tathāgata Uṣṇīṣakośasarvadharmaprabhāmaṇḍalamegha. After him, I venerated the Tathāgata Dharmacakrajvalanatejas. After him, I venerated the Tathāgata Śailaśikharābhyudgatatejas. After him, I venerated the Tathāgata Samantavīryolkāvabhāsamegha. After him, I venerated the Tathāgata Samādhimudrāvīpulamakuṭaprajñāprabha. After him, I venerated the Tathāgata Ratnaruciraśrīrāja. After him, I venerated the Tathāgata Dharmolkāratnavitānaghoṣa. After him, I venerated the Tathāgata Dharmagaganakāntasiṃhaprabha. After him, I venerated the Tathāgata Lakṣaṇavibhūṣitadvajacandra. [F.156.a] After him, I venerated the Tathāgata Raśmiparvatavidyotitamegha. After him, I venerated the Tathāgata Anāvaraṇadharmagaganaprabha. After him, I venerated the Tathāgata Lakṣaṇarucirasupūṣpitāṅga. After him, I venerated the Tathāgata Lokendrapravaraprabhaghoṣa. After him, I venerated the Tathāgata Sarvadharmasamādhiprabhaghoṣa. After him, I venerated the Tathāgata Dvārsvaraprabhūtaśrīkośa. After him, I venerated the Tathāgata Dharmajvalanārciḥ-sāgaraghoṣa. After him, I venerated the Tathāgata Tryadhvalakṣaṇapratibhāsatejas. After him, I venerated the Tathāgata Dharmamaṇḍalaśrīśikharābhaprabha. After him, I venerated the Tathāgata Dharmadhātusiṃhaprabha. After him, I venerated the Tathāgata Vairocanaśrīsumeru.¹⁵⁴¹ After him, I venerated the Tathāgata Sarvasamādhisāgarāvabhāsasiṃha. After him, I venerated the Tathāgata Samantajñānaprabhāsa. After him, I venerated the Tathāgata Samantaprajñābhadharmanagarapradīpa.

39.36 “In that way, noble one, there were these hundred buddhas and the other tathāgatas, as numerous as the atoms in Sumeru, who appeared in the kalpa called Vimalābha.

- 39.37 “Noble one, the last of those tathāgatas as numerous as the atoms in Sumeru was a tathāgata by the name of Dharmadhātunagarābhajñānapradīparāja. [F.156.b]
- 39.38 “In that way, noble one, I made offerings to those tathāgatas as numerous as the atoms in Sumeru, beginning with Sarvadharmasāgaranirghoṣaprabharāja and ending with Dharmadhātunagarābhajñānapradīparāja. I attended to all those tathāgatas. I heard the Dharma taught by them all. I entered homelessness in the teachings of all those tathāgatas. I possessed the teachings of all those tathāgatas. I obtained the bodhisattva liberation called *the entry into beautiful sounds and profound manifestations* from all those tathāgatas, obtaining it in various ways. At the feet of all those tathāgatas I ripened an ocean of beings without edge or center.
- 39.39 “Since then, in practicing the Dharma I have made offerings to as many buddhas as have appeared throughout as many kalpas as there are atoms in a buddha realm.
- 39.40 “Noble one, during that time, I have watched over beings as they slept in ignorance in the darkness of saṃsāra. I have guarded the cities of their minds. I have brought them up out of the city of the three realms and brought them into the city of omniscience.
- 39.41 “Noble one, I know only this bodhisattva liberation called *the entry into beautiful sounds and profound manifestations*, which prevents meaningless worldly talk, establishes speech that is not dishonest, and concludes with it being firmly established in truth. [F.157.a] How could I know the conduct or describe the qualities of bodhisattvas who know without impediment all languages,¹⁵⁴² who understand all Dharma in each instant of mind, who comprehend all the words and languages of all beings, who are skilled in accumulating the entire ocean of languages, who are skilled in the ways and practices of an ocean of numbers and terms in all Dharmas, who have the power of an ocean of mental retention that engages with all the Dharma, who are skilled in creating clouds of Dharma that accord with the dispositions of all beings, and who have fully attained ripening and guiding all beings? How could I know their practice of gathering all beings, their application to undertaking supreme bodhisattva activity,¹⁵⁴³ their comprehension of very subtle bodhisattva knowledge, their power of supremacy in opening the treasures and treasuries of bodhisattva Dharma, or their ascending the lion throne for teaching the bodhisattva Dharma?
- 39.42 “Why is that? It is because those excellent beings have all attained the retention of the domain of the level of the entire Dharma.
- 39.43 “Depart, noble one. Here at the feet of the Bhagavat Vairocana, there is the goddess of the night who has the name Sarvavṛkṣaphullanasukhasaṃvāsā. She is not far from me, so go to her and ask her, ‘How should

- bodhisattvas¹⁵⁴⁴ train in omniscience? How should they practice it so as to bring all beings to omniscience?’ ” [F.157.b]
- 39.44 Then at that time, the night goddess Sarvanagararakṣāsambhavatejaḥśrī, in order to teach further the bodhisattva liberation called *the entry into beautiful sounds and profound manifestations*, recited these verses to Sudhana, the head merchant’s son:
- 39.45 “Profound and difficult to see is the bodhisattvas’ liberation
By which they know every jina in the three times,
The entire realm of phenomena without edge or center,
And the complete extent of the characteristics of all cognition.¹⁵⁴⁵ {1}
- 39.46 “The ways of the liberation that arise from the accumulations are infinite.
They are inconceivable and immeasurable, for they attain¹⁵⁴⁶ the true nature.
You should enter into the paths of the ways of love in the three times
That completely increase power that is unimpeded. {2}
- 39.47 “There was a realm in the past, beyond as many kalpas
As there are atoms that exist in a buddha realm;
That glorious¹⁵⁴⁷ world realm was Dharmārcimeghanagara,
And there was a very bright kalpa called Vimalābha. {3}
- 39.48 “In that one kalpa there appeared an unbroken succession of jinas,
As many buddhas as there are atoms in Sumeru.
First to appear, the first in that kalpa,
Was the Sugata Dharmasamudraprabhagarjitarāja. {4}
- 39.49 “The last of those tathāgatas to appear in the world
Was the Jina Dharmameghanagarābhapradīparāja.
I came before them all and made offerings to them.
From them all I heard the Dharma with great joy. {5}
- 39.50 “First I saw, having a golden light,
Dharmasamudraprabhagarjitarāja,
Adorned with the thirty-two signs and resembling Meru,
And seeing him I thought, ‘I shall become a sugata!’ {6}
- 39.51 “The very moment I saw that tathāgata,
There arose the powerful first aspiration to become a jina
Who had the character of the true nature, as vast¹⁵⁴⁸ as space, [F.158.a]
Because of the all-pervading arising of omniscience. {7}
- 39.52 “All of the sugatas within the three times,
Encircled by oceans of all the bodhisattvas,

- The extensive ocean of realms with their oceans of beings,
Have arisen from the great ocean of the amrita of compassion. {8}
- 39.53 “I also aspired that in order to ripen beings
I would pervade every single realm with my body,
Manifest a body to beings in accordance with their aspirations,
And illuminate and shake every single realm. {9}
- 39.54 “I also came before the second buddha
And saw jina lords in ten oceans of realms.
I saw the last jina within an ocean of realms
As numerous as the atoms in an ocean of realms. {10}
- 39.55 “Since then, during kalpas as numerous as a realm’s atoms,
I have gone before and made offerings to
All of the jinas, the lamps of the world, who appeared
And purified an ocean of ways of liberation.” {11}
- 39.56 Then Sudhana, the head merchant’s son, attained this bodhisattva liberation
called *the entry into beautiful sounds and profound manifestations*, attained an
endless, centerless ocean of samādhis, gained an understanding that arose
from a vast ocean of gateways to retention, attained the great illumination of
a bodhisattva’s higher cognitions, and entered an ocean of great
discernment,¹⁵⁴⁹ and in his mind spread a vast ocean of powerful delight.
- 39.57 He then praised the night goddess Sarvanagararakṣāsāmbhavatejaḥśrī by
reciting these appropriate verses:
- 39.58 “Your wisdom is active in a vast ocean of the Dharma.
You practice in the centerless, endless ocean of existences.
The essence of your perfect wisdom body lives long without illness. [F.158.b]
Goddess, you have come and beautified this assembly. {12}
- 39.59 “You have realized the nature of phenomena to be like space.
You realize without impediment the ways of all three times.
In each instant of mind there are inconceivable, countless
Perceptions, all of which are without conceptualization. {13}
- 39.60 “With your wisdom eyes you see the true nature in which there are no
beings,
Yet you perceive with compassion the infinite ocean of beings.
You enter the very vast¹⁵⁵⁰ liberation of your mind,
And you guide and ripen countless beings. {14}
- 39.61 “You know through analyzing the field of phenomena.

- You have realized the way of knowing the nature of phenomena.
 You meditate on all the stainless paths of the āryas.
 You purify all beings without exception and liberate them. {15}
- 39.62 “You have realized the stainless wisdom of omniscience.
 Goddess, you have become the supreme guide¹⁵⁵¹ of beings.
 You pervade all beings within the realm of phenomena
 And teach them the Dharma and end all fear in the world. {16}
- 39.63 “Goddess, through the way of the prayers of Vairocana,
 You have a vast,¹⁵⁵² stainless, unimpeded, exact understanding.
 You have understood the power¹⁵⁵³ of the omnipresent jinas,
 And you see the miraculous manifestation of the jinas in all realms. {17}
- 39.64 “Your mind is as invincible as space.
 You are primordially pure, unstained by the stains of the kleśas.
 Within it appear all the realms of the three times
 And the assemblies of all buddhas and bodhisattvas. {18}
- 39.65 “Within each instant there are days and nights and months,
 In each moment years and the creation and destruction of kalpas.
 You know an ocean of kalpas, their ocean of names and numbers,
 And the ocean of the perceptions of beings, within each instant. {19}
- 39.66 “You know the births and deaths of beings in all directions,
 Those with and without form, with and without perception, [F.159.a]
 Those who follow the way of belief in reality.
 You show them the path and bring them to supreme enlightenment. {20}
- 39.67 “Manifesting from the family of Vairocana’s net¹⁵⁵⁴ of prayers,
 Born from the single body of all the sugatas,
 Your unimpeded mind is the pure Dharma body,
 And you manifest your form body in all worlds according to aspirations.”
 {21}
- 39.68 Sudhana, the head merchant’s son, having praised the night goddess Sarvanagararakṣāsambhavatejaḥśrī with these appropriate verses, bowed his head to the feet of the night goddess Sarvanagararakṣāsambhavatejaḥśrī, circumambulated the night goddess Sarvanagararakṣāsambhavatejaḥśrī many hundreds of thousands of times, keeping her to his right, and, looking back again and again, departed from the night goddess Sarvanagararakṣāsambhavatejaḥśrī. [B10]

SARVAVRKṢPRAPHULLANASUKHA- SAMVĀSĀ

- 40.1 Sudhana, the head merchant's son, further meditating on, believing in,¹⁵⁵⁵ and increasing the bodhisattva liberation called *the entry into beautiful sounds and profound manifestations*, went to where the night goddess Sarva-
vrkṣpraphullanasukhasamvāsā was. He saw the night goddess Sarva-
vrkṣpraphullanasukhasamvāsā seated upon a lion throne consisting of the
saplings of precious trees, inside a kūṭāgāra made from the branches of all
perfumed precious trees and encircled by an entourage of ten thousand
night goddesses. [F.159.b]
- 40.2 Sudhana, the head merchant's son, bowed his head to the feet of the night
goddess Sarvavrṣpraphullanasukhasamvāsā and then stood before her.
With his hands placed together in homage, he said, "Goddess, I have
developed the aspiration for the highest, complete enlightenment, and so I
pray that you explain how bodhisattvas should practice bodhisattva
conduct, how they should train in it, and how, having practiced and trained
in it, they proceed toward omniscience!"
- 40.3 The night goddess Sarvavrṣpraphullanasukhasamvāsā said to Sudhana,
the head merchant's son, "Noble one, through my power, when the sun sets
in the Sahā world realm, the lotus blossoms close,¹⁵⁵⁶ the men and women
who are dedicated to delighting in pleasures in parks have the wish to
return to their homes, the beings who travel along roads and narrow paths
think of finding somewhere to stay for the night, and they turn their
attention to all the safe dwellings for beings. Those who dwell in forests, in
mountain clefts, and in caves enter their forests, clefts, and caves. Those
beings who dwell in trees think of returning to their homes in the trees.
Those beings who dwell in holes return to their holes. Those beings who
dwell in villages, towns, districts, and lands return to their villages, towns,
districts, and lands. Those beings who dwell in water enter the water. Those

beings who have gone to lands in other directions begin to think of the directions of their own lands in order to remain in a feeling of happiness during the night.

40.4 “Moreover, noble one, to the young men and women in the prime of life who are intoxicated by youthfulness, intoxicated by the delights of singing, dancing, and music, [F.160.a] who are dedicated to delighting in sensory pleasures, to them I praise dedication to creating roots of merit as a remedy for the fear of birth, old age, death, and the great darkness of ignorance. I bring beings who are miserly to the practice of generosity. I bring beings who have bad conduct to the practice of correct conduct. I praise love to beings who have malicious minds. I establish beings with disturbed minds in the practice of patience. I establish beings who are lazy in the practice of undertaking bodhisattva diligence. I establish beings who have intoxicated minds in the practice of dhyāna. I bring beings with poor wisdom to the practice of the perfection of wisdom. I establish beings who aspire to the lower yānas in the practice of the Mahāyāna. I establish beings who have attachment to the three realms in the bodhisattva perfection of prayer, the field of the ultimate conclusion of the paths of existence. I establish in the perfection of bodhisattva strength those beings who are overpowered by their objects of perception,¹⁵⁵⁷ are tormented by karma and kleśas, and have weak merit and wisdom. I establish in the perfection of bodhisattva knowledge those beings who are overwhelmed by the darkness of ignorance and enveloped in the darkness of believing in a self and possessions.

40.5 “Moreover, noble one, I have attained the bodhisattva liberation called *the arising of the vast radiating light of joy*.”

40.6 Sudhana asked, “Goddess, what is this bodhisattva liberation called *the arising of the vast radiating light of joy* like?” [F.160.b]

40.7 She answered, “Noble one, this bodhisattva liberation has the radiance of the knowledge and methods of gathering beings through the merit of the tathāgatas. Why is that?

40.8 “Noble one, it is because all happiness that beings experience occurs through the power of the merit of the tathāgatas, through the path of instruction of the tathāgatas, through practicing the words of the tathāgatas, through following the example of the tathāgatas, through the blessing of the tathāgatas, through practicing the path taught by the tathāgatas,¹⁵⁵⁸ through creating roots of merit in the same way the tathāgatas have, through the power of the natural result of the Dharma that is taught by the tathāgatas, and through illumination from the sun of the wisdom of the tathāgatas.

40.9 “Noble one, the happiness of beings arises from the light of the disk of good qualities¹⁵⁵⁹ of the family of the tathāgatas. Why is that?

- 40.10 “Noble one, it is like this: I realized this bodhisattva liberation called *the arising of the vast radiating light of joy* when I remembered, comprehended, and understood the ocean of the past bodhisattva conduct of the Bhagavat Tathāgata Arhat Samyaksaṃbuddha Vairocana.
- 40.11 “When, in the past, the Bhagavat was on the bodhisattva bhūmis, he developed a motivation of great compassion on seeing beings with the belief in a self, with the belief in possessions, enveloped in the darkness of ignorance, wandering in the wilderness of thickets of wrong views, under the power of craving,¹⁵⁶⁰ [F.161.a] imprisoned within the bondage of desire, having thoughts of hatred caused by anger, with their minds disturbed by ignorance, ensnared by jealousy and greed, with their minds disturbed by kleśas, experiencing great suffering in saṃsāra, afflicted by the suffering of poverty in saṃsāra, and having turned away from the sight of a buddha.
- 40.12 “He developed a motivation to benefit all beings through the accumulation and possession of precious requisites in the world, a motivation to produce necessary requisites for all beings, a motivation that was without attachment to anything, a motivation that had no yearning for anything in the entire field of perceptions, a motivation that had no clinging to any pleasure, a motivation that had no longing for any enjoyment, a motivation that had no wish for results ripening from generosity, a motivation that had no longing for any worldly prosperity, a motivation that was not¹⁵⁶¹ oblivious of causes and conditions, a motivation that had the understanding of the Dharma that was being sought, and a motivation that had attained dedication to the benefit of all beings.
- 40.13 “In that way, he had a mind that understood the nature of all phenomena, the realization of the impartiality of great love toward all realms of beings. He had the activity of spreading clouds of great compassion over all worlds of beings. He possessed a great round parasol of the Dharma that sheltered all worlds of beings. [F.161.b] He possessed the thunderbolt weapon of great wisdom that destroys the mountains of obscurations of all beings. His mind had the increasing power of contentment through bringing happiness to all beings. His mind prayed that all beings would attain the ultimate happiness; he intended to send down a rain of wealth on all beings in accordance with their wishes and aspirations. His mind never abandoned beings but was focused on them all equally. He intended to satisfy all beings with the wealth of the āryas. He intended that they attain the supreme, stainless, precious knowledge of the ten strengths. He had attained the strength of the higher cognitions of a bodhisattva. He filled the entirety of the realms of beings and the vast realm of phenomena, as far as space extends, with great clouds of various miraculous bodhisattva manifestations. He manifested his

presence before all beings and sent down a gift of great rain from a cloud of every form and every kind of object of perception. He sent down rain from a great cloud of every kind of precious jewelry.

40.14 “In that way, so that all beings could have enjoyment according to their own kind, he accomplished giving infinite, different kinds of things, practiced countless different kinds of assistance, engaged in accumulating all the many various kinds of gifts, practiced the conduct of giving away a numerous variety of things, produced an indescribable array of different kinds of requisites, and realized the way of infinite generosity that satisfies beings according to their aspirations with an accumulation of various gifts with various characteristics. [F.162.a]

40.15 “Thus he gave, conferred, and bestowed all the things that would bring contentment to beings according to their aspirations. He engaged in saving all beings from continuous composite suffering. He had no wish for any being to repay his kindness. He possessed the realization of the equality of all beings, so that he purified the precious minds of all beings, and through the methods of gathering beings that have arisen from the roots of merit of all buddhas as a single ocean, he sent down a rain of requisites in accordance with the wishes of all beings, and he increased the power of the ocean of the merit of omniscience for all beings.

40.16 “He accomplished this in order to purify the successive ripening and guiding of all beings without exception in each instant of mind; in order in each instant of mind to cover and adorn the succession of all realms without exception with the pure adornments of the highest, undefiled buddha realms; in order in each instant of mind to pervade and purify the ocean of the ways of all phenomena without exception; in order in each instant of mind to complete the way of wisdom that pervades the entire extent of space without exception; in order in each instant of mind to purify the way of the wisdom that comprehends all beings and times without exception; in order in each instant of mind to attain the illumination of the way of the wisdom that guides all beings without exception; [F.162.b] in order in each instant of mind to irreversibly¹⁵⁶² turn the wheel of the Dharma in all times without exception; and in order in each instant of mind to benefit all beings through revealing all skills, without exception, that are the blessing of omniscient wisdom.

40.17 “He performed bodhisattva conduct in each instant of mind in all the numbers of world realms without exception; in the arisen¹⁵⁶³ ocean of all world realms; in the congregation of the ocean of all world realms; in the vast extent of world realms of various descriptions; within the array of the boundaries of various differentiated families¹⁵⁶⁴ of world realms with boundaries; with descriptions of various bases and masses; in world realms

with descriptions of various divisions into kalpas; in world realms that were defiled but also pure, pure but also defiled, entirely pure, and entirely defiled, that were immense, vast, measureless, narrow, minute, and huge, high, level, sideways, upside-down, facing the principal directions and the intermediate directions, and located in the ocean of various directions; and in an array of various shapes and entrances described in various ways.

40.18 “He entered a bodhisattva’s faultlessness in order to spread widely his bodhisattva conduct and miraculous manifestations, in order that in each instant of mind other beings would perceive in their minds and thoughts all the activity¹⁵⁶⁵ of the buddhas of the three times without exception, so that all beings would accomplish increasing the ocean of merit of omniscience. I know and I remember his accomplishment.¹⁵⁶⁶ [F.163.a]

40.19 “Noble one, in that way, when the Bhagavat Vairocana was previously practicing bodhisattva conduct, he had compassion for those dwelling in the world, who were devoid of the accumulations of merit and wisdom, who were filled with ingratitude toward other beings, who were enveloped by the darkness of ignorance, who were attached to belief in a self and belief in possessions, who were obscured by the darkness and blindness of ignorance, who had inappropriate thoughts, who were deep¹⁵⁶⁷ in the wilderness of thickets of wrong views, who were ignorant of cause and results, who were under the power of kleśas and karma, who had fallen into the underground world of the great suffering of saṃsāra’s wilderness and were experiencing the various¹⁵⁶⁸ sufferings of poverty.

40.20 “Having compassion for them, he praised establishing strong roots of merit through a vast cloud of the practice of the perfections, dispelled saṃsāra’s suffering of poverty in all beings, inspired them toward a great accumulation of merit and wisdom, elucidated the aspect of the field of causes, explained the aspect of actions that are in accord with the Dharma, illuminated the aspect of understanding¹⁵⁶⁹ the domain of the Buddhadharma, elucidated the aspect of the aspirations of beings, taught the aspect of the creation of the realms of beings, followed the aspect of the uninterrupted family of all the buddhas, held the aspect of the teaching of all the buddhas, dispelled the aspect of all bad qualities, described the aspect of the accumulation of omniscience, [F.163.b] and filled all the realms of beings with the great cloud of the perfections. Having accomplished that, he satisfied beings in accordance with their aspirations, establishing beings in the compilation of the Dharma; he inspired them toward the accumulation of omniscience; he brought them to the great perfections of a bodhisattva; he increased the ocean of the roots of merit of beings; he strengthened them

through the attainment of the wealth of the āryas; and he increased the ocean of the roots of merit of beings through the power of their aspiration for omniscience.

40.21 “He brought them to enter the gateways to the miraculous manifestations of the tathāgatas, gathered them through possessing the bliss of the pacification of the skandhas, made them aspire to the greatness that is the nature of the tathāgatas, and established them in the wisdom possessed by the bodhisattvas.”

40.22 Sudhana asked, “Āryā, how long has it been since you entered upon the highest, complete enlightenment?”

40.23 She answered, “Noble one, this is a subject that is difficult to believe in,¹⁵⁷⁰ difficult to know, difficult to aspire to, difficult to comprehend, difficult to describe, and difficult to understand; the world and its devas and the śrāvakas and pratyekabuddhas are unable to comprehend it. However, through the blessing of the tathāgatas, through being in the care of a kalyāṇamitra,¹⁵⁷¹ those beings who have no yearning for any bliss in saṃsāra, who are focused on the bliss of the tathāgatas, who are engaged in ending the suffering and unhappiness of all beings, who aspire to the knowledge¹⁵⁷² that comprehends the ocean of the qualities of the tathāgatas, [F.164.a] who have realized the nature of all phenomena and have space as their field of activity, who are purified by the path of a vast aspiration, who have turned away from the course of saṃsāra, who aspire to the ocean of wisdom of all the tathāgatas, who are determined to go to the city of the Dharma,¹⁵⁷³ who have the diligence to attain the field of activity of the tathāgatas, who have the prowess to reach the level of the buddhas, who aspire to the perfection of the power of omniscience, and who have fully attained the ten strengths, with a mind supported by a vast accumulation of merit and wisdom, with a pure motivation, with a mind that is not disheartened, is not defiled, is not insincere, is unimpaired, has not narrowed, and is not in darkness, with a mind that is illuminated by the light of completely illuminating wisdom, with a mind intent on bringing happiness and benefit to all beings, with a mind that cannot be defeated by the kleśas and all Māra’s entourage, and with a mind that has the opportunity to attain omniscient wisdom, are able to understand, comprehend, believe in, grasp, follow, and know this subject.

40.24 “Why is that? Noble one, this subject is the field of the knowledge of the tathāgatas. All bodhisattvas, let alone all other beings, cannot reach it. Nevertheless, through the blessing of the tathāgatas, I teach it so that noble beings will have a perfectly pure motivation, so that beings with a conduct of roots of virtue will have a superior motivation, and so that you will obtain the arising of the true answer to your sincere¹⁵⁷⁴ question.” [F.164.b]

- 40.25 Then, at that time, the night goddess Sarvavṛkṣaprahullanasukha-
saṃvāsā, in order to teach this meaning further, looking into the field of
knowledge of the tathāgatas of the three times, recited these verses:
- 40.26 “The profound, inconceivable field of knowledge of the buddhas
About which you, son of the buddhas, have asked a question
Cannot be entirely explained, even in as many kalpas
As there are atoms in countless realms. {1}
- 40.27 “Beings who have desiring minds and those with angry minds,
And similarly those obscured by the darkness of ignorance
And those who are afflicted by hypocrisy and arrogance,
Are unable to know the peace of the true nature of the jinas. {2}
- 40.28 “Those who are overpowered by and follow envy and jealousy,
Those who are polluted by thoughts of deception and deceit,
And those who are obscured by the obscuration of kleśas and karma
Are unable to know this field of the buddhas. {3}
- 40.29 “Those who are established in the skandhas, dhātus, and āyatanas,
Those who are dependent on the destructible accumulation,
And those whose minds and views are aberrant
Are unable to know this level of the buddhas. {4}
- 40.30 “The field of the jinas is a peace that is difficult to comprehend.
Its nature is stainless, and it is without conceptualization.
Those who are dependent on existence and cling to saṃsāra
Are not able to know this Dharma. {5}
- 40.31 “This is the field for those ṛṣis
Of the family and born in the family¹⁵⁷⁵ of the buddhas,
Who have been consecrated by all the tathāgatas
And are holders of the lineage of the Dharma king. {6}
- 40.32 “Those who are never satisfied by an ocean of good qualities,
Who have been taken into the care of kalyāṇamitras,
And who have a cloud of aspiration focused on the strengths of the munis
Attain peace when they hear this. {7}
- 40.33 “Those who have stainless, nonconceptual motivation,
Whose understanding is like a cloud of lamps ending darkness—
Those stainless ones have this field of activity
Throughout the main and intermediate directions, to the extent of space. {8}
- [F.165.a]

- 40.34 “They who have a motivation of compassion for the ocean of beings—
Their presence pervades the entire three times.
They follow every single being with love,
Entering this way of the jinas. {9}
- 40.35 “Those who have a rapturous mind that is free of grasping
Are constantly dedicated to giving away everything.
They engage in activity with all beings equally
And have no attachment to this level of conduct. {10}
- 40.36 “Those who are without defilements, with conduct free of transgressions,
Who are dedicated to practicing the teaching of the buddhas
And whose minds have repentance of wrongdoing¹⁵⁷⁶—
Those stainless ones have this field of activity. {11}
- 40.37 “Those who have unshakable, steadfast minds,
Whose minds have realized the nature of phenomena,
Who have minds unhindered by an ocean of karma—
For them this liberation is inexhaustible. {12}
- 40.38 “For those with minds that are never disheartened,¹⁵⁷⁷ never turn back,
Those who have strong and powerful diligence,
With endless diligence for the accumulation of omniscience—
For those with excellent discipline, there is this field of activity. {13}
- 40.39 “Those with minds of peace, minds at rest,
Who are in complete peace, unfevered,
Practicing an ocean of omniscient dhyāna—
For those who have become peaceful, there is this way. {14}
- 40.40 “Those whose minds are freed from all attachment,
Whose minds have understood the nature of phenomena,
Who have realized the Dharma realm of the jinas—
For those who are lamps of wisdom, there is this way. {15}
- 40.41 “Those whose minds have realized the nature of beings,
Whose minds have no attachment to the ocean of existence,
Who appear to the minds of beings like the reflections of the moon—
For those who are wise in the path, there is this liberation. {16}
- 40.42 “Those who practice in all future realms
That arise from the ocean of the family of prayers [F.165.b]
Of the ocean of jinas who are in the three times—
For those who are completely good, there is this way. {17}

- 40.43 “Those who through an ocean of the ways of the realm of Dharma
Enter into the entire ocean of worlds
In all the kalpas of creation and destruction—
For those who are free of conceptualization, there is this liberation. {18}
- 40.44 “Those who see, in the atoms of the realms in all directions,
Countless buddhas at the foot of the kings of trees
Attaining enlightenment and guiding beings—
For those with vision free of attachment, there is this way. {19}
- 40.45 “You have served kalyāṇamitras
Through a great ocean of kalpas
And so have come here, unwearingly seeking the Dharma.
You are able to hold this when you have heard it. {20}
- 40.46 “In order to purify your motivation,
Through the inconceivable blessing of the sugatas¹⁵⁷⁸
This immeasurable field of Vairocana
Will arise without impediment from my words. {21}
- 40.47 “Noble one, in a time in the past even beyond as many kalpas as there are
atoms in a world realm, there was an ocean of world realms called Maṇi-
kanakaparvataśikharavairocana.
- 40.48 “Noble one, in that ocean of world realms called Maṇikanakaparvata-
śikharavairocana there was a tathāgata by the name of Jñānaparvatadharmad-
hātudikpratapanatejorāja. The Tathāgata Jñānaparvatadharmadhātu-
dikpratapanatejorāja, through his previous bodhisattva conduct, had
purified the ocean of world realms called Maṇikanakaparvataśikhara-
vairocana.¹⁵⁷⁹
- 40.49 “In that ocean of world realms called Maṇikanakaparvataśikharavairocana
appeared as many ranges of world realms as there are atoms in the earth and
the mountains. In each range of world realms appeared as many groups of
world realms as there are atoms in a multitude of world realms. In each
world realm¹⁵⁸⁰ appeared as many kalpas as there are atoms in a world
realm. In each kalpa appeared numerous intermediate kalpas. [F.166.a] In
each intermediate kalpa appeared numerous world realms with different
appearances. In those appeared various occurrences of tathāgatas and their
miraculous manifestations. During each appearance of a buddha appeared as
many sūtras as there are atoms in a world realm. Within each sūtra appeared
as many prophecies to bodhisattvas as there are atoms in a world realm.
There appeared a vast extent of guided beings, without edge or center,
accomplishment through the ways of various yānas, and guidance through
various miraculous manifestations.

- 40.50 “Noble one, in that ocean of world realms called Maṇikanakapurvata-śikharavairocana there was a central group of world realms called Samantadigabhimukhadvāradvajavyūha.
- 40.51 “Noble one, in that central group of world realms called Samantadigabhimukhadvāradvajavyūha there was the world realm called Sarvaratnavarṇasamantaprabhāsaśrī.
- 40.52 “It had a display of basis and borders of world realms. It had the shining bodhimaṇḍas of all the tathāgatas that were made of kings of jewels.¹⁵⁸¹ It resided upon an ocean of flowers of various jewels. Its main mass was made of kings of precious jewels in which appeared the images of the emanations of all the tathāgatas. It had the form of a city of devas. It was both pure and defiled.
- 40.53 “In that world realm there were as many four-continent world realms as there are atoms in Sumeru. The central four continents among those four continents that were as numerous as the atoms in Sumeru was called Sarvaratnaśikharadvaja. In that four-continent world called Sarvaratnaśikharadvaja, each of the four continents was a hundred thousand yojanas wide. [F.166.b] In each of those continents there were a thousand great cities. In the center of the Jambudvīpa of that four-continent world there was a royal capital called Ratnasālavyūhameghapradīpā, which was encircled by ten thousand cities.
- 40.54 “At that time, the people of that Jambudvīpa had a lifespan of ten thousand years. In the royal capital called Ratnasālavyūhameghapradīpā there was a cakravartin king by the name of Sarvadarmanirṇādacchatramaṇḍalanirghoṣa. The cakravartin king Sarvadarmanirṇādacchatramaṇḍalanirghoṣa had five hundred ministers. He had sixty thousand queens. He had seven hundred sons who were all courageous and heroic, with perfectly formed bodies, handsome and magnificent, and very strong.
- 40.55 “During the time of King Sarvadarmanirṇādacchatramaṇḍalanirghoṣa, he protected all of Jambudvīpa under one parasol and vanquished all enemies and opponents. During that time, in that world realm, as the intermediate kalpa was ending, the five degenerations appeared, the path of the ten good actions vanished, beings practiced the path of the ten bad actions, and most went to the lower realms. Their following the path of bad actions became the cause for lifespans to become short, pleasures to be few, and bodies to be ugly, have a bad color, and be misshapen. There was little happiness and the experience of many kinds of suffering. They deceived and betrayed one another. They caused divisions between one another. They engaged in harsh speech. They spoke incoherently. They were overcome by overpowering desires. [F.167.a] They had the thoughts of angry minds. They wandered in a wilderness of various thickets of wrong views. They clung to

desires that were contrary to the Dharma, and they were overcome by those overpowering desires. They were encompassed by false Dharma. Therefore, trees, plants, and harvests of food did not grow from the ground. The rain did not come on time. For those beings, the grass, herbs, shrubs, forests, orchards, and trees withered. They were afflicted by various illnesses. Throughout the main and intermediate directions they had no protector, and so they disrespected and were in contention with one another.

40.56 “They all gathered together and went to the royal capital Ratnasālavayūha-meghapradīpā. They surrounded it, some with their arms upraised, some with hands clasped together, some with their bodies trembling, some collapsing,¹⁵⁸² some falling with their heads on the ground, some with their bodies stretched out on the ground prostrate, some kneeling, some waving their arms in the air, some naked without clothes, some with an ugly expression of the face and eyes. They stared at King Sarvadharmā-nirṇādacchatramaṇḍalanirghoṣa and cried out in a great piteous clamor, ‘Your Majesty! We are in distress! The suffering of hunger and thirst pains us! We are afflicted by various fears! We have no refuge! We have no protector or last resort! We are walled around by suffering! We are losing our lives! We are facing death!’

40.57 “In that way they wailed in various ways, crying out with various kinds of voices, with various words, various unpleasant facial expressions, various verbal expressions,¹⁵⁸³ terms of speech, and words from various dialects and in various accents. [F.167.b].

40.58 “All the men and women, boys and girls of that royal capital, who were tormented by hunger and thirst, whose bodies were devoid of jewelry, who had no clothes and were naked, who were unsightly and discolored, whose skin was cracked and rough, and who were suffering and unhappy, were in distress, yearning for happiness, and afraid of suffering. Therefore, they sought protection from the great wise being King Sarvadharmā-nirṇādacchatramaṇḍalanirghoṣa as a refuge, perceiving him to be someone through whom they could obtain happiness, perceiving him to be someone through whom they could become free of suffering,¹⁵⁸⁴ perceiving him to be someone through whom they could gain sustenance and obtain treasure, perceiving him to be like the sight of a ford, perceiving him to be a ship, perceiving him to be a great island of wisdom,¹⁵⁸⁵ perceiving him to be someone through whom they could attain a great benefit, and perceiving him to be someone through whom they could obtain all the joys and happiness of higher existences.

40.59 “When King Sarvadharmā-nirṇādacchatramaṇḍalanirghoṣa heard the great clamor of the wailing of numerous piteous cries from all around him, he entered countless millions of gateways into great compassion. His mind

resting in the mental state that is the way of great compassion, he contemplated one-pointedly for a moment and then spoke ten sentences of great compassion. What were those ten? They were:

40.60 “ ‘Oh! Alas! I see these beings have fallen into the abyss of saṃsāra and are without a support. When can I become a refuge for these beings, who have fallen into the great abyss of saṃsāra, and bring them to the level of the tathāgatas?

40.61 “ ‘Oh! Alas! I see these beings are oppressed by the torment of the kleśas and have no refuge. When can I become a refuge for these beings, who are frightened by various kleśas, without a refuge, and oppressed by the torment of the kleśas, and establish them in irreproachable actions? [F.168.a]

40.62 “ ‘Oh! Alas! I see these beings are overcome by the fear of old age and death in this world and have no refuge. When can I become a refuge for these beings, who have no refuge, and dispel all their fear of saṃsāra?

40.63 “ ‘Oh! Alas! I see these beings are tormented by the various fears in this world and have no recourse. When can I become a recourse for these beings, who are tormented by the various fears in the world, and establish them on the very happy and faultless path to omniscience?

40.64 “ ‘Oh! Alas! I see these beings are enveloped in the darkness of ignorance in the world, and their sight is obscured by doubts and uncertainty. When can I become a lamp for these beings who have no refuge and dispel all the darkness of their ignorance?

40.65 “ ‘Oh! Alas! I see these beings who are deprived of light. When can I provide them with the light of great wisdom by revealing to them the undarkened gateway to wisdom?

40.66 “ ‘Oh! Alas! I see beings, deprived of the brilliant light of wisdom, who are polluted by envy and jealousy, deception and deceit. When can I establish all beings in perfect purity and illuminate them with the brilliant light of the highest wisdom?

40.67 “ ‘Oh! Alas! I see the world of beings, who are without guidance, without a guide. When can I bring all beings into the ways of the ocean of the Dharma and become their guide?

40.68 “ ‘Oh! Alas! I see the world of beings, within the current of the ocean of saṃsāra, who are without a guide. When can I ripen and guide all beings in every way, without missing the time for the blessing of the tathāgatas, and become their guide? [F.168.b]

40.69 “ ‘Oh! Alas! I see the world of beings is blind and without a guide. When can I bring all beings into the way of unobscured omniscient wisdom and become their guide?’

- 40.70 “After he had spoken these ten sentences of great compassion, the great bell of the royal capital was rung, and the great drum of the great gift-giving was beaten. He declared, ‘I shall give whatever anyone desires, and I shall bring satisfaction to all beings.’
- 40.71 “In all the royal capitals throughout Jambudvīpa, and in all the villages, towns, market towns, districts, countries, and cities, all the stores of requisites were opened, and many different kinds of requisites were arranged at all crossroads, at the junctions of three roads, and in streets, and all beings were provided with the necessities of life.
- 40.72 “All treasure houses and treasuries were opened, and a great accumulation of a treasure of jewels was displayed. Many piles of various jewels were heaped up.
- 40.73 “Storehouses of food and drink, clothes, vehicles, flowers, garlands, incense and perfume, powders, jewelry, and precious clothes of various colors were opened.
- 40.74 “There were mansions, divine palaces, and houses, adorned by beds, seats, and clothing, with a perfection of all wealth and treasure, and a display of kings of jewels that dispelled darkness with their brilliant¹⁵⁸⁶ radiance.
- 40.75 “He emanated and displayed in each of those houses an emanation that resembled his body, so that he could fulfill all the wishes and desires of those beings.
- 40.76 “In order to heal all the illnesses of all beings, he arranged the perfect conditions of medicines, doctors, treatments, and the various requisites for sustaining life. [F.169.a]
- 40.77 “He also set out containers of different shapes, made of various precious materials, that contained every kind of the variety of requisites: There were containers made of diamond jewels that were filled with various kinds of perfumed precious jewels. There were containers made of various perfumed precious jewels that were filled with clothes of various excellent colors. There were many chariots, set out throughout all the regions of the land, that were of various shapes and colors and adorned with various jewels, that had thoroughbred horses,¹⁵⁸⁷ oxen, and elephants¹⁵⁸⁸—various precious chariots that were worthy of a king, made enjoyable with all adornments and jewels, set with various kinds of cushions, adorned with various jewels, covered with various canopies, hung with strings of precious bells, and adorned with upright parasols, banners, and flags. He commanded that villages, towns, countrysides, and regions were to be given away.
- 40.78 “He gave away various orchards, parks, and forests for ascetics. He gave away all his homes, wives, sons, and daughters. He gave away all his priceless jewels. He gave away his own heart, marrow, intestines, kidneys,

fat, flesh, blood, skin, arms, legs, nose, eyes, ears, tongue, teeth, lips, and head. He commanded that every kind of every outer and inner thing was to be given away. He had assembled and set out the many kinds of such gifts of requisites.

40.79 To the east of the royal capital Ratnasālavayūhameghapradīpā, in front of the city called Maṇiśikharatejas, there was a vast level area of immense breadth, without any rise or fall. [F.169.b] It was pure and level ground free of ravines, crevasses, tree stumps, thorns, pebbles, and gravel. It consisted of a realm of all jewels. The ground was made from all jewels. All kings of jewels were strewn over it. It was adorned by many adornments of precious jewels. It was filled with various jewel flowers. Various extremely aromatic powders rose up from it as dust. There was a mist of perfumes and incense, and clouds of them formed an adornment that covered the entire sky. It was beautifully adorned by perfectly arranged lines of trees made of various precious materials. It was adorned by a variety of mansions, divine palaces, and kūṭāgāras. The cloth of precious parasols, banners, and flags fluttered. It was covered with a network of shining flowers of various jewels. It had a network of the circular shapes of parasols made of the kings of all precious incenses. It had jingling golden strings of precious bells. It was canopied over and beautified by various precious canopies. It was strewn with powders of the various kings of incenses. It was delightfully filled with the petals of jewels made of various jewels. It emitted the beautiful sound of a quintillion musical instruments being played and beaten. It was adorned by a pure variety of adornments made of all jewels. It had been created through the ripening karma of bodhisattvas.

40.80 “In its center there was a great lion throne situated on a multicolored ground made of ten precious materials. It was magnificent in the center of a pavilion made of ten precious materials. It had the beautiful display of a well-arranged balustrade made from the branches of trees made of the ten jewels. [F.170.a]. It was set upon the surface of a circular platform of indestructible diamond. It had a circular cushion with a form and color made of all precious materials. It was adorned by hundreds of crest adornments made of various precious materials. It was decorated by an array of inlays of different kinds made of many precious materials. Well-arranged precious banners had been erected all around it. It was hung¹⁵⁸⁹ with flags made of various precious materials. It was decorated with various kinds of decorations.¹⁵⁹⁰ It was adorned with nets of precious little bells.¹⁵⁹¹ It was decorated with various divine jewels on strings of gold. It was covered with all kinds of beautifying arrays of nets of flowers made of various jewels, nets of great kings of jewels, nets of precious cloth, and nets of jewels.¹⁵⁹² Handfuls of precious aromatic substances were scattered as clouds of perfume. Kings of jewels with

inconceivable colors and aromas formed various beautiful shapes¹⁵⁹³ and emitted mists and clouds of all perfumes. It was perfumed by various present¹⁵⁹⁴ divine aromatic substances and incenses. The well-arranged seat of many excellent colors was pleasant to the touch, more so than those of the devas. There arose all around the sound of the music of many hundreds of thousands of divine musical instruments and beautiful melodious songs. It had the display of being adorned by a stairway of various precious materials covered with flags. It was beautified by various precious stones. It shone with various miraculous lights. It was decorated with various precious forms composed of precious stones. It shone with light produced by various manifestations.¹⁵⁹⁵

40.81 “Seated upon it was King Sarvadharmānirvāṇaśālinirghoṣa. He was very handsome, with an excellent body, and delightful to look at. He possessed a completely excellent, beautiful color. [F.170.b] He had attained the pure signs of a great being. He wore a crown that shone with jewels. His body was as solid and indestructible as a powerful thunderbolt. His well-aligned ribs were strongly connected. The larger and smaller parts of his body were perfectly formed, completely excellent, completely beautiful, and completely splendid. He had obtained every perfect physical feature. He had been born into a great family of Dharma kings. He had obtained power over all requisites. He had the completely pure power of the Dharma. He had power over his own mind. He had an unimpeded range of speech. He had unshakable knowledge. He had perfectly established, unmistakable practice of the Dharma. He revealed¹⁵⁹⁶ endless qualities and excellencies.

40.82 “King Sarvadharmānirvāṇaśālinirghoṣa was seated upon the great lion throne and shaded, in the air directly above his head, by a great round parasol with a handle made of a blend of various precious materials and a treasure of excellent precious jewels in its center. It was adorned by a hundred thousand spokes¹⁵⁹⁷ of various jewels. It displayed shining, brilliant splendor, radiating the lights of many jewels. It was pure and bright, shining with Jambu River gold. It was adorned by an inner layer of lines of various jewels on a network of gold strings. It was hung with strings of various pearls. It was covered with a net of various jewels. It had a net of precious little bells and large precious golden bells strung along strings in clusters. It was adorned by being hung with strings of excellent, precious jewels. It emitted divine, beautiful sounds, and the sounds of the ringing bells inspired all beings to the path of good actions. [F.171.a]

40.83 “King Sarvadharmānirvāṇaśālinirghoṣa was being fanned with precious yak-tail fans. He was beautiful, shining with a majesty that surpassed that of Śakra, the lord of the devas.

40.84 “As soon as he was seated upon the lion throne, many beings stood before him with palms together in homage.

40.85 “The quintillion beings standing before King Sarvadarmanirṇādacchatramāṇḍalanirghoṣa wished to obtain various necessities and various things. They came from various families, they were various kinds of beings, they had minds with various desires, they had various aspirations and wishes, they had gathered from various regions, they were accustomed to various ranges of enjoyments, they had minds that aspired for various kinds of enjoyment, they had various kinds of intentions and ideas, they were from various classes of humans, they had been born into various families, they had come from various lands, they spoke various languages and with various vocabularies, they gave rise to various fields of speech, they supplicated for various things, and they spoke in various words and voices.

40.86 “They all thought with certainty, ‘This great Sumeru of merit that we are looking at—he alone is a great man of wisdom.’

40.87 “In expectation they thought, ‘He is supported by great merit, he is a moon that is a great man, and he intends to perform a great act of generosity.’

40.88 “When he saw the great gathering of supplicants who had been gathered by a mind with the aspiration of a bodhisattva, who had been manifested by a mind with the aspiration of a bodhisattva, he felt in his mind affection, delight, and benevolence¹⁵⁹⁸ toward them. He perceived them to be his kalyāṇamitras. [F.171.b] There arose in him a vast and powerful great compassion. He also developed the powerful diligence that would never turn back from satisfying all supplicants throughout future kalpas. There also arose all-pervading clouds of the aspiration to be equally engaged in generosity toward all beings.

40.89 “As soon as King Sarvadarmanirṇādacchatramāṇḍalanirghoṣa saw those supplicants, it caused him to experience a joy greater than attaining the sovereignty of a cakravartin king of a billion-world universe for endless kalpas; a joy greater than attaining the throne of the sovereignty of Śakra for many quintillions of kalpas; a joy greater than attaining the throne of the sovereignty of the lord of devas, Suyāma, for many quintillions of kalpas; a joy greater than attaining the throne of the sovereignty of the lord of devas, Saṃtuṣita, for many quintillions of kalpas; a joy greater than attaining the throne of the sovereignty of the lord of devas, Sunirmita, for endless kalpas; a joy greater than attaining the throne of the sovereignty of the lord of devas, Vaśavartin, and being honored by beautiful, delightful apsaras for countless kalpas; a joy greater than attaining the throne of Brahmā and enjoying the bliss of dwelling in the Brahmā paradise for endless kalpas; a joy greater than attaining the bliss of the Ābhāsvara devas for endless

kalpas; a joy greater than attaining the bliss of the Śubhakṛtsna devas for an unceasing, unequaled number of kalpas; and a joy greater than attaining the bliss of peaceful liberation of the Śuddhāvāsa devas for kalpas without end.

40.90 “Noble one, it was like [F.172.a] a solitary¹⁵⁹⁹ man, filled with longing, who has been separated for a long time from his father, mother, brothers, sisters, friends, relatives,¹⁶⁰⁰ sons, daughters, and wife and is wandering in a wilderness. He longs and longs to see them, and when he meets them he never has enough of looking at them, and a great joy and affection arises within him.

40.91 “Noble one, in the same way, the instant King Sarvadharmānirghoṣa saw those supplicants, a great powerful joy arose in him. His mind was overpowered¹⁶⁰¹ by bliss and happiness. He experienced an intensely powerful delight. The power of a great joy arose in him. The great strength of the power of faith in and aspiration for the enlightenment of buddhahood increased. The heartfelt faith in omniscience increased. The strength of his pure, superior aspiration for the Dharma of all the buddhas increased. He became capable of attaining the powers of a bodhisattva. There arose the great power of aspiration through his mind being pervaded with joy. Through the vast power of his rapture, he became deeply reverential in faculties and thoughts toward kalyāṇamitras.¹⁶⁰²

40.92 “Why was that? Because King Sarvadharmānirghoṣa was engaged in undertaking attaining omniscience; he had set out for omniscience; he was turned toward the gateway to omniscience; he was engaged in focusing on bringing satisfaction to all beings; he was intent on practicing entry into the ocean of the qualities of all the buddhas; he was dedicated to destroying the mountain of all the obscurations from māras, karma, and kleśas;¹⁶⁰³ he was prepared to respectfully obtain the teachings of all the tathāgatas; [F.172.b] from his heart he was dedicated to accumulating completely and totally an ocean of the roots of merit; the continuum of his mind had transcended all attachment; he had no attachment to any sensory object in the world; his field of activity was space, which is the nature of phenomena; he perceived them to be worthy of offerings; he perceived them to be kalyāṇamitras; he perceived them to be rare; he perceived them to be those who do what is difficult; he perceived them to be those who do much; he perceived them to be of the highest benefit; he perceived them to be teachers of the path to enlightenment; he perceived them to be ācāryas; and he perceived them to be teachers.

40.93 “In that way, wherever they came from,¹⁶⁰⁴ for whatever reason,¹⁶⁰⁵ whenever they had assembled, however long they had been present, whatever the things they were asking for, whatever their longings, whatever they wished for, whatever they yearned for, whatever they desired,

whatever the things they sought, he satisfied those supplicants through the gateway of generosity that was without any disapproval, that had a great range of love, that was not dependent on what the supplicants would do with what they received, that had the light rays of great generosity, and that was united with the equality of all beings.

40.94 “He gave food to those who wanted food. He gave drink to those who wanted drink. He gave clothes to those who wanted clothes. He gave flowers to those who wanted flowers. In the same way, he gave perfumes, garlands, ointments, powders, robes,¹⁶⁰⁶ parasols, banners, flags, precious materials, jewelry, seats, beds, houses, divine palaces, temples, orchards, parks, forests for ascetics, cavalry, elephants, [F.173.a] chariots, infantry, carriages, palanquins, steeds, gold, treasures, jewels, pearls, conches, crystals, corals, gold nuggets, and silver.

40.95 “He opened, shared, and gave away all his own dwellings, divine palaces, harem, court, and royal treasures. He said, ‘Take whatever you want!’ If they wanted a land, he gave them a land; if they wanted a city, he gave them a city; if they wanted a town, he gave them a town. Treating all beings equally, he gave away everything he owned to those supplicants, and in giving away everything presented¹⁶⁰⁷ it to them. [B11]

40.96 “At that time, there was a head merchant’s daughter by the name of Ratnaprabhā, who had an entourage of sixty girls and had arrived at the site of the great offering. She was beautiful, attractive, and pretty; she had the most perfectly formed, magnificent color; she was the color of gold; her hair was deep black; her eyes were a contrasting deep black and white; she had a pleasant, beautiful aroma; she had the voice of Brahmā; she wore excellent clothing; she was perfectly adorned in jewelry; she had mindfulness and intelligence; she had joy and a sense of shame; she had perfect conduct and costume; she had respect for the gurus; she acted with perfect mindfulness; she had profound activities; she had received, retained, and comprehended the Dharma; she was honest; she had created excellent roots of merit in the past; the continuum of her mind was clear, as it had been moistened by the Dharma; she had pure, virtuous thoughts; she had a vast aspiration; she had space as her field of activity; she had a mind that rejoiced in benefiting others; [F.173.b] she was turned toward the direction of seeing the buddhas; and she aspired to omniscience.

40.97 “Ratnaprabhā, the head merchant’s daughter, was standing with palms together in homage, not far away, on the right-hand side of the lion throne of King Sarvadharmānimādacchatramaṇḍalanirghoṣa. She bowed down to the king but did not take anything from him. Then she went to one side and thought, ‘That I have been able to see and to be with this kind of kalyāṇamitra is an excellent attainment.’

- 40.98 “She perceived King Sarvadarmanirṇādacchatramaṇḍalanirghoṣa to be a kalyāṇamitra, perceived him to be a teacher, perceived him to be compassionate, perceived him to be someone who benefits others, and perceived him to be a buddha.
- 40.99 “She attained the power of joy, aspiration, and enthusiasm, and with a mind that was free of dissimulation, she removed her jewelry and, gazing at King Sarvadarmanirṇādacchatramaṇḍalanirghoṣa, threw it toward him, scattering it on the platform at the foot of the lion throne. When she had in that way scattered her jewelry, she made this prayer: ‘May I in the future become the same as King Sarvadarmanirṇādacchatramaṇḍalanirghoṣa, who is a refuge for beings who have no protector and are enveloped in darkness. May I know whatever Dharma he knows. May I set forth through whatever yāna he has set forth. May I follow whatever path he has followed; may I become just like him whose body gives unending pleasure when gazed upon, who has a limitless entourage [F.174.a] and is undefeatable, invincible, and unconquerable. Wherever he is born, may I also be reborn there.’
- 40.100 “King Sarvadarmanirṇādacchatramaṇḍalanirghoṣa knew what her mind was focused on and engaged with, and he said to her, ‘Girl, take whatever you need! Girl, I am giving away all my possessions. I am engaged in satisfying all beings.’
- 40.101 “She thought, ‘King Sarvadarmanirṇādacchatramaṇḍalanirghoṣa has understood me,’ and gained an even greater faith in him. With that faith in him, giving rise to the power of immense vast roots of merit, she recited these verses to King Sarvadarmanirṇādacchatramaṇḍalanirghoṣa:
- 40.102 “ ‘In the past, in Sālavvūhamegha,
Before you, the lion king, were born,
There was no delight,¹⁶⁰⁸ no magnificence.
It was like the dreadful land of the pretas. {22}
- 40.103 “ ‘All the people wished to kill.
They stole and acted inappropriately.
They told lies and spoke harshly
And spoke slanderous and meaningless words. {23}
- 40.104 “ ‘They had minds that craved the wealth of others.
They thought maliciously of all other people.
They had wrong views and a field of sinful activity.
Through misleading practices they fell into the lower existences. {24}
- 40.105 “ ‘The people practiced what was not Dharma,
Obscured by the darkness of ignorance and stupidity,

- Following wrong views, and having heretical viewpoints,
And therefore for many years the rains did not fall. {25}
- 40.106 “ ‘When the rains did not fall, seeds died,¹⁶⁰⁹
The harvests did not grow, trees did not grow,
Lakes, ponds, and streams dried up, [F.174.b]
And it was the same for all the forests and plants. {26}
- 40.107 “ ‘When you, who have pure eyes, had not been born,
Every river, without exception, had dried up.
All orchards resembled desolate mountains,
And the ground was covered with white bones. {27}
- 40.108 “ ‘When you gathered together a multitude of supplicants
And brought satisfaction to all those supplicants,
Great clouds gathered from all four directions,
Bringing satisfaction to all plains and lowlands. {28}
- 40.109 “ ‘Since then there has been no thieving, robbery, or fraud.
There has been no murder and no executions.¹⁶¹⁰
No one has died because they had no protector.
You have become the protector for all beings who have none. {29}
- 40.110 “ ‘Those humans who delighted in killing,
Who slew others and then drank their blood,
And those who ate one another’s flesh,
Through your great generosity now have benevolent minds. {30}
- 40.111 “ ‘At that time, those who possessed clothes
Numbered no more than one hundred thousand.
The others covered their bodies with clothing of straw and leaves,
And at that time, all were tormented by hunger as pretas are. {31}
- 40.112 “ ‘You were born as a protector for those without a protector.
Now even rice grows without being planted, without plowing.
Treasures are obtained from wish-fulfilling trees,
And men and women have become learned. {32}
- 40.113 “ ‘In the past, for a month or half a month they would
Follow bad ways, working to accumulate to no avail.¹⁶¹¹
But nowadays they have much jewelry and excellent clothing
And are always happy, like devas amusing themselves. {33}
- 40.114 “ ‘Previously, passionate men, with dreadful¹⁶¹² wrong conduct,
Because of their desires and contrary to the Dharma,

- Would forcefully take away and rape young maidens
Who were under the protection of others. {34}
- 40.115 “ ‘Today, just on seeing the perfumed¹⁶¹³ wives of others,
With the bodies and complexions of beautiful apsaras,
Wearing splendid clothes and adorned in jewelry,
They become satisfied¹⁶¹⁴ as if by their own wives in Tuṣita. {35} [F.175.a]
- 40.116 “ ‘In the past, people spoke for the purpose of deception.
They lied, spoke harshly, slandered, and spoke meaninglessly.
Nowadays they have abandoned those four faults of speech,
Have abandoned wrong views, and completely practice the Dharma. {36}
- 40.117 “ ‘Even the most melodious music
And this divine singing do not come close
To a fraction of your supreme speech,
Which emerges as the sound of Brahmā’s voice or of the avadavat. {37}
- 40.118 “ ‘Above the crown of your head floats a parasol
Made of precious materials and covered by a net of gold,
With a glorious center of treasure and a handle of beryl
And encircled by completely precious, excellent bells. {38}
- 40.119 “ ‘All the sounds that come from those bells
Outshine all the music in this world.
They emit sounds like the aspects of the Buddha’s speech,
Resounding with the peaceful sounds of the Dharma. {39}
- 40.120 “ ‘The kleśas cease in all beings who hear
The wheels of the names of the ocean of wise ones,
Of the ocean of sugatas in the ocean of successive kalpas
In the realms in all directions, without exception. {40}
- 40.121 “ ‘Through your blessing, the bells sound out
In correct sequence whatever the names
Of those who have appeared in the past, in one realm after another,
And turned the wheel of the Dharma in all directions without exception. {41}
- 40.122 “ ‘For as long as your bells continue to ring,
They will resound throughout Jambudhvaja,
Describing the nature of the karma of each one
Of the lords of Brahmās, the lords of devas, and the lords of humans. {42}
- 40.123 “ ‘From the sound of the bells, each deva and human
Hears the nature of their individual karma,

- So they give up bad actions, adopt good conduct,
And are all directed to the supreme enlightenment of buddhahood. {43}
- 40.124 “ ‘Your father was the sovereign over humans, Jyotiṣprabha,
And his Queen, Padmaprabhā, was your mother.
In the time when the five deteriorations spread,
He had inherited the Dharma kingdom. {44} [F.175.b]
- 40.125 “ ‘His royal gardens were vast,
Arrayed with blossoming flowers and precious lamps,
Beautified by five hundred lotus ponds,
Encircled by many hundreds of trees. {45}
- 40.126 “ ‘And each of them had on every side
A palace with a thousand pillars,
A variegated array of a thousand balconies,
And beautifying¹⁶¹⁵ nets of crescents everywhere. {46}
- 40.127 “ ‘The power of bad qualities became widespread,
So that for many years the rain did not fall.
At that time, the water in all the lotus ponds,
And the trees with all their leaves, dried up. {47}
- 40.128 “ ‘For seven nights before you were born,
There were marvelous, wonderful omens.
When beings saw them, they said with certainty,
“Our savior has definitely arrived.” {48}
- 40.129 “ ‘At the midnights of those nights,
The entire surface of the world shook in six ways.
In the center of the supreme lotus pond,
There appeared a light as bright as the sun.¹⁶¹⁶ {49}
- 40.130 “ ‘All five hundred lotus ponds were filled
With excellent water that had the eight qualities.
On the branches of the trees grew leaves
And magnificent flowers and fruits. {50}
- 40.131 “ ‘Those lotus ponds filled with water
Satisfied entire forests without exception.
The great rivers that flowed from them
Filled Jambudhvaja with their water. {51}
- 40.132 “ ‘The trees, herbs, crops, and plants grew.
Trees were covered with flowers and fruits.

- The many kinds of seeds on the surface of the world
Were all moistened by the water and sprouted. {52}
- 40.133 “ ‘The surface of the earth was saturated with water,
So at that time it became completely level.
All the upland and downland in all directions
On the world’s surface became level. {53}
- 40.134 “ ‘At that time, chasms, precipices, and rugged places
All became level, everywhere in an instant.
Thorns and pebbles and so on ceased to exist, [F.176.a]
And sources of excellent jewels appeared. {54}
- 40.135 “ ‘Crowds of men and women were rapturous,
And all who were afflicted by thirst had plenty of water.
With happy voices they cried out in joy,
“Ah! Through whose power has today’s happiness come?” {55}
- 40.136 “ ‘At that time, the ruler of the earth, Jyotiḥprabha, and his son,
Together with his daughters and a crowd of his ministers
And encircled by a thousand million people,
Proceeded to the gardens with delight. {56}
- 40.137 “ ‘Together with his queen he came up onto
The terrace of the staircase of righteousness¹⁶¹⁷
Of the charming, preeminent, central
Lotus pond filled with scented water. {57}
- 40.138 “ ‘For the duration of seven nights,
Each night the water rose upward,
And at that time the entire surface of the earth,
With its mountains and garlands of palaces, was shaken. {58}
- 40.139 “ ‘In the center of the preeminent pond
Appeared a great lotus with a thousand petals
And a net of clouds of the light of a thousand suns
Spreading upward as far as Sumeru’s summit. {59}
- 40.140 “ ‘It had a diamond stem and an aromatic center.
Its multitude of pure petals were lords of jewels.
Its pericarp was splendid Jambu River gold.
It had a perfection of bright stamens with an excellent aroma. {60}
- 40.141 “ ‘You, lord, were born upon that pericarp.
You appeared¹⁶¹⁸ sitting cross-legged,

- Your beautiful body adorned by the signs of a great being,
With hundreds of devas making offerings to you. {61}
- 40.142 “ ‘The king descended from the terrace’s platform.¹⁶¹⁹
He reached out with his arms and lifted you up,
Gave you to the supreme¹⁶²⁰ queen, and said these words:
“This is your son! Be of happy mind!” {62}
- 40.143 “ ‘When you, protector of the world, were thus born,
Ten million treasures appeared,
The buds of all trees opened,
And the sound of music came from the sky. {63} [F.176.b]
- 40.144 “ ‘All the beings in Jambudhvaja
Gazed upon you, bowed, and paid homage.
With palms together they said with joy,
“Oh! You have come as a protector for the helpless!” {64}
- 40.145 “ ‘From your body you radiated light rays
That illuminated the entire world,
Eliminating all the darkness in beings
And bringing to an end every kind of illness. {65}
- 40.146 “ ‘Those gatherings of yakṣas, kumbhāṇḍas, and piśācas
Who were causing harm were dispelled.
All poisonous snakes, who with malicious intent
Killed beings, were rendered immobile. {66}
- 40.147 “ ‘The suffering of misfortune and disgrace,
Being afflicted by illness, harmed by many illnesses
All these were, in brief, brought to an end, ceased to exist,
And there was great happiness throughout the entire world. {67}
- 40.148 “ ‘At that time, all beings had loving minds,
Perceiving one another as being like their mother.
Without aggression and without violence,
They practiced the path to omniscience. {68}
- 40.149 “ ‘They were turned away from the lower existences,
Turned toward the great path to higher existences,
And shown the path toward omniscience.
In that way you created a vast benefit for beings. {69}
- 40.150 “ ‘Your generosity has been as vast as an ocean.
I¹⁶²¹ have attained the excellent attainment of seeing you.

You have come to be a marvelous guide
For those who have been helplessly lost for a long time.’ {70}

- 40.151 “The head merchant’s daughter, Ratnaprabhā, praised King Sarvadharmānirṇādacchatramaṇḍalanirghoṣa with those verses. Having honored and praised him, she circumambulated him, keeping him to her right, a hundred thousand times. Having paid homage, she reverently went to sit to one side.
- 40.152 “King Sarvadharmānirṇādacchatramaṇḍalanirghoṣa looked at the merchant’s daughter Ratnaprabhā and said these words: ‘Girl, it is excellent, excellent, that you have thus set out for the higher knowledge that knows the special qualities of other beings. [F.177.a]
- 40.153 “ ‘Girl, beings who aspire for the good qualities in other beings are rare in all worlds.
“ ‘Girl, beings who are obscured by darkness, who are ungrateful, who have wrong judgment, who have disturbed minds, whose trains of thought are in disorder, whose minds are in darkness, whose thoughts are naturally ruinous, who do not practice, and who do not know the special qualities of other beings are unable to comprehend the qualities of bodhisattvas, to conceive the qualities of the tathāgatas, or to attain the higher cognition that is the unique knowledge of all qualities.
- 40.154 “ ‘Therefore, girl, as you comprehend the qualities of the bodhisattvas through a higher cognition of great beings, you are, without doubt, established in the way to enlightenment.
- 40.155 “ ‘My prowess in gathering together the beings of Jambudvīpa has proved meaningful because someone like you, with your kind of knowledge, has been born in my realm.’
- 40.156 “Then King Sarvadharmānirṇādacchatramaṇḍalanirghoṣa picked up with his own hands a great, priceless, precious jewel, a multicolored precious jewel that contained the lights of the stars, and priceless, precious clothing, and gave them to the head merchant’s daughter Ratnaprabhā. He gave various precious clothing to each of the girls in Ratnaprabhā’s entourage. [F.177.b] He said, ‘Girl, take this precious clothing, keep it, and wear it yourself!’
- 40.157 “Then the head merchant’s daughter, Ratnaprabhā, accompanied by her entourage, knelt with both knees on the ground, took up the precious clothing with both hands, placed it on her head, withdrew, and put on that precious clothing. All the girls in the entourage also each put on their own precious clothing. When she had put on that precious clothing, accompanied by her entourage of girls, she circumambulated King Sarvadharmānirṇādacchatramaṇḍalanirghoṣa, keeping him to her right. The images of all constellations and stars appeared on those precious clothes. When the

gathering of people saw her, they said, 'Girl, your entourage of girls is as beautiful as a night goddess adorned by the stars. You, encircled by them, are even more beautiful.' "

40.158 Then the night goddess Sarvavṛkṣpraphullanasukhasaṃvāsā said to Sudhana, "Noble one, what do you think? At that time, in that time, who was King Sarvadarmanirnādacchatramaṇḍalanirghoṣa? Do not think that it was anyone else, for at that time, in that time, it was this bhagavat tathāgata arhat samyaksaṃbuddha Vairocana who was King Sarvadarmanirnādacchatramaṇḍalanirghoṣa.

40.159 "What do you think, noble one? At that time, in that time, who was Padmaprabhā, the queen of King Jyotiṣprabha and the mother of King Sarvadarmanirnādacchatramaṇḍalanirghoṣa? Do not think that it was anyone else, for at that time, in that time, Māyādevī was Padmaprabhā, the king's queen who took the miraculously born prince onto her lap.¹⁶²²

40.160 "Also, what do you think, noble one? At that time, in that time, who was Jyotiṣprabha, the father of King Sarvadarmanirnādacchatramaṇḍalanirghoṣa? Do not think that it was anyone else, for at that time, in that time, Śuddhodana was the king named Jyotiṣprabha. [F.178.a]

40.161 "Also, what do you think, noble one? At that time, in that time, who was Ratnaprabhā, the head merchant's daughter? Do not think that it was anyone else, for at that time, in that time, I was Ratnaprabhā, the head merchant's daughter.

40.162 "Also, what do you think, noble one? At that time, in that time, who were the beings who had been born in Jambudvīpa and whom King Sarvadarmanirnādacchatramaṇḍalanirghoṣa had gathered together through the four methods of gathering pupils? Do not think that it was anyone else, for they are those who are gathered in this assembly of the followers of the Bhagavat, have been established on the bodhisattva path, and are progressing irreversibly toward the highest, complete enlightenment. Some are established on the first bhūmi, some on the second bhūmi, some on the third bhūmi, some on the fourth bhūmi, some on the fifth bhūmi, some on the sixth bhūmi, some on the seventh bhūmi, some on the eighth bhūmi, some on the ninth bhūmi, and some are established on the tenth bodhisattva bhūmi.

40.163 "They are bodhisattvas who have their attainments through various kinds of prayers, various ways of setting out toward omniscience, various accumulations, various accomplishments,¹⁶²³ various conducts,¹⁶²⁴ various setting forths, various pure displays of the path, various supremacies in miraculous manifestations, and different kinds of displays of the path.

40.164 "They are these practitioners who are dwelling and practicing within various divine palaces of the Dharma in this assembly of followers through their practice of various kinds of liberations."

- 40.165 The night goddess Sarvavṛkṣpraphullanasukhasaṃvāsā, in order to teach further the bodhisattva liberation called *the arising of the vast radiating light of joy*, recited these verses to Sudhana, the head merchant's son: [F.178.b]
- 40.166 "Son of the jinas, with my vast sight
I am looking into all directions
At the vast ocean of realms of various kinds
And also the ocean of beings in saṃsāra. {71}
- 40.167 "I see the spotless jinas in the vast extent of all realms
Present everywhere throughout the ten directions
Seated at the feet of Bodhi trees,
Teaching the Dharma and guiding beings. {72}
- 40.168 "With the pure ocean of my hearing,
I hear all sounds without exception.
All the Dharma that is taught by the sugatas
I hear with delight again and again. {73}
- 40.169 "My nondual, unimpeded knowledge
Enters the field of the minds of other beings.
I comprehend the entirety of the characteristics¹⁶²⁵
Of the vast ocean of the minds of other beings. {74}
- 40.170 "Through the power of memory and samādhi
I know the ocean of countless kalpas in the past.
And similarly I know the ocean of the successions
Of the many lifetimes of myself and of others. {75}
- 40.171 "I know in a single instant kalpas
As numerous as the atoms in an ocean of realms,
The existences of beings within saṃsāra,
And the buddhas and their hosts of miraculous manifestations. {76}
- 40.172 "I also remember the first aspirations
Made by the knowers of the world,
Their vast ways of attainment and engagement,
And how through conduct they accomplished the accumulations. {77}
- 40.173 "In a single instant of mind I comprehend
The vast ways of enlightenment and buddhahood
Of all those who have reached the level of empowerment
Of having an ocean of unequaled, immeasurable qualities. {78}
- 40.174 "I know how the sugatas, through various methods,

Turn the supreme wheel for beings,
The measureless qualities of their nirvāṇas,
And the length of time their Dharma remains. {79}

40.175 “I comprehend individually, through various ways,
The ocean of the ways of their stainless yānas,
All their vast guidance for beings,
And the teachings they give to beings. {80} [F.179.a]

40.176 “I have meditated for many hundreds of kalpas
On the way of this liberation of the illumination
Of the treasure of delight and the wealth of aspiration.¹⁶²⁶
You too should quickly comprehend this way. {81}

40.177 “Noble one, I know only this bodhisattva liberation called *the arising of the vast radiating light of joy*. How could I know the conduct or describe the qualities of bodhisattvas who at the feet of all the tathāgatas engage in an ocean of prayers to enter omniscience; who complete the fulfillment of the ocean of the past prayers by the tathāgatas; who are skilled in reaching the ocean of all bodhisattva bhūmis through reaching one bodhisattva bhūmi; who have pure prayer and conduct in which there is an ocean of all bodhisattva conducts included within each conduct; who have the power of practice of the entire ocean of bodhisattva liberations being included within each bodhisattva liberation?

40.178 “Depart, noble one. The goddess of the night who has the name Sarva-jagadrakṣāpraṇidhānavīryaprabhā has come to this bodhimaṇḍa and is in the presence of the Bhagavat. Go to her and ask her, ‘How should a bodhisattva ripen beings for the highest, complete enlightenment? How should a bodhisattva purify all buddha realms? How should a bodhisattva honor and serve all tathāgatas so as to please them? How should a bodhisattva be dedicated to the Dharma¹⁶²⁷ of all the buddhas?’ ” [F.179.b]

40.179 Sudhana, the head merchant’s son, bowed his head to the feet of the night goddess Sarvaṛkṣapraphullanasukhasaṃvāsā, circumambulated the night goddess Sarvaṛkṣapraphullanasukhasaṃvāsā many hundreds of thousands of times, keeping her to his right, and, looking back again and again, departed from the night goddess Sarvaṛkṣapraphullanasukhasaṃvāsā.

SARVAJAGADRAKṢĀPRAṆIDHĀNAVĪRYA- PRABHĀ

- 41.1 Sudhana, the head merchant's son, went to where the night goddess Sarvajagadrakṣāpraṇidhānavīryaprabhā was. He saw the night goddess Sarvajagadrakṣāpraṇidhānavīryaprabhā in the center of her entourage, seated upon a throne that contained kings of jewels that illuminated the dwellings of all beings. She had a body covered completely in a net of jewels that illuminated the ways of the realm of phenomena. Her body revealed the images of the sun, the moon, and all the planets, stars, and constellations. She had a body that manifested to the perception of beings in accordance with their wishes. She had a body such that her own body was perceived by all beings as having the same form as their bodies. She had a body that manifested perceptions of a vast, centerless, edgeless ocean of skin colors. She had a body that manifested practicing all paths of the practice of conduct. She had a body that could be perceived from every kind of orientation.¹⁶²⁸ She had a body that was present in all worlds, filling all directions with the sound of thunder from the cloud of the Dharma and with various miraculous manifestations. She had a body that reached throughout the realm of space, at all times looking at how to benefit all beings. She had a body that paid homage and bowed down at the feet of all tathāgatas. She had a body that came before all beings, aiding them in the accumulation of roots of merit. [F.180.a] She had a body that possessed the mindfulness of keeping and never deviating from the motivation to accomplish and fulfill the prayer to receive and possess clouds of Dharma directly from all the tathāgatas. She had a body that filled all principal and intermediate directions with light that had no edge or center. She had a body that manifested the illumination and the spreading light of the lamp of Dharma, dispelling the darkness in all beings. She had a body that manifested as a stainless body of the wisdom that phenomena are like illusions. She had a

body that manifested as a Dharma body free of darkness and dust. She had a body that appeared with the nature of being an illusion. She had a mind free of darkness that had realized the true nature. She had attained the illumination in all aspects of the light of wisdom. She had a mental body that was completely free of illness and had no pain. She had appeared from the realm of the enduring and indestructible Dharma body. She had a body that was the pure body of the stainless true nature, the state completely without kleśas, and which had the nature of the unlocated blessing of the tathāgatas.

41.2 When he had seen her, he bowed his head, and, remembering the ways of seeing her, which were as numerous as the atoms in a buddha realm, he bowed down to the ground, prostrating himself for a long time.¹⁶²⁹ Sudhana, the head merchant's son, then stood up from the ground, placed his palms together, and, looking at the body of the night goddess Sarvajagadrakṣāpraṇidhānavīryaprabhā, he gained ten pure perceptions, and through gaining them he gained commonality with all kalyāṇamitras.¹⁶³⁰

41.3 What were those ten? [F.180.b] (1) He gained the perception of his own mind being among the kalyāṇamitras in order to have all the diligence for undertaking the attainment of omniscience. (2) He gained the perception of the pure nature of the ripening of his own karma so as to attain the accomplishment of vast roots of merit from honoring kalyāṇamitras. (3) He gained the perception of the adornment of bodhisattva conduct so as to remain in the conduct that is the adornment of all prayers. (4) He gained the perception of the accomplishment of all the Dharmas of the buddhas so as to practice the path of the instructions of all the tathāgatas. (5) He gained the perception of the arising of sensations so as to see the radiance of practicing the unsurpassable Dharma that is the field of all buddhas. (6) He gained the perception of a single setting forth so as to have the pure conduct and prayer of setting forth through the completely good conduct.¹⁶³¹ (7) He gained the perception of the origin of the ocean of the merit of omniscience so as to increase the accumulation of all good qualities. (8) He gained the perception of protecting, increasing, and completing incomplete¹⁶³² good qualities so as to increase the power of diligence for omniscience in the enlightenment of buddhahood. (9) He gained the perception of the completion of all roots of merit so as to fulfill the wishes of all beings. (10) He gained the perception of the accomplishment of all goals among kalyāṇamitras so as to be established in having the power of the qualities¹⁶³³ of all bodhisattvas. [F.181.a]

41.4 Those are the ten pure perceptions he gained. Having gained them, he gained from the night goddess Sarvajagadrakṣāpraṇidhānavīryaprabhā commonalities with bodhisattvas that were as numerous as the atoms in a buddha realm.

These were the commonality of memory in the way of remembering the three times of all the tathāgatas in the ten directions; the commonality of understanding in comprehending the different¹⁶³⁴ ways of the ocean of all Dharmas; the commonality of knowledge in the skill of the different, particular ways of having knowledge of the range of the wheel of the Dharma of all the tathāgatas; the commonality of understanding for attaining, through an understanding as extensive as space, the illumination of the ocean of ways in the three times; the commonality of pure faculties for attaining the illumination of the knowledge of an ocean of the faculties of all bodhisattvas; the commonality of pure mind for realizing the path adorned by the acquisition of the qualities of the bodhisattva path with its display of gathering beings in every way; the commonality of a pure field of activity for attaining the illumination of the field of activity of the wisdom of the tathāgatas; the commonality of following a way for attaining all aspects of the illumination of the path for entering an ocean of the ways of omniscience; the commonality of the comprehension of meaning for attaining the comprehension of the nature of all phenomena; [F.181.b] the commonality of Dharma practice for the destruction of the mountain of all obscurations,¹⁶³⁵ the commonality of a pure form body for attaining a pure body adorned by signs and features of a great being that are manifested separately to beings according to their wishes; the commonality of strength for the increase of focusing on omniscience through perfecting the strength of a bodhisattva; the commonality of fearlessness for the purification of the space of mind and thoughts; the commonality of diligence for attaining the unwearied continuation of bodhisattva conduct throughout all kalpas; the commonality of eloquence for attaining the illumination of the unobscured knowledge of all Dharma; the commonality of being unsurpassable for the purification of a body superior to all beings; the commonality of undaunted, intrepid speech¹⁶³⁶ for the purification of words that bring joy to all circles of followers; the commonality of sound for expressing the ocean of sound of the ways of all the Dharma; the commonality of the pure aspects of the voice in the ocean of the ways and terms used in the words of all beings; the commonality of the pure qualities in the pure realization of the qualities of the teaching of the tathāgatas; the commonality of not being in contradiction with the lineage of Dharma and karma for the pure ripening of karma without transgressions; [F.182.a] the commonality of being established on the level of good Dharma through Dharma generosity for the turning of the Dharma wheel of all buddhas that have appeared; the commonality of pure celibacy for remaining in the knowledge and field of all the tathāgatas; the commonality of great kindness for spreading in each instant, through various ways of kindness, throughout the ocean of all beings; the

commonality of entering the ocean of the ways of great compassion of sending down a rain of the Dharma that protects all realms of beings; the commonality of activity of the body for having the same existence as all beings as a method for ripening them; the commonality of activity of the speech for speaking and communicating the Dharma; the commonality of activity of the mind for instilling a focus on omniscience in the minds of all beings; the commonality of the beautification of all various displays within all buddha realms for approaching the presence of all tathāgatas; the commonality of approaching their presence within the ocean of all buddhas that have appeared; the commonality of requesting all tathāgatas to turn the wheel of the Dharma; the commonality of serving through offerings all tathāgatas throughout all times without exception; the commonality of the guidance that ripens all beings within all realms of beings; [F.182.b] the commonality of attaining the illumination of all the ways of the Dharma; the commonality of attaining samādhi in the entire ocean of the ways of samādhi; the commonality of pervasion for pervading the entire ocean of buddha realms with all the miraculous manifestations and conduct of bodhisattvas; the commonality of bodhisattva conduct within the ocean of all the miraculous manifestations of bodhisattvas; the commonality of followers in the maintenance of all bodhisattva conduct; the commonality of entry in entering all the most subtle world realms; the commonality of distinctions of motivation in the vastness of all buddha realms; the commonality of the different kinds of approaching¹⁶³⁷ in approaching the various kinds of entry into the ocean of all buddha realms; the commonality of pervading the extent of every kind of way in the perception of the infinite knowledge of the categories of all buddha realms; the commonality of arising in all buddha realms; the commonality of irreversibility for irreversibly and without impediment spreading throughout and remaining in all directions; the commonality of eliminating darkness for attaining the illumination of the domain of wisdom of the enlightenment at the bodhimaṇḍas of all buddhas; the commonality of following in the ocean of the circles of followers of all buddhas; the commonality of a spreading network of bodies in all the buddha realms in dedication to offering and service to tathāgatas in countless buddha realms; [F.183.a] the commonality of direct knowledge in constant engagement with the ocean of the ways of the Dharma; the commonality of practice in appropriate engagement with all the ways of the Dharma; the commonality of seeking the purification of undertakings made with an intense aspiration for the Dharma; the commonality of purity in accomplishing the adornment of the qualities of buddhahood through the activities of body, speech, and mind; the commonality of mind for the purification of the domain of the knowledge of all Dharmas by the domain of

mind that is free of fearful thoughts; the commonality of diligent undertakings in engagement in bringing to its conclusion the undertaking of the accumulation of all roots of merit; the commonality of the display of conduct in the practice of all bodhisattva conduct; the commonality of practice without impediment in the comprehension of the attributes of all Dharmas; the commonality of the way of skillful methods in the miraculous manifestations here and there through the knowledge of the practice of the Dharma; the commonality of pure āyatanas in¹⁶³⁸ manifesting a field of sensory perception in accordance with the wishes of beings; the commonality of the attainment of the gateways to bodhisattva samādhi within the attainment of meditation on and cultivation of all Dharmas; the commonality of empowerment in the abodes of all the tathāgatas;¹⁶³⁹ the commonality of reaching the bhūmis¹⁶⁴⁰ on attaining all the bhūmis¹⁶⁴¹ of the buddhas and bodhisattvas; [F.183.b] the commonality of abode in the establishment of all bodhisattvas; the commonality of revelation in the prophecies of all the buddhas; the commonality of samādhi in an ocean of samādhis in each instant; the commonality of being established in samādhi within the various characteristics of the activities of the buddhas; the commonality of mindfulness in the ocean of all the ways of being focused on mindfulness; the commonality of bodhisattva conduct in being dedicated to bodhisattva activities until the last of future kalpas; the commonality of aspiration for increasing the ocean of the power of delight in aspiring to the immeasurable knowledge of buddhahood; the commonality of repelling the mountain of all obscurations; the commonality of irreversible knowledge that accomplishes the infinite accumulation of the knowledge of the buddhas; the commonality of taking birth in the times for ripening and guiding all beings; the commonality of practice in the gateways to the ways of omniscience; the commonality of scope in entering the scope of supremacy in the ways of the realm of the Dharma; the commonality of being unbased in order to have a mind that has eradicated all bases; the commonality of the teaching of the Dharma for entering into the knowledge of the equality of all phenomena; the commonality of application for the body acquiring the empowerment of all the buddhas; the commonality of higher cognition in the ways of practicing gaining knowledge of all worlds; [F.184.a] the commonality of attaining miraculous powers without karmic accumulation in entering the ocean of realms in all directions; the commonality of the level of mental retention for attaining the illumination of an ocean of all retentions; the commonality of comprehending the intention of the Dharma wheels of the buddhas within the transmission of the sūtras; the commonality of comprehending the profound Dharma in comprehending the ways of the Dharma that are as vast as space; the commonality of illumination in the

extent of all world realms; the commonality of brilliance in manifesting to the perception of beings in accordance with their aspirations; the commonality of shaking in manifesting to beings blessings and miraculous manifestations in the worlds; and the commonality of meaningful conduct in guiding beings through being seen, heard, or remembered; and he attained the commonality of setting forth for the awakening of the knowledge of the ten strengths, which fulfills all the ways of an ocean of prayers.

41.6 In that way, Sudhana, the head merchant's son, gained a state of delight. He attained those pure perceptions through looking at the night goddess Sarvajagadrakṣāpraṇidhānavīryaprabhā. He attained these and other commonalities, as numerous as the atoms in a buddha realm, from the night goddess Sarvajagadrakṣāpraṇidhānavīryaprabhā.

41.7 Sudhana, the head merchant's son, because of the night goddess Sarvajagadrakṣāpraṇidhānavīryaprabhā, entered ways of seeing that were as numerous as the atoms in a buddha realm; [F.184.b] he attained pure perceptions, without end or center, of the kalyāṇamītras; and he entered ways of commonality that were as numerous as the atoms in a buddha realm.

41.8 With his upper robe removed from one shoulder and with his palms together, he bowed in the direction of the night goddess Sarvajagadrakṣāpraṇidhānavīryaprabhā and recited these verses:

41.9 "I regard my own mind and my aspiration
To enlightenment to be firm and irreversible.
As it is in your mind, so it is in mine.
And that which is mine has today become firm. {1}

41.10 "I have been purified of everything that is sinful;
I have attained the unequalled¹⁶⁴² ripening of good karma.
When I look and see you, beautiful one,
I accumulate inexhaustible¹⁶⁴³ good qualities. {2}

41.11 "My mind is adorned by a river of qualities.
Through dedication to benefiting beings in various ways,
I practice a conduct that is thus adorned
Within all realms until the last of future kalpas. {3}

41.12 "Āryā, in order to show your kindness to me,
You have revealed the accomplishment of all Dharmas.
I pray that for my benefit¹⁶⁴⁴ you will decide to care for me
And bestow on me the highest teaching of the Dharma. {4}

41.13 "You have repelled the path of falling into lower existences.
You have shown the pure path to the higher existences.

- You have taught the path¹⁶⁴⁵ to omniscience,
Which is the way followed by every sugata. {5}
- 41.14 “Incomparable, marvelous one, I have in your presence¹⁶⁴⁶
Developed the supreme conception of setting forth.
The pure entranceway to the Dharma of omniscience
Is immeasurable and stainless, like space. {6}
- 41.15 “Today I have developed the immeasurable perception of you
As the excellent source of immeasurable omniscience.
An ocean of merit as immeasurable as space
Arises in the mind with every instant. {7} [F.185.a]
- 41.16 “Āryā, I pray you empower me with the perfections.
I pray that you augment inconceivable merit.
Having augmented all goodness and qualities,
Cause me to quickly attain the level of omniscience. {8}
- 41.17 “I constantly perceive the kalyāṇamitras
As the complete path to omniscience.
Therefore they will be made content
By my quickly perfecting all good qualities.¹⁶⁴⁷ {9}
- 41.18 “Therefore, from this come all benefits
And the accomplishment of good qualities.
I shall accomplish this path to omniscience
And proclaim it to beings through infinite praises. {10}
- 41.19 “You are my teacher of immeasurable qualities.
You are my guide toward the qualities of omniscience.
Āryā, even in countless quintillions of kalpas
I will not be able to repay your kindness.” {11}
- 41.20 Then Sudhana, the head merchant’s son, having recited those verses, said to
the night goddess Sarvajagadrakṣāpraṇidhānavīryaprabhā, “Goddess, if you
teach me this inconceivable scope of your bodhisattva liberation, then,
goddess, what is the name of this liberation? Goddess, how long has it been
since you entered upon attaining the highest, complete enlightenment?
How long will it be before you attain the highest, complete enlightenment of
buddhahood?”
- 41.21 The night goddess Sarvajagadrakṣāpraṇidhānavīryaprabhā said to
Sudhana, the head merchant’s son, “Noble one, this liberation is called *the
origin of the roots of merit that inspire the ripening of all beings*. Noble one, through
possessing this liberation, having realized the equal nature of all

phenomena, [F.185.b] having comprehended the nature of all phenomena, and having relied on the Dharma that has no location, I have risen above all worlds, understood the differentiation of the forms of all phenomena, and, understanding the true nature that has no distinct color, no variation of color, no separate aspect of color, no concept of color, no blue color, no yellow color, no red color, no white color, no dissimilarities, no variety, no different aspects, no concepts, no blue, no yellow, no red, and no white colors,¹⁶⁴⁸ I have form bodies of many categories of color; various kinds of color; numerous colors; countless colors; pure colors; every display of manifested colors; all-illuminating colors; colors that resemble those of all beings; colors that manifest and are superior in all worlds; colors of completely illuminated images; colors that are not inimical; the colors of the completely purified signs and features of a great being; colors that have the light of nontransgressive conduct; colors that manifest prowess through great strength; profound colors that are difficult to attain; colors that the entire world cannot defeat; colors that cannot be exhausted by the words of all beings;¹⁶⁴⁹ colors that vary with each instant; colors that are the manifestations of various clouds of colors; colors in various forms and shapes; the colors of the appearance of countless miraculous manifestations; beautiful, shining colors; colors that increase all excellence and beauty; colors that accord with the ripening of all beings; colors of goodness that directly manifest to guide beings according to their aspirations; [F.186.a] colors that illuminate without obscuration; pure and unsullied colors of pure brightness; colors that manifest countless ways of the Dharma; unsurpassable colors that surpass and overwhelm all; colors that have no darkness or dimness; colors that are accomplished through all goodness; colors that are an ocean of qualities of greatness; colors created by past veneration of gurus; colors that create the pure space of superior motivation; colors that are perfect, sublime, wonderful, and vast;¹⁶⁵⁰ colors that manifest an ocean of insuperable, inexhaustible qualities; colors that do not dwell in and are not mixed in with the world; colors that pervade all directions without impediment; colors that manifest the numerous varieties of the colors of the vast extent of countless realms in each instant; colors that increase the great power of joy in all beings; colors that gather together all the great ocean of beings; colors that resound with clouds of the entire ocean of qualities of the buddhas within every pore; colors that purify the ocean of wishes and aspirations of all beings; colors that teach with certainty all Dharmas; colors that shine with multicolored fields of networks of light rays; [F.186.b] colors with a stainless radiance like space; colors that are based on lights unstained by dust that are like pure kings of jewels; colors of the lights of the stainless true nature; colors that manifest the ocean of the different

ways of countless colors; colors that illuminate all directions; distinct colors that are revealed to beings at the appropriate times; colors that arise from the direction of pacification and self-control; colors that pacify all kleśas; colors that are revealed within all the fields of merit of beings; colors that dispel all fears;¹⁶⁵¹ colors that efficaciously spread among beings; colors that promulgate the great prowess of wisdom; colors of the complete pervasion of the unimpeded body; colors that reveal everywhere to beings realms¹⁶⁵² of clouds¹⁶⁵³ of excellent bodies; colors that gather an ocean of great love; colors that accomplish a great Sumeru of merit; colors from which arise images within the existences of worlds while not being dependent on beings; colors that purify the great strength of wisdom; colors that remember and accompany all worlds; colors like those of all jewels; colors that manifest the essence of brightness; colors that accord with the aspiration of all beings; colors that make perceivable the outer aspect of omniscience; colors that inspire beings through greatly delighting the eyes; colors of the lights of an excellent array of jewels; colors that without impediment are never turned away from all beings; colors that are not fixed and have no attachment;¹⁶⁵⁴ [F.187.a] colors that manifest the rising of the power of the supremacy of manifestations through blessings; colors that manifest the rising of the power of the supremacy of manifestations through all miraculous powers; colors that illuminate the roots of merit of the tathāgatas; colors that spread into an ocean of the ways of the realm of all Dharmas free of transgressions; colors from which arise images that enter the circles of followers of all the buddhas; colors that accomplish an ocean of various colors; colors that arise from excellent conduct and good appropriate causes; colors that accomplish whatever accords with guidance; colors that the entire world never tires of looking at; colors that shine with pure light in the form of lights of many colors; colors that reveal the entire ocean of colors in the three times; colors that spread an ocean that has light rays of all colors; colors that reveal an ocean of fields of light with countless different kinds of various colors; colors that transcend all the lights emanated by all incenses; colors from each pore that manifest clouds of sun disks that are as numerous as the atoms in countless buddha realms; colors that have the blessing of vast clouds of the stainless forms of the disks of the moon; colors that spread infinite clouds of Sumerus of beautiful flowers; colors that send down rain from cloud banks of trees created from various garlands; colors that manifest clouds of lotuses made of all jewels; and colors that spread clouds formed from the mist of all perfumes and incenses throughout the entire realm of phenomena, [F.187.b]¹⁶⁵⁵ which in each instant of mind are blessed as clouds of all treasures of powders and pervade throughout the ten directions of the ocean of the ways of the entire realm of phenomena, and through having acquired

the blessing of the tathāgatas I manifest to beings who are guided through seeing, who are guided through hearing, who are guided through remembering, who are guided through creating emanations of Dharma wheels, who are guided through the time having come for their ripening, who are guided through the manifestation of form bodies, who are guided through acts of veneration, who are guided through realization, who are guided through manifesting various miracles and emanations, and who are guided through manifesting the perception of countless miracles and emanations, through the power of their aspirations, the power of the time, the power of turning them away from bad actions, the power of establishing them in the accomplishment of good actions, the power of accomplishing the karma of great prayers of the past, the power of the might of omniscience, the power of the qualities of attaining the miraculous manifestations of vast bodhisattva liberations, the power of the arising of the strength of great compassion that creates a refuge for all beings, and the power of the aspiration that creates a pure ocean of great love.

41.22 “Noble one, in that way I am established in this bodhisattva liberation called *the origin of the roots of merit that inspire the ripening of all beings*, and comprehending the true nature of phenomena¹⁶⁵⁶ to be without division, I manifest the shapes and colors of bodies without limit or center, [F.188.a] and from each manifested body come the perceptions within worlds of an endless and centerless ocean of colors, and from each manifested color clouds of light rays without limit or center are radiated, and from each light ray the images of buddha realms without limit or center are manifested, and in each buddha realm tathāgatas without limit or center are manifested, and each tathāgata manifests buddha miracles without limit or center, and thus I inspire those who have¹⁶⁵⁷ past roots of merit, and I cause those who have not generated roots of merit to generate them, those who have generated them to increase them, and those who have increased them to make them vast.

41.23 “In each instant of mind, I establish realms of beings without limit or center on the level of irreversible progress toward the highest, complete enlightenment. [B12]

41.24 “Moreover, noble one, you asked, ‘How long has it been since you entered upon attaining the highest, complete enlightenment? For how many hundreds of kalpas have you been practicing bodhisattva conduct?’ Through the blessing of the buddhas I will teach you the answer.

41.25 “Noble one, the domain of wisdom of the bodhisattvas is a field of perception without thoughts, concepts, or assumptions.¹⁶⁵⁸ There is no¹⁶⁵⁹ establishment or description of saṃsāra as being long or being short. There

is no establishment or description of defiled kalpas, pure kalpas, short kalpas, great kalpas, numerous kalpas, [F.188.b] differing kalpas, a variety of kalpas, or irregular¹⁶⁶⁰ kalpas.

41.26 “Why is that? Noble one, the domain of wisdom of the bodhisattvas naturally has a completely pure nature, is free of all nets of conceptualization, has transcended all the mountains of obscurations, and, arising in their aspirations, illuminates all beings whom it is time to ripen and guide accordingly.

41.27 “Noble one, it is like this: the disk of the sun itself has no enumeration of and does not exist as days and nights, but when it sets, that is perceived as sunset,¹⁶⁶¹ and when the disk of the sun rises, that is said to be daytime.

41.28 “Noble one, in that way, in the domain of wisdom of the bodhisattvas there are no thoughts, concepts, or assumptions; there are also no perceptions of residing in saṃsāra and no division into times. However, through the power of the time for ripening all beings, that domain of wisdom without concepts that arises from the aspiration of the bodhisattvas has the enumeration of numbers concerning the duration of kalpas and the perceptions of saṃsāra. There is the enumeration of the duration of past and future kalpas in the conceptless domain of wisdom.

41.29 “Noble one, it is like the analogy of the disk of the sun in the realm of space, which appears as a perceived image on all jewel mountains, all jewel trees, all jewel vessels, all jewel quarries, all oceans, all lakes and ponds, [F.189.a] in all bowls of water, and to all beings. It appears as a direct perception for all beings. The image of the disk of the sun appears in the atoms of all jewels, but the disk of the sun is not present in the mountains of jewels, does not enter the jewel trees, and so on, up to atoms of jewels, is not contained within precious stones, does not come to jewel quarries, does not enter oceans, and does not go into bowls of water, yet it appears within them.

41.30 “Noble one, in that same way, bodhisattva mahāsattvas have risen high above the ocean of saṃsāra and are in the sky of the realm of Dharma of the tathāgatas, active within the field of activity that is the sky of the nature of phenomena, and dwell in the realm of the sky of peace. However, in order to ripen and guide all beings in all the paths of existence and births, they appear in bodies that are the same as those of all beings, but without being stained by the faults of saṃsāra, without being accompanied by thoughts and concepts, without the perception of a kalpa being long, and without the perception of a kalpa being short.

41.31 “Why is that? Because bodhisattvas have transcended error, have transcended erroneous perception, mentation, and views, have comprehend all worlds to be like dreams, [F.189.b] realize all worlds to be like magical

conjunctions, have attained the realm of the wisdom that there are no beings, view all phenomena exactly as they truly are, and, through the power of the vast domain of compassion and of great prayers, appear to all beings in order to ripen and guide all beings.

41.32 “Noble one, it is like the analogy of a ship on a great river, and so on, which is continuously engaged in ferrying beings across. It does not stay at the opposite shore, it does not stay at the near shore, and it does not remain in between.

41.33 “Noble one, in the same way, bodhisattvas, through the power of the ship of the great perfections, are engaged in ferrying beings across the flow of the river of saṃsāra, doing so without fear of the near shore and without a conception of the bliss of the far shore. Yet they are continuously engaged in the practice of bringing all beings to liberation while maintaining bodhisattva conduct throughout countless kalpas without attachment to the different kinds of kalpas. They do not practice bodhisattva conduct with the perception that the passing of a kalpa is a long time.

41.34 “Noble one, it is like the analogy of the realm of space that is the domain of the sky, the vast realm of phenomena, which though it includes the creation, destruction, and passing of all world realms is without thought and is naturally pure and completely undefiled, undisturbed, unobscured, and unwearied by possessing all realms throughout all future time. [F.190.a]

41.35 “Noble one, in the same way, the domain of the space of the wisdom of bodhisattvas’ aspiration, with the revolving of the circle of the wind of great prayers, holds back beings from all the abysses of the lower existences without ever wearying; it brings them onto the path to happiness without being disheartened, brings them onto the path to omniscience without becoming despondent, is undisturbed by any kleśas, and is not afflicted by any of the harms of saṃsāra.

41.36 “Noble one, it is like the analogy of a man, with all the larger and smaller parts of the body complete, who is a magical conjunction and in whose body ten qualities are absent. What are those ten? They are (1) inhalation, (2) exhalation, (3) cold, (4) warmth, (5) hunger, (6) thirst, (7) happiness, (8) unhappiness, (9) birth, aging, sickness, and death,¹⁶⁶² and (10) injury.

41.37 “Noble one, in the same way, bodhisattvas have forms that emerge as the magical conjunction of wisdom; they have bodies that are not separate from the realm of the Dharma, and which are born in order to ripen all beings in the classes of existence within saṃsāra.¹⁶⁶³

41.38 “Although they are present in all kalpas, there are ten qualities that they do not have.

“What are those ten? They are (1) delight in saṃsāra, (2) sadness on being reborn within a class of existence within saṃsāra, (3) dedication to the pleasures of the senses, (4) an angry mind, (5) desire for enjoyments, (6) being afflicted by all the kleśas, (7) experiencing the sensation of suffering, (8) fear through being born in frightening existences, (9) yearning for an existence, and (10) clinging to an existence.

41.39 “However, noble one, I shall also teach, through the blessing of the buddhas, in order to increase the power of the vast bodhisattva prayers of future bodhisattvas. [F.190.b]

41.40 “Noble one, in the past, in times gone by, beyond as many kalpas as there are atoms in an ocean of world realms, and even further beyond, there was at that time, in that time, a world realm called Ratnaprabhā.

41.41 “Noble one, in that world realm called Ratnaprabhā there was kalpa called Suprabha. In that kalpa called Suprabha there appeared ten thousand buddhas.

41.42 “Noble one, the first of those ten thousand buddhas in that kalpa who appeared in that world was the Tathāgata Arhat Samyaksambuddha Dharmacakranirghoṣagaganameghapradīparāja, who was one with wisdom and conduct,¹⁶⁶⁴ a sugata, one who knows the world’s beings, an unsurpassable guide who tames beings, a teacher of devas and humans, a buddha, and a bhagavat. He was the first of them all to attain the highest, complete enlightenment of buddhahood.

41.43 “Noble one, that tathāgata appeared not far from the royal capital named Rativyūhā in the central four-continent world. To the east of the royal capital Rativyūhā, there was a forest called Suprabha. In Suprabha Forest there was a bodhimaṇḍa called Ratnakusumamegha. At that bodhimaṇḍa called Ratnakusumamegha there appeared a lion throne on which there was a shining jewel lotus.¹⁶⁶⁵ It was upon this that the Tathāgata Arhat Samyaksambuddha Dharmacakranirghoṣagaganameghapradīparāja attained the highest, complete enlightenment of buddhahood.

41.44 “At that time, in that time, the lifespan of humans was ten thousand years, but there occurred killing, [F.191.a] stealing, sexual misconduct, lying, slander, harsh speech, meaningless talk, avariciousness, maliciousness, and wrong views, and in that way the path of the ten bad actions became widespread and enduring.

41.45 “The Bhagavat Dharmacakranirghoṣagaganameghapradīparāja remained¹⁶⁶⁶ at the bodhimaṇḍa, teaching the Dharma to bodhisattvas,¹⁶⁶⁷ in order to ripen the roots of merit of the lords of the world and Jambudvīpa humans who had served past jinas.

- 41.46 “At that time, in that time, in the royal capital Rativyūhā, there lived King Jayaprabha, who in order to subdue them imprisoned many hundreds of thousands of people who had stolen, robbed, performed criminal acts, killed, performed sexual misconduct, lied, slandered, spoken harshly, and talked meaninglessly, who were avaricious, were malicious, held wrong views, were attached to desires contrary to the Dharma, were overwhelmed by irresistible desires, were encompassed by wrong Dharma, and who committed sinful actions, acted wrathfully, did not create merit, did not save¹⁶⁶⁸ those who were in fear, did not respect their mothers, did not respect their fathers, were not reverential to mendicants, were not reverential to brahmins, were not respectful of āryas,¹⁶⁶⁹ and committed transgressions.
- 41.47 “King Jayaprabha had a son whose name was Vijitāvin. He was handsome, attractive, a delight to see, and he had a very beautiful, perfect, magnificent complexion. He had twenty-eight of the signs of a great being. He went up on the roof of the palace called Sarasvatisaṅgīti, [F.191.b] where he stayed, encircled by an entourage of many women. He heard the terrified cries of the beings who had been put into prison and were tightly bound by various instruments. On hearing them he became unhappy, and his mind was not at ease. Great compassion arose in him, and he descended from the roof of the palace. He entered the prison and inside that strict prison saw the beings who in darkness were imprisoned, bound in wooden stocks, chains, manacles, and fetters and chained one to another. It was thick with blinding smoke, and they were stricken by unpleasant sickening air, breathing with difficulty, tormented by hunger and thirst, and naked, without clothes, their bodies entirely covered in dirt and dust, their bodies covered by their own hair, their thighs tightly bound together; they were overwhelmed by a sensation of the suffering of a series of various torments, and in their suffering they cried out with unendurable wailing and screams.
- 41.48 “When he saw this, a great compassion arose in him along with a motivation to help others. He reassured them, saying, ‘I will free from prison all those who have been placed in the darkness of this prison,’ thus giving them the gift of freedom from fear.
- 41.49 “He went to King Jayaprabha and said to him, ‘Your Majesty, I request your attention. Taking pity on those beings who are in the unhappiness of being imprisoned, I have given them the assurance of freedom from fear. Please release them.’
- 41.50 “King Jayaprabha gathered together his five hundred ministers and asked them, ‘What do you think?’ [F.192.a]¹⁶⁷⁰

“They said, ‘All these prisoners have stolen from the king’s treasures, have attempted to harm the king, have trespassed into your harem, and so on. They should be executed. Their punishment should be execution or to die in chains. Someone who undertakes to help them is committing a crime against the king.’¹⁶⁷¹

41.51 “Prince Vijitāvin, giving rise¹⁶⁷² to an overwhelming compassion, said to those ministers, ‘Let it be as you have just said. I will endure all their experiences of suffering for their sake. Do to me whatever you would do to them and set them free! I will undergo every kind of unhappiness in order to free them from prison. I will even give up my body and life. Why is that? If I am unable to free even these beings from prison, how would I be able to liberate beings who are imprisoned in the three realms, who are bound by the noose of craving, who are within the darkness of ignorance, who have been cast into the darkness of stupidity, who are tormented by the suffering of poverty, who are distressed in the deep abyss of the lower existences, whose bodies have unpleasant shapes and ugly color, who are lacking in the functioning of the senses, who have bewildered minds, who do not see a way out of saṃsāra, who are devoid of light, who cling to the three realms, who lack the accumulations of merit and wisdom, who are deprived of a basis for wisdom, whose minds are stained by various kleśas, who are trapped in an enclosure of suffering, who are under the power of Māra, and who are tormented by birth, aging, sickness, death, misery, wailing, suffering, unhappiness, and tribulation?’ [F.192.b]

41.52 “Prince Vijitāvin could not be dissuaded from freeing those imprisoned beings by offering up himself, by offering everything, and by ransoming them with his entourage and all his accumulation of wealth, and then taking on the suffering of those beings.

41.53 “Then the five hundred ministers, wailing with their arms upraised, went to King Jayaprabha and said to him, ‘Your Majesty, we request attention. Prince Vijitāvin’s plans will destroy the kingdom!’¹⁶⁷³ We are even concerned for our own lives! If Your Majesty does not restrain the prince, before long Your Majesty’s life will be taken from you!’

41.54 “Then King Jayaprabha became angry and condemned to death Prince Vijitāvin and all those people who were criminals.

41.55 “When his birth mother heard this, she was distressed and, with her entourage of a thousand women with their hair in disarray, their jewelry cast aside, and their faces scratched, beating their breasts, with their heads covered with dirt, and wailing with piteous cries, came into the presence of the king, and she and her entourage bowed down at his feet and made this supplication: ‘Your Majesty, listen to our plea! Free Prince Vijitāvin! Spare the life of Prince Vijitāvin!’

- 41.56 “Then the king had Prince Vijitāvin brought before him and said to him, ‘Prince, abandon those people who are criminals! If you do not abandon them, you will be executed in their stead!’ [F.193.a]
- 41.57 “The prince was not disheartened or discouraged but was engaged in attaining the goal of omniscience, was dedicated to benefiting others, was led in all his actions by compassion, and accepted his death.
- 41.58 “His mother requested King Jayaprabha to give him half a month, saying, ‘I request that this prince be allowed to perform acts of charity for half a month, and after that you may do as you wish.’
“The king gave his permission, saying, ‘Let it be so!’
- 41.59 “The prince went to the great park called Sūryaprabha, which was to the north of Rativyūhā, the royal capital, and was the traditional location for offerings and acts of charity. There the prince gave anyone whatever they wanted, making unconditional offerings and gifts of every kind for half a month. He gave food to those who wanted food, gave drink to those who wanted drink, and likewise gave steeds, clothes, flowers, powders, ointments, Dharma robes, parasols, banners, flags, precious jewelry,¹⁶⁷⁴ all ornaments, and every kind of necessity that was wished for.
- 41.60 “When the last day arrived, an assembly of many¹⁶⁷⁵ beings gathered. The king’s ministers, the group of queens, the head merchants, the householders, the people of the land, and the Jains assembled.
- 41.61 “The Bhagavat, the Tathāgata Dharmacakranirghoṣagaganameghapradīparāja, knowing it was the time to guide and ripen beings, also went to the site of the distribution of gifts. A gathering of lords of the devas was his entourage; lords of the nāgas made offerings to him; [F.193.b] lords of the yakṣas were bowing to him; lords of the gandharvas were praising him; lords of the asuras were bowing down to him; lords of the garuḍas, who were adorned by crest jewels, were with delight strewing offerings; lords of the kinnaras made offerings with joy and sang inspirational songs of praise; and lords of the mahoragas encircled him, gazing at his face.
- 41.62 “That great gathering of beings and Prince Vijitāvin saw, approaching from afar, the Bhagavat, the Tathāgata Arhat Samyaksambuddha Dharmacakranirghoṣagaganameghapradīparāja, who was handsome and delightful to look at, with pacified senses and a pacified mind, withdrawn,¹⁶⁷⁶ victorious over the senses, as tame as an elephant, as pure, clear, and unpolluted as a lake, beautified by buddhahood’s emanations and great miraculous manifestations and by the powerful supremacy of buddhahood, and shining with the greatness of buddhahood. His body was beautifully adorned by the adornments of the physical signs and features of a buddha, and he was filling all worlds with the illumination of a buddha’s halo of light, illuminating with a buddha’s light rays, emanating a field of the

spreading aroma of precious perfumes from all his body's pores, and shaking all world realms in the manner of shaking buddha realms. He was approaching while sending down a rain from a cloud of all adornments, with the prowess of buddhahood, with the conduct of buddhahood that eliminates kleśas within all beings, and through the sight of the buddha's face increasing the power of joy in all beings, [F.194.a] who on seeing the tathāgata gained faith in their minds in the tathāgata.

41.63 “Then Prince Vijitāvin and the great gathering of beings went to greet in the distance the Bhagavat Dharmacakranirghoṣagaganameghapradīparāja, and with faith in him they prostrated with their whole bodies, touching the tops of their heads to his feet. They offered various kinds of offerings to him and said, ‘Come, Bhagavat! Come, Sugata! Tathāgata, pay heed to us! Tathāgata, take us into your care!’

41.64 “Then Prince Vijitāvin prepared an excellent seat for the Bhagavat and said to him, ‘Bhagavat, I request that you be seated upon this seat that has been arranged for you.’

41.65 “The Bhagavat approached it, and, through the blessing of the buddha, the types of devas who were devoted to cleanliness of the body transformed the seat so that it had in its center a lotus of the king of precious perfumes.

41.66 “The Bhagavat, the Tathāgata Dharmacakranirghoṣagaganameghapradīparāja, sat upon that seat, and bodhisattvas sat upon the surrounding seats. The beings of that assembly, as soon as they saw his face, became freed from all obscurations; all their illnesses ceased, and they became vessels for the Dharma of the āryas.

41.67 “Then the Bhagavat, the Tathāgata Dharmacakranirghoṣagaganameghapradīparāja, knowing that those beings had become ready vessels, gave the teachings in stages. He taught the sūtra called *The Illumination of the Field of Causes*. [F.194.b] He spoke through the entire ocean of the languages of beings, definitions, and sounds of the voice, speaking with the thousands of aspects of speech and possessing the thousands of aspects of the Dharma.

41.68 “At that moment, eight hundred million beings within that assembly became free of impurities, became stainless, and developed the Dharma vision of the Dharma; many millions of beings attained the state beyond training; and ten thousand beings were guided into the Mahāyāna. Thus they entered into the way of completely good bodhisattva conduct and accomplished great prayers.

41.69 “When the Bhagavat this time turned the wheel of the Dharma through the great miraculous powers of buddhahood, beings in the ten directions, as numerous as the atoms in a hundred thousand buddha realms, were guided into the Mahāyāna; beings without end or middle throughout the extent of

the various worlds and buddha realms were turned away from the lower existences, and beings beyond number were brought onto the path to rebirth in the higher existences.

41.70 “Prince Vijitāvin also attained this bodhisattva liberation called *the origin of the roots of merit that inspire, in accordance with their dispositions, the ripening of all beings*.¹⁶⁷⁷

41.71 “Noble one, at that time, in that time, there was the prince named Vijitāvin who gave up his own body and life, his accumulation of wealth, his entire entourage, and the happiness of living in the human world and freed those beings who were in prison, [F.195.a] made an unrestricted great distribution of gifts and offerings, honored the Bhagavat, the Tathāgata Arhat Samyak-saṃbuddha Dharmacakranirghoṣagaganameghapradīparāja, and, when he saw the face of that tathāgata, developed the aspiration for the highest complete enlightenment and attained this bodhisattva liberation called *the origin of the roots of merit that inspire, in accordance with their dispositions, the ripening of all beings*. If you think he was anyone else, noble one, do not see him in that way. At that time, in that time, I was the prince named Vijitāvin. In that way, I was the prince named Vijitāvin, who became saddened because of great compassion and who engaged in benefiting all beings without any hope of not remaining in the three realms or of having a karmic result in return; without any delight in fame, renown, or a great name; without praise for oneself; without criticizing others; without attachment to anything; having risen above the perceptions of existence; without delighting in the three realms; while turning away from the pleasures of the sensory field of the world, perceiving the field of the tathāgatas, having the pure motivation of the bodhisattvas, having created the thunderbolt of the superior motivation, and dedicated with great love to all beings; through compassion¹⁶⁷⁸ for all beings undertaking the ending of suffering; with a sincere focus on the strengths of the tathāgatas; and while training in the path of the bodhisattvas, [F.195.b] adorning the path that brings forth the displays of the Mahāyāna, and gazing upon the gateway¹⁶⁷⁹ into omniscience, in that way accomplishing actions that are difficult¹⁶⁸⁰ to do.

41.72 “Noble one, that is how long it has been since I attained this bodhisattva liberation called *the origin of the roots of merit that inspire, in accordance with their dispositions, the ripening of all beings*.

41.73 “Noble one, what do you think? If you think that anyone else was at that time, in that time, the five hundred ministers who made a perverse request to King Jayaprabha and gave their counsel so that I would be executed, do not see them in that way. They were the five hundred men sent by Devadatta to assassinate the Bhagavat.

- 41.74 “The Bhagavat has prophesied that they too will attain the highest, complete enlightenment in a future time, after as many kalpas as there are atoms in Sumeru, in a kalpa called Suprabha, as five hundred buddhas with various qualities and displays of a buddha realm, born into various clans and castes; with mothers and fathers with various names; manifesting various miraculous births; with various miraculous settings forth into homelessness; manifesting various lights from Bodhi trees; having various gateways into going toward bodhimaṇḍas; manifesting various defeats of Māra; manifesting various miraculous attainments of buddhahood; having various ways of turning the Dharma wheel, of terms, and of definitions; teaching various ways of the sūtras; teaching with various kinds of speech and voice; having an array of various assemblies of followers; radiating the various displays and powers¹⁶⁸¹ of their halos of light; [F.196.a] having various lifespans; having various blessings from their teachings; their teachings having various objectives; having various names; and all having bodies of great compassion.
- 41.75 “The first in that kalpa will be a tathāgata by the name of Mahākāruṇika, who will attain the highest, complete enlightenment of buddhahood in a world realm called Ratnaprabhā. After him, in that same world, there will be the second tathāgata called Sarvajagaddhitapraṇidhānacandra. The third tathāgata will be called Mahākaruṇāsiṃha. The fourth tathāgata will be called Sarvalokahitaśin. The last of them all will be a tathāgata called Vaidyarāja.
- 41.76 “Noble one, as for the men who were criminals at that time, in that time, who had committed offenses against the king, and whom I freed from imprisonment by going to the executioners and giving up my life and body, if you think that they were anyone else, do not see them in that way. They were the tathāgatas of the Bhadra kalpa, beginning with Krakucchanda, and also countless millions¹⁶⁸² of bodhisattvas, who upon seeing the Bhagavat, the Tathāgata Anantabalavighuṣṭanirṇāḍitaśrīsaṃbhavamati, developed the aspiration for the highest, complete enlightenment and are now practicing bodhisattva conduct in the ten directions [F.196.b] and meditating and increasing this bodhisattva liberation called *the origin of the roots of merit that inspire, in accordance with their dispositions, the ripening of all beings*.
- 41.77 “Noble one, what do you think? If you think that King Jayaprabha at that time, in that time, was anyone else, do not see him in that way. The great teacher Satyaka was at that time, in that time, King Jayaprabha.
- 41.78 “Noble one, what do you think? If you think that King Jayaprabha’s retinue of queens in the harem, the sentinels at the harem entrance, and his court and attendants at that time, in that time, were anyone else, do not see them in that way. They were these six thousand Jains whom Satyaka

- brought before the Bhagavat, who came to debate against the Bhagavat so as to possess the victory banner of teaching, and when they came, the Bhagavat prophesied their attainment of the highest, complete enlightenment, telling them that they would come into a world as tathāgatas with the arrays of various realms, in various kalpas, and with various names.
- 41.79 “Noble one, Prince Vijitāvin’s father and mother gave him permission, so that after he freed those beings from prison, he cast aside the pleasure of existence, the good fortune of wealth and precious treasures, abandoned children and wives, and entered mendicancy under the Bhagavat, the Tathāgata Dharmacakranirghoṣagaganameghapradīparāja. After entering mendicancy he maintained celibacy for five thousand years.
- 41.80 “During that time he accomplished ten thousand gateways into samādhi, [F.197.a] he attained ten thousand gateways into the power of mental retention, he entered ten thousand ways of higher cognition, he attained ten thousand bodhisattva treasures,¹⁶⁸³ he developed ten thousand powers of omniscience, he purified ten thousand gateways into patience, he accomplished ten thousand realizations through contemplation, he multiplied ten thousand bodies with the strengths of a bodhisattva, he entered ten thousand gateways into the knowledge of a bodhisattva, he developed ten thousand ways of the perfection of wisdom, he perceived ten thousand gateways for looking at the buddhas in the directions, and he accomplished ten thousand bodhisattva prayers.
- 41.81 “Possessing such qualities in each instant of mind, he could arrive in ten thousand buddha realms. In each world realm, in each instant of mind, he could remember ten thousand past and future buddhas. He could see and know ten thousand oceans of emanations from each of those buddhas going into the ten directions.
- 41.82 “In each instant of mind, he could see all the beings within those ten thousand buddha realms. He knew their birth into various existences, their passing away and their rebirths, their decline, their ascent, their going on the path to happy existences, their going on the path to lower existences, their having a beautiful color, and their having a bad color,¹⁶⁸⁴ exactly as they were born.
- 41.83 “He saw the passing away and the rebirth of all those beings, and he saw and knew their movements of mind, the conduct of their minds, the continuation of their minds, their various thoughts, [F.197.b] their ocean of faculties, the vast extent of their activities, the conclusion of their karma, and the times for ripening and guiding them.
- 41.84 “Noble one, when that prince passed away, he was reborn in the family of that king in the royal capital, Rativyūhā, in that Jambudvīpa, and he succeeded to the sovereignty of a cakravartin king. When he had become a

- cakravartin king, following the parinirvāṇa of the Bhagavat, the Tathāgata Dharmacakranirghoṣagaganameghapradīparāja, he honored the Tathāgata by the name of Dharmagaganābhyudgataśrīrāja.
- 41.85 “After that, he became a Śakra who at the bodhimaṇḍa honored the Tathāgata by the name of Devendragarbha.
“After that, in that world realm he became a Suyāma king of devas who honored the Tathāgata by the name of Dharaṇīśrīparvatatejas.
- 41.86 “After that, in that world realm he became a Saṃtuṣita king of devas who honored the Tathāgata by the name of Dharmacakraprabhanirghoṣarāja.
“After that, in that world realm he became a Sunirmita king of devas who honored the Tathāgata by the name of Gaganakāntarāja.
- 41.87 “After that, in that world realm he became a Vaśavartin king of devas who honored the Tathāgata by the name of Anavamardabalaketu.
“After that, in that world realm he became an asura lord who honored the Tathāgata by the name of Sarvadharmanigarjitarāja.
- 41.88 “After that, in that world realm he became a Brahmā lord [F.198.a] who honored the Tathāgata by the name of Dharmacakranirmāṇasamanta-pratibhāsanirghoṣa.
- 41.89 “Noble one, there were those and the rest of the ten thousand buddhas who appeared in that world realm of Ratnaprabhā during the Suprabha kalpa. Prince Vijitāvin honored all those tathāgatas.
- 41.90 “Noble one, following that Suprabha kalpa arose the kalpa¹⁶⁸⁵ called Suraśmi. During that Suraśmi kalpa there were ten thousand buddhas.
- 41.91 “In that kalpa, I became Mahāmati. During the time when I was King Mahāmati, I honored the Tathāgata by the name of Lakṣaṇaśrīparvata.
- 41.92 “Following that, in that same kalpa, I was a householder and I honored the Tathāgata by the name of Saṃvṛtaskandha.
“Following that, in that same kalpa, I was a minister and I honored the Tathāgata by the name of Vimalavatsa.
- 41.93 “Following that, in that same kalpa, I was an asura lord and I honored the Tathāgata by the name of Veśadhārin.
“Following that, in that same kalpa, I was a tree goddess and I honored the Tathāgata by the name of Lakṣaṇasumeru.
- 41.94 “Following that, in that same kalpa, I was a caravan leader and I honored the Tathāgata by the name of Vimalabāhu.
“Following that, in that same kalpa, I was a city goddess and I honored the Tathāgata by the name of Siṃhavikrāntagāmin.
- 41.95 “Following that, in that same kalpa, I was a Vaiśravaṇa and I honored the Tathāgata by the name of Devendracūḍa.
“Following that, in that same kalpa, I was a gandharva king and I honored the Tathāgata by the name of Dharmodgatakīrti. [F.198.b]

- 41.96 “Following that, in that same kalpa, I was a kumbhāṇḍa lord and I honored the Tathāgata by the name of Avabhāsamakūṭin.
- 41.97 “Noble one, in that way, I honored those ten tathāgatas and all the others. I was reborn in various existences in the Suprabha kalpa and honored six hundred million tathāgatas and made offerings to all those tathāgatas. Whenever I came before each of those tathāgatas, I ripened realms of beings without end or middle for the highest, complete enlightenment. Whenever I came before each of those tathāgatas, I attained various entrances into samādhis, various entrances into powers of mental retention, various ways of accomplishments, various ways of accomplishing discernments, various realizations of the ways of omniscience, various ways of attaining the entrances to the illumination of the Dharma, various aspects of the analysis that comprehends the ways of knowledge, various illuminations of entering into the ocean of directions, and various illuminations of entering and comprehending the various oceans of realms, and I attained various illuminations of the perception that sees the ocean of tathāgatas. I overcame them, purified them, perfected them, and remained in them. They were born, they arose, they were increased, they were magnified, they arose perfectly, and they arose completely.
- 41.98 “Just as I attended the tathāgatas in that Suprabha kalpa, during kalpas as numerous as the atoms in all the ocean of world realms, however many tathāgatas appeared, however many tathāgatas came from other world realms, [F.199.a] from all those tathāgatas who taught the Dharma, I heard the Dharma that they taught, and having heard it, I possessed it. I honored all those tathāgatas and served them. I held the teaching of all those buddha bhagavats. I obtained from all those tathāgatas various ways for the attainment of this bodhisattva liberation called *the origin of the roots of merit that inspire, in accordance with their dispositions, the ripening of all beings*, and I obtained various entrances into ways of liberation.”
- 41.99 Then at that time, the night goddess Sarvajagadrakṣāpraṇidhānavīrya-prabhā, in order to describe and teach this liberation, recited these verses to Sudhana, the head merchant’s son.
- 41.100 “You, friend,¹⁶⁸⁶ have asked me about
This inconceivable supreme liberation.
I shall teach it through the blessing of the Sugata.
Listen to me properly and entirely. {12}
- 41.101 “There was the beautiful world realm
Ratnaprabhā in the past beyond
Inconceivable, vast, endless kalpas
As numerous as the atoms in an ocean of buddha realms. {13}

- 41.102 "In that time, there arose the kalpa Suprabha
In which countless jinas appeared.
I honored those lords of munis
And meditated on this liberation. {14}
- 41.103 "There was a vast, excellent royal capital,
And its name was Rativyūhā.
At that time, the minds of beings were impure,
And they had dreadfully bad conduct. {15}
- 41.104 "In that time, there was King Jayaprabha,
Who governed those beings according to the Dharma.¹⁶⁸⁷
His son, named Vijitāvin, was handsome [F.199.b]
And adorned by the signs of a great being. {16}
- 41.105 "At that time, seeing that the king was executing
Those many thousands of criminals,
The prince was filled with compassion and sadness,
And he quickly beseeched the king to release them. {17}
- 41.106 "When the king had heard him, he gathered together
All his ministers and spoke to them.
They all bowed down to him and said to him,
'This is a plan to assassinate you, Your Majesty!' {18}
- 41.107 "The king, having this misunderstanding,
At that time ordered the execution of his son.
The prince was indifferent to the loss of his own life,
And he did not free himself from being executed. {19}
- 41.108 "When his mother heard that he was to be executed,
With her entourage she supplicated the king,
Asking for permission for the prince to give to the world
All that he possessed for the duration of half a month. {20}
- 41.109 "The king gave his permission for that to be done,
And the prince gave away whatever was wanted
For half a month, day and night, practicing generosity.
And on the last day, to a gathering of Jains {21}
- 41.110 "He gave whatever they desired,
And having given to them he prepared for death.
A multitude of beings wailing and weeping
Gathered together at the royal capital. {22}

- 41.111 “At that time, there sat at the foot of a Bodhi tree
The Sugata Saddharmaghoṣāmbaradīparāja.
That lord of beings knew it was time to ripen them,
And with great compassion he came to the place where gifts were given. {23}
- 41.112 “The Tathāgata came to that gathering
Through his miraculous powers,
And the Sugata taught the king of sūtras,
The sound of the Dharma as a cloud of lamps of the Dharma. {24}
- 41.113 “He guided beings without end or middle
And at that time gave prophecies of enlightenment.
The son of the king, Vijitāvin, was overjoyed
And entered upon attaining the supreme enlightenment. {25}
- 41.114 “He offered to the Sugata vast honors and offerings, [F.200.a]
And with joy he said these words:
‘May I become for beings a sanctuary, a guide,
A protector, a refuge, and a defender.’ {26}
- 41.115 “He became a mendicant under that muni
And sought the path to enlightenment.
He examined the nature of phenomena,
Remaining practicing in that way for a hundred kalpas. {27}
- 41.116 “He had compassion for beings with no protector
Who were falling into an ocean of suffering,
And, meditating on the path to true enlightenment,
He attained at that time this liberation. {28}
- 41.117 “He joyfully honored every one
Of the sugatas who appeared in that kalpa,
Making great offerings to all of them
And possessing their wheels of the Dharma. {29}
- 41.118 “After that, during an ocean of kalpas
As numerous as the atoms in a sea of realms,
He made offerings, and he honored
However many jinas appeared. {30}
- 41.119 “I was the one named Vijitāvin,
Who saw the prisoners in the dreadful prison,
Offered up his body in order to free them,
And at that time attained this liberation, {31}

- 41.120 “Who meditated during a great ocean of kalpas
As numerous as the atoms in an ocean of realms,
And who, in each instant, multiplied the ways
That were unequaled and vast, without end or middle. {32}
- 41.121 “I have obtained this liberation
From as many lords of munis as I saw;
They taught me this liberation
Through various ways of entry. {33}
- 41.122 “I trained for many millions of kalpas
In this unmistakable, inconceivable liberation I received from them.
Established in it by the jinas, I was liberated.
I simultaneously drank from their clouds of Dharma. {34}
- 41.123 “My bodies pervaded without impediment
All the realms in all the ten directions.
In each instant, I entered countless realms [F.200.b]
And entered the divisions of the three times. {35}
- 41.124 “They gaze upon each and every one without exception
In the ocean of the jinas in the three times.
They wander in the presence of the clouds
Of the visual images of their bodies. {36}
- 41.125 “They go in every direction,
Going into the presence of the jinas.
They send down a rain of every beautiful display,
And they offer it to those jinas. {37}
- 41.126 “They ask an endless number of all questions
To the immense, vast ocean of buddhas.
And they possess all, without exception, of the rain
That falls from the clouds of the Dharma of the jinas. {38}
- 41.127 “They go into every direction without exception,
Arriving in the presence of the fields of the jinas.
They manifest a variety of a multitude of forms,
And they manifest a variety of miracles. {39}
- 41.128 “They fill all directions with thousands of forms
With their physical bodies that have infinite colors.
They can manifest from the form of a single body
Infinite aspects, vast without end or middle. {40}

- 41.129 “They radiate an ocean of innumerable
Light rays from each and every pore,
And through a variety of methods they extinguish
The pain from the fire of the kleśas within beings. {41}
- 41.130 “While they remain in one place, clouds of emanated bodies
Are radiated from each and every pore,
Filling all directions with marvelous wonders
And guiding beings with the rain of the water of the Dharma. {42}
- 41.131 “This way of entering is that of inconceivable form.
It is the support for all the progeny of the jinas.
Remaining in this, they practice the conduct
Within all realms until the last of future kalpas. {43}
- 41.132 “They teach the Dharma in accordance with aspirations,
And they repel the nets that are wrong views.
They establish beings in the higher existences and nirvāṇa,
And they teach the level of omniscience. {44}
- 41.133 “They teach the Dharma according to aspirations
With endless colors and countless bodies, [F.201.a]
With all kinds of birth and worlds without exception,
With bodies that are the images of the bodies of all beings. {45}
- 41.134 “These and also a measureless ocean of other qualities,
As numerous as the atoms in an ocean of realms
And beyond conception, are attained
By those who have this liberation, this peace. {46}
- 41.135 “Noble one, I know only this bodhisattva liberation called *the origin of the roots of merit that inspire, in accordance with their dispositions, the ripening of all beings*.
How could I know the conduct, or comprehend the ocean of qualities, or understand the prowess of the knowledge, or ascertain the states of mind, or realize the power of samādhi, or know completely the miraculous manifestation of the liberations of bodhisattvas who have transcended all the existences in worlds, who appear in the visual form of all births in worlds, who have transcended all worldly knowledge, who are dedicated to destroying the mountain of all obscurations of knowledge, who have discerned the nature and characteristics of all phenomena, who are dedicated to eliminating all the obscurations and darkness of the kleśas, who are skilled in the accomplishment of the analysis of all phenomena, who have the direct perception of the Dharma of there being no self, who are continuously ripening and guiding beings, who have realized the way of

nonduality of the realm of the Dharma, and who have the intelligence to follow the ocean of all the ways within the scope of speech?¹⁶⁸⁸

41.136 “Depart, noble one. In the forest of Lumbinī in this Jambudvīpa, there is the goddess of the Lumbinī Forest called Sutejomaṇḍalaratīśrī. Go to her [F.201.b] and ask her, ‘How are bodhisattvas born into the family of the tathāgatas? How do bodhisattvas appear in the world? How do they unwearingly practice bodhisattva conduct until the last of all future kalpas?’ ”

41.137 Sudhana, the head merchant’s son, bowed his head to the two feet of the night goddess Sarvajagadrakṣāpraṇidhānavīryaprabhā, circumambulated the night goddess Sarvajagadrakṣāpraṇidhānavīryaprabhā many hundreds of thousands of times, keeping her to his right, and, with palms together, looking back at her, departed from the night goddess Sarvajagadrakṣāpraṇidhānavīryaprabhā. [B13]

SUTEJOMANḌALARATIŚRĪ

- 42.1 Then Sudhana, the head merchant's son, remembering the instruction of the night goddess Sarvajagadrakṣāpraṇidhānavīryaprabhā and meditating on, comprehending, and augmenting the bodhisattva liberation called *the origin of the roots of merit that inspire the ripening of all beings*, eventually arrived at the Lumbinī Forest.
- 42.2 He circumambulated the Lumbinī Forest, keeping it to his right, and then searched for Sutejomaṇḍalaratiśrī, the Lumbinī Forest goddess.
- 42.3 He saw Sutejomaṇḍalaratiśrī, the Lumbinī Forest goddess, in the Lumbinī Forest inside a kūṭāgāra made by the encircling of all branches of trees made of all precious materials. She was seated upon a precious lion throne with a lotus in its center and accompanied by an assembly of two hundred thousand trillion forest goddesses, seated before her and to whom she taught the Dharma. [F.202.a] She was teaching them a sūtra called *The Teaching of the Ocean of Lifetimes of All Bodhisattvas*. She was increasing the power of the ocean of qualities of bodhisattvas who had been born into the family of the tathāgatas.
- 42.4 He approached the Lumbinī Forest goddess Sutejomaṇḍalaratiśrī, bowed down to the feet of the Lumbinī Forest goddess Sutejomaṇḍalaratiśrī, and, standing before her with palms together, said, “Āryā, I have developed the aspiration for the highest, complete enlightenment, but I do not know how bodhisattvas are born into the tathāgata family and how in practicing bodhisattva conduct they bring light to beings.”
- 42.5 The Lumbinī Forest goddess Sutejomaṇḍalaratiśrī said, “Noble one, if the bodhisattvas possess these ten kinds of birth, they are born into the family of the tathāgatas. The bodhisattvas who originate from them in every instant of mind increase the roots of merit of a bodhisattva, are unimpeded, are not disheartened, do not regress, are not interrupted, are not dismayed, are not discouraged, do not deteriorate, do not become confused, do not become

downcast, and do not come to ruin. They follow the direction of omniscience, [F.202.b] they are dedicated¹⁶⁸⁹ to the ways of the realm of the Dharma, they attain ripening for the enlightenment of buddhahood, they have a vast development of the bodhisattva's aspiration for enlightenment, they increase all the perfections, they turn away from all worldly existences, they accomplish the level of the tathāgatas, they purify the higher cognition of¹⁶⁹⁰ knowledge, they directly perceive the qualities of buddhahood, and they possess the meaning of the range of omniscience.

42.6 “What are these ten? The first birth of a bodhisattva is called *the essence of dedication to the prayer to serve all buddhas*.

 “The second birth of a bodhisattva is called *the essence of the origin of the attainment of the aspects of the aspiration to enlightenment*.

42.7 “The third birth of a bodhisattva is called *the essence of the origin of the perception that is established in certainty in the ways of the Dharma*.

 “The fourth birth of a bodhisattva is called *the essence of the pure, superior motivation that illuminates the three times*.

42.8 “The fifth birth of a bodhisattva is called *the essence of all-illuminating light*.

 “The sixth birth of a bodhisattva is called *the essence of the origin of the lineage of the tathāgata family*.

42.9 “The seventh birth of a bodhisattva is called *the essence of the adorning light that illuminates the strengths of the buddhas*.

 “The eighth birth of a bodhisattva is called *the essence of the origin of the accomplishment through the complete analysis of the entrances into knowledge*.

42.10 “The ninth birth of a bodhisattva is called *the essence of the display of emanations throughout the realm of phenomena*. [F.203.a]

 “The tenth birth of a bodhisattva is called *the essence of the power of ascending to the level of the tathāgatas*.

42.11 “Noble one, what is the first birth of a bodhisattva, called *the essence of dedication to the prayer to serve all buddhas*? It is when the bodhisattva first engages in serving and making offerings to the buddhas; venerating, worshiping, honoring, offering, serving, pleasing, and never displeasing the buddha bhagavats; never having enough of gazing upon the face of a tathāgata; being dedicated to venerating the buddhas; having increasing power through the power of delight in the buddhas; giving rise to a powerful adoration on seeing the tathāgatas; and while accumulating merit with irreversible faith, uninterruptedly dedicating to completing an accumulation of offerings to all the tathāgatas.

42.12 “Noble one, that is the first birth of a bodhisattva, called *the essence of dedication to the prayer to serve all buddhas*, which acquires the accumulation of the roots of merit for omniscience.

- 42.13 “Noble one, what is the second birth of a bodhisattva, called *the essence of the origin of the attainment of the aspects of the aspiration to enlightenment*?
- 42.14 “Noble one, it is when the bodhisattva develops the aspiration for the highest, complete enlightenment and in that way has the motivation of great compassion for protecting all beings, has the motivation to serve all the buddhas in order to please them, has the motivation to seek for all the Dharmas of the buddhas in order to be indifferent toward all things, [F.203.b] has the motivation of the great setting forth¹⁶⁹¹ in order to perceive omniscience, has the motivation of great love in order to increase application to gathering all beings, has the motivation to never abandon all beings in order to have the strong armor of omniscience, has a motivation free of deception and dissimulation in order to attain the illumination of genuine knowledge, has the motivation to act in accord with what one teaches¹⁶⁹² in order to practice the path of the bodhisattvas, has the motivation to never break one’s word¹⁶⁹³ to all the buddhas in order not to run counter¹⁶⁹⁴ to the prayers of all the tathāgatas, and has the motivation to make the great prayer for omniscience in order to continuously ripen and guide all beings until the end of future time.
- 42.15 “Through completing the accumulation of these and other aspects of the aspiration to enlightenment, which are as numerous as the atoms in a buddha realm, a bodhisattva is born into the family of the tathāgatas.
- 42.16 “Noble one, that is the second birth of a bodhisattva, called *the essence of the origin of the attainment of the aspects of the aspiration to enlightenment*.
- 42.17 “Noble one, what is the third birth of bodhisattvas, called *the essence of the origin of the perception that is established in certainty in the ways of the Dharma*?
- 42.18 “Noble one, it is when a bodhisattva has a mind focused on understanding the entire ocean of the ways of the Dharma; has a mind single-pointedly focused on fulfilling the aspects of the path to omniscience; has a mind with the intention to accomplish actions that are without fault; [F.204.a] has a mind focused on purifying the entire ocean of the ways of bodhisattva samādhis; has a mind that completes the attainment of bodhisattva qualities; has a mind that attains the display of all the aspects¹⁶⁹⁵ of the bodhisattva path; has a mind that has continuous¹⁶⁹⁶ diligence, like the fire that burns at the end of a kalpa, in attaining the vast accumulation¹⁶⁹⁷ focused on omniscience; has a mind that accomplishes the completely good¹⁶⁹⁸ bodhisattva conduct that is engaged in ripening and guiding all beings; and has a mind that enters into the ways of the nonexistence of things through meditation on all things in completing the qualities of a bodhisattva and engaging in all the ways of conduct.
- 42.19 “Noble one, that is the third birth of bodhisattvas, called *the essence of the origin of the perception that is established in certainty in the ways of the Dharma*.

- 42.20 “Noble one, what is the fourth birth of a bodhisattva, called *the essence of the pure, superior motivation that illuminates the three times*?
- 42.21 “Noble one, it is when a bodhisattva has purified the element of excellent, superior motivation; has attained the illumination of the enlightenment of buddhahood, has entered the ocean of the ways of a bodhisattva, has stability through having a mind that possesses the vajra element of a stable motivation, has turned away¹⁶⁹⁹ from rebirth in all states of existence, has turned toward the accomplishment of the miraculous manifestations of all the tathāgatas, [F.204.b] has gained the special attainment for the increase of the faculties¹⁷⁰⁰ of a bodhisattva, has a virtuous mind in order to illuminate the superior motivation, is unshakable in increasing firm, vast prayers; is focused on¹⁷⁰¹ all the tathāgatas in order to destroy the mountain of all kleśas, and is a protector through taking care of all beings.
- 42.22 “Noble one, that is the fourth birth of a bodhisattva, called *the essence of the pure, superior motivation that illuminates the three times*.
- 42.23 “Noble one, what is the fifth birth of a bodhisattva, called *the essence of all-illuminating light*?
- 42.24 “Noble one, it is when a bodhisattva has perfect application because of engaging in ripening and guiding all beings, has unlimited generosity because of transcending all conceptions of things, has endless purity because of limitless correct conduct, has the patience that is from within the scope of the tathāgatas because of attaining the illumination of the patience toward phenomena of all the buddhas, has great diligence because of engaging in the arising of omniscience,¹⁷⁰² has dedication to dhyāna because of purifying the domain of knowledge of every entrance to samādhi, has the light of diligence in wisdom because of attaining the illumination of all Dharmas, has unimpeded vision because of engaging in the perception of the ocean of visions of the buddhas, has power over the nature of all phenomena because of bringing satisfaction to all worlds, [F.205.a] and has perfect application because of correct attainment of the way of the Dharma.
- 42.25 “Noble one, that is the fifth birth of a bodhisattva, called *the essence of all-illuminating light*.
- 42.26 “Noble one, what is the sixth birth of a bodhisattva, called *the essence of the origin of the lineage of the tathāgata family*?
- 42.27 “Noble one, it is when a bodhisattva is born into the family of the tathāgatas; is born into the lineage of the tathāgatas; accomplishes every entranceway into the Dharma of the buddhas;¹⁷⁰³ becomes purified in the great prayers of all past, future, and present tathāgatas; has roots of merit that have the same nature as the roots of merit of all tathāgatas; has the same body as all buddhas; goes to other worlds through having good qualities; practices the greatness of the Dharma in the samādhi that has the vision of

the blessing of the buddhas; and when the time comes engages in the Dharma that purifies beings with uninterrupted eloquence that asks Dharma questions.

42.28 “Noble one, that is the sixth birth of a bodhisattva, called *the essence of the origin of the lineage of the tathāgata family*.

42.29 “Noble one, what is the seventh birth of a bodhisattva, called *the essence of the adorning light that illuminates the strengths of the buddhas*?

42.30 “Noble one, it is when a bodhisattva goes irreversibly to buddha realms because of the radiance of entering the strengths of buddhahood, is irreversible from the ocean of the qualities of a bodhisattva, [F.205.b] is never disheartened because of correctly knowing the illusory nature of all phenomena, realizes that all worlds are like dreams, attains the state of perceiving forms as being like reflections, gains the power over miracles through higher cognitions that are like illusory manifestations, teaches that the gateways into rebirths in all existence are like shadows, knows that the wheels of Dharma of all tathāgatas are like echoes, and attains the supreme perfection of teaching the ways of the Dharma through dedication to the ways¹⁷⁰⁴ of methods and various meanings.

42.31 “Noble one, that is the seventh birth of a bodhisattva, called *the essence of the adorning light that illuminates the strengths of the buddhas*.

42.32 “Noble one, what is the eighth birth of a bodhisattva, called *the essence of the origin of the accomplishment through the complete analysis of the entrances into knowledge*?

42.33 “Noble one, it is when a bodhisattva becomes a youth and maintains the appearance of a bodhisattva and, remaining in that way, analyzes the ways of omniscient knowledge; manifests measureless fields of bodhisattva activity throughout countless kalpas within each gateway to the ways of knowledge; attains the ultimate perfection of power over all bodhisattva samādhis; in each instant of mind, in all instances of mind, is born in the presence of the tathāgatas who reside in countless buddha realms in the ten directions; rests in undifferentiated samādhi with undifferentiated foci; [F.206.a] manifests the power of undifferentiated knowledge in undifferentiated¹⁷⁰⁵ phenomena; has arrived at the state without obscurations¹⁷⁰⁶ even though there are infinite objects of perception; has entered the level of infinite manifestations through the smallest objects of perception; discerns endless small and great natures; comprehends all worlds as being the same as mentations; and comprehends, through meditation, all perceived phenomena and all the continuums of mentations.

42.34 “Noble one, that is the eighth birth of a bodhisattva, called *the essence of the origin of the accomplishment through the complete analysis of the entrances into knowledge*.

- 42.35 “Noble one, what is the ninth birth of a bodhisattva, called *the essence of the display of emanations throughout the realm of phenomena*?
- 42.36 “Noble one, it is when a bodhisattva in each instant of mind consecrates buddha realms with various displays and many displays, attains the ultimate perfection of fearlessness in all¹⁷⁰⁷ manifestations, is skilled in the manifestations of buddhas, has pure fearlessness in the manifestations of the Dharma, possesses an unimpeded field of activity in the realm of the Dharma, is skilled in the empowerment of perceived bodies of beings¹⁷⁰⁸ in accordance with the aspirations of others, has inconceivable skill in guiding beings; manifests buddhahood through various kinds of conduct, is skilled in accomplishing the unobscured path to omniscience and thereupon manifests skill in turning the wheel of the Dharma, is skilled in accomplishing methods for guiding a vast extent of beings without end or middle, [F.206.b] and is always prepared for guiding beings when the time has come through the treasure of a wealth of illuminating wisdom.
- 42.37 “Noble one, that is the ninth birth of a bodhisattva, called *the essence of the display of emanations throughout the realm of phenomena*.
- 42.38 “Noble one, what is the tenth birth of a bodhisattva, called *the essence of the power of ascending to the level of the tathāgatas*?
- 42.39 “Noble one, it is when a bodhisattva is established in the field that is the single nature of all the tathāgatas in the three times; comprehends the field of the succession of all world realms; knows the successive arising of the minds of all beings in their deaths and rebirths in the past and in the future; knows the fields of the successive conduct¹⁷⁰⁹ and knowledge of all bodhisattvas; knows the successive attainment of buddhahood of all the buddhas in the past, future, and present; knows the successive skillfulness in the presentation of all the Dharma; knows the successive destruction and formation of all kalpas in the past, future, and present, together with their names and their details; attains the knowledge of the blessing that manifests the field of the display and enlightenment of buddhahood when the appropriate time has come for ripening beings in the appropriate way; and manifests the successive ways of the skill in turning the wheel of the Dharma on approaching the appearance and enlightenment of all buddhas [F.207.a] through skill in accomplishing the methods for guiding a vast extent of realms of beings without end or middle.
- 42.40 “Noble one, that is the tenth birth of a bodhisattva, called *the essence of the power of ascending to the level of the tathāgatas*.¹⁷¹⁰
- 42.41 “Noble one, those are the ten births of the bodhisattvas, through which the bodhisattvas are born, appear, attain, increase, complete, and accomplish.¹⁷¹¹ They manifest various adornments, an array of adornments through a single display so as to be comprehended in all realms without

exception. They create manifestations continuously in order to continuously guide the realm of beings until the end of all future kalpas. They are realized concerning the various perceptions of an ocean of all the Dharmas, the many various different lineages of the teachings, and the successive transmission of endless Dharmas. They manifest the inconceivable supremacy of buddhahood throughout the realm of phenomena and to the ends of space. They manifest turning the wheel of the Dharma in ripening, guiding, and caring for an immeasurable ocean of beings with various conducts. They manifest the appearance of buddhas in all the realms of beings. They perceive the arising within all perceptions of the purity of an indescribable ocean of the aspects of speech of the clouds of all Dharmas. [F.207.b] They have realized measureless, unobscured activities and manifest¹⁷¹² the bodhisattva field that has the display of the entire, beautiful Dharma. They teach¹⁷¹³ beings in accordance with their aspirations and wishes. They teach vast Dharma without end or middle so that all worlds may accomplish the approach to measureless buddhahood.”

42.42 Then at that time, the Lumbinī Forest goddess Sutejomaṇḍalaratiśrī, in order to elucidate the meaning of this bodhisattva Dharma, through the blessing of the Buddha gazed into the ten directions and then recited these verses to Sudhana, the head merchant’s son:

42.43 “Those who, with stainless, unalloyed higher motivation,
Never have enough of gazing upon the jinas,
The wise ones who pray for all-pervading clouds
Of displays for all the jinas, are in their first birth.¹⁷¹⁴ {1}

42.44 “Those who pervade, without exception, all worlds, realms,
Beings,¹⁷¹⁵ and also the Dharma and buddhas in the three times,
Whose minds are adorned by the prayer to liberate beings—
They are in their inconceivable second birth. {2}

42.45 “Those who never have enough of drinking the clouds of the Dharma,
Who have unimpeded bodies in the three times, and minds with definitive
realization,
Who have mental bodies that are as stainless as the realm of space—
They are in this third birth that is unequalled. {3}

42.46 “Those who with a higher motivation, like Sumeru, as firm¹⁷¹⁶ as a vajra,
Are entering the ocean of the ways of omniscience,
Who enter into the ocean of great compassion—
They, supreme among humans, are in their fourth birth. {4}

42.47 “They who pervade the ten directions¹⁷¹⁷ with love, [F.208.a]

Who accomplish an ocean of stainless perfections,
Who radiate the light of the Dharma and ripen beings—
They are in the fifth birth of great beings. {5}

42.48 “They who having realized the nature of phenomena have unimpeded
minds,
Who are born into the family of the buddhas unequaled in the three times,
Who enter into the ocean of the ways of the realm of the Dharma—
They are in this sixth birth of those who have wisdom. {6}

42.49 “Those who have a completely pure Dharma body and an unimpeded mind,
Who with their own bodies pervade all realms without exception,
Who have gained the realization of all the strengths, without exception, of
the buddhas—
They are in the inconceivable seventh birth of the wise ones. {7}

42.50 “Those who have dominion over the ways of an ocean of knowledge,
Who analyze the ways of the entrances into omniscience,
Who enter into an ocean of the ways of all samādhis—
They are in the eighth birth of those who rely on the true nature. {8}

42.51 “Those who purify the vast extent of all realms,
Who are dedicated to ripening and guiding all beings
And manifest the display of the miracles of the buddhas—
They are in the ninth birth of those with vast fame. {9}

42.52 “Those who have entered the strengths of the jinas,
Who increase the vast powers of omniscience,
Who are unattached to the various ways within the realm of phenomena—
They are in the tenth birth of the sons of the jinas. {10}

42.53 “Noble one, a bodhisattva is born into the family of the tathāgatas through
those ten births. In that way, the bodhisattva illuminates all worlds.

42.54 “Noble one, I have attained the bodhisattva liberation [F.208.b] called *the
miraculous manifestations at the birth of bodhisattvas throughout all the perceptions of
countless kalpas.*”

42.55 Sudhana said, “Āryā, what is the scope of this bodhisattva liberation
called *the miraculous manifestations at the birth of bodhisattvas throughout all the
perceptions of countless kalpas?*”

She answered, “Noble one, I fulfilled the prayer to see and approach the
births of all bodhisattvas.

“Noble one, I have comprehended the vast ocean of births of the Bhagavat Vairocana. Thus, I have observed his births as bodhisattvas in this world realm of a thousand million worlds. Because of my past prayer, I have been born in the Lumbinī Forest of Jambudvīpa, one of the four continents, in order to see the appearance of bodhisattvas. Now I am dwelling here, remembering and meditating on the births of bodhisattvas. In that way, I remain here. After I had been dwelling here for a hundred years, the Bhagavat transmigrated from Tuṣita. At that time, there were ten omens that appeared in the Lumbinī Forest. What were those ten? The first omen was that in this Lumbinī Forest everywhere became level without ravines or cliffs or high ground and low ground. The second omen was that throughout this Lumbinī Forest the ground became made of diamond, was free of pebbles, gravel, pieces of wood, and thorns, and was filled with many jewels. The third omen was that this entire Lumbinī Forest became a place thick with rows of precious trees, sal trees, and palm trees. The fourth omen was that this entire Lumbinī Forest became a place in which grew aromatic seedlings that were superior to divine matter, [F.209.a] in which appeared a treasure of all powders, in which arose clouds and mists of all banners, and which was adorned on every side by tree trunks formed of aromatic precious materials. The fifth omen was that this entire Lumbinī Forest became a place where there appeared, spreading everywhere, a treasury of¹⁷¹⁸ various flowers, garlands, and ornaments made of divine materials. The sixth omen was that throughout this Lumbinī Forest all the trees became treasures of excellent precious jewels. The seventh omen was that in all the lotus beds throughout this Lumbinī Forest, all the flowers that grew from water blossomed, rose up out of the ground, and floated above the water. The eighth omen was that all the devas, nāgas, yakṣas, gandharvas, asuras, garuḍas, kinnaras, mahoragas, lords of the world, and lords of beings in this world’s desire realms and form realm gathered with their palms together in homage in this Lumbinī Forest. The ninth omen was that all the female devas, nāgas, yakṣas, gandharvas, asuras, garuḍas, kinnaras, and mahoragas in this world realm of Jambudvīpa¹⁷¹⁹ gathered in this Lumbinī Forest joyfully, holding every kind of offering in their hands, [F.209.b] gazing at the branches of the pippala tree, bowing down, and paying homage. The tenth omen was that many light rays called *the lamps of the miraculous birth of the bodhisattva* shone from the circle of the navels on the bodies of all the tathāgatas in the ten directions, and they illuminated and remained in this Lumbinī Forest. And all the qualities of the bodhisattvas, including their miraculous births, were heard emanating, with the sound of a buddha’s speech, from the circular tips of those light rays.”

42.57 “Those are the ten omens that appeared when the time came for the birth of the bodhisattvas. When they appeared, all the lords of the world knew, ‘a bodhisattva is going to be born.’

“Noble one, in that way they gained an inconceivably powerful joy on seeing those ten omens.

42.58 “Moreover, noble one, when Māyādevī came from the great city of Kapilavastu, ten great illuminating omens appeared in this Lumbinī Forest. When they appeared, they increased within countless beings the power of joy in the light of the Dharma of omniscience.

42.59 “What were those ten? (1) All of the precious kūṭāgāras upon the surface of the earth shone. (2) All the classes of aromatic flowers shone.¹⁷²⁰ (3) Light shone from all the petals of blossomed precious lotuses, and they emitted the sweet-sounding words: ‘The excellent birth has come to be.’ [F.210.a] (4) The illumination from all the first aspirations to enlightenment by bodhisattvas in the ten directions appeared in and illuminated this Lumbinī Forest. (5) The miraculous manifestation of illumination from the bodhisattvas ascending all the bhūmis appeared in and illuminated this Lumbinī Forest. (6) All the illumination from the light of the accomplishment of all the perfections and the realization of knowledge by the bodhisattvas in the ten directions appeared in and illuminated this Lumbinī Forest. (7) All the illumination from the knowledge of the bodhisattvas in the ten directions that has power over all prayers appeared in this Lumbinī Forest. (8) All the illumination from the knowledge of the bodhisattvas in the ten directions that accomplishes their vast prayers appeared in this Lumbinī Forest. (9) All the illumination from the knowledge of the bodhisattvas in the ten directions that ripens and guides beings appeared in this Lumbinī Forest. (10) All the illumination from the knowledge of the bodhisattvas in the ten directions that comprehends the miracles of all the buddhas, their setting forth, and their enlightenment at buddhahood appeared in this Lumbinī Forest. Those ten great illuminating omens appeared. [F.210.b] They illuminated the darkness of mind and thoughts in a vast number of beings without end or middle.

42.60 “Noble one, when Māyādevī came to the pippala tree, all the gathered assemblies of the lords of the world, the devas of the desire realms with groups of apsaras and retinues of deva maidens, all the assembled devas of the form realms, who were free of odors, and the gatherings of nāgas, yakṣas, gandharvas, asuras, garuḍas, kinnaras, mahoragas, and their retinues who were engaged in making offerings to the bodhisattvas had their bodies and their assembled offerings illuminated by Māyādevī’s brilliance, splendor, color, and form. All the lights that were in this world realm of a thousand million worlds were outshone and eclipsed. No other lights could affect, obscure, prevent, or impede the light and radiance that

was emitted from all Māyādevī's pores. They filled all the directions and ended all the suffering of beings in the hells, all the suffering of beings in birth as an animal, all the suffering in the world of Yama, and all the suffering and kleśas of all beings within the various states of existence, and they remained illuminating, shining, and brilliant.

42.61 “Noble one, that was the first miraculous manifestation at the birth of the bodhisattva that appeared in the Lumbinī Forest.

42.62 “Moreover, noble one, at that time, there appeared situated within Māyādevī's body¹⁷²¹ the visual images of this world realm of a thousand million worlds. [F.211.a] Within that world realm of a thousand million worlds, in all the Jambudvīpas in its thousand million four-continent worlds, in kingdoms with various names, in forests with various names, Māyādevī went to the foot of various kinds of trees, where she was encircled by all the lords of the worlds, waiting in preparation for the birth of the bodhisattva. This was through the inconceivable miraculous manifestation of the wisdom of the bodhisattva's mother.

42.63 “Noble one, that was the second miraculous manifestation at the birth of the bodhisattva that appeared in the Lumbinī Forest.

42.64 “Moreover, noble one, there appeared within each opening of all Māyādevī's pores all the tathāgatas that in the past were honored, worshiped, venerated, and offered to by the Bhagavat during his practice of bodhisattva conduct. All the Dharma that those tathāgatas were teaching could be heard sounding from each pore with the aspects of a buddha's speech. It was like how the reflection of the display in the domain of the sky of the sun, moon, planets, and stars, and of clouds emitting the deep sound of thunder, appear in a small bowl of water, or a particle of gold, or the bright surface of a mirror, or on very clear water.

42.65 “Noble one, in that way, the miraculous manifestations of the past tathāgatas appeared and the sound of all their Dharma teachings sounded within the openings of all Māyādevī's pores.

42.66 “Noble one, that was the third miraculous manifestation at the birth of the bodhisattva that appeared in the Lumbinī Forest. [F.211.b]

42.67 “Moreover, noble one, from Māyādevī's entire body and from each opening of all her pores appeared all the realms, the entire ocean of world realms, the entire vast extent of world realms, the entire multitude of world realms, and all that are called world realms in which the Bhagavat practiced bodhisattva conduct in the past. There appeared the surface of the realms; their shapes; their arrangement; their bulks; their adorning mountains; their adorning villages, towns, regions, lands, and cities; their adorning parks, rivers,¹⁷²² lakes, ponds, and seas; their adorning skies and clouds; their abodes of beings; the yānas that were taught there; the numbers and names

of their kalpas; their births of buddhas; their perfect purities; the lifespans of beings; their rebirths into worlds; the communities of beings; the dependence on kalyāṇamitras; the dedication to virtuous qualities; the engagement in the practice of the Dharma; and the practice of bodhisattva conduct in buddha realms. In all the pores there appeared all the Bhagavat's attainment of the state of irreversibility, his previous bodies, [F.212.a] his conduct, his appearance, what possessions he had, what happiness and unhappiness he experienced, and his lifespans. There appeared in all the pores of Māyādevī's body images of the various births in all those buddha realms, Māyādevī as the mothers of the bodhisattvas, and all those bodies of the bodhisattvas.

42.68 "Noble one, that was the fourth miraculous manifestation at the birth of the bodhisattva that appeared in the Lumbinī Forest.

42.69 "Moreover, noble one, there appeared in all the pores of Māyādevī's body images of the past bodies in which the Bhagavat practiced bodhisattva conduct, their colors, their shapes, their appearances, their forms, their possessions, their happiness and sufferings, and their lifespans.

42.70 "Noble one, that was the fifth miraculous manifestation at the birth of the bodhisattva that appeared in the Lumbinī Forest.

42.71 "Moreover, noble one, there appeared in all the pores of Māyādevī's body images of when the Bhagavat was practicing bodhisattva conduct in the past and gave away that which was difficult to give. He gave away his legs and arms. He gave away his ears and nose. He gave away his tongue and teeth. He gave away his eyes and head. He gave away his flesh and blood. He gave away his bones and marrow. He gave away his kidneys and heart. [F.212.b] He gave away his skin and subcutaneous tissue. He gave away all his outer and inner things. He gave away his sons, daughters, and wives. He gave away his body. He gave away his precious possessions. He gave away his villages and towns. He gave away his regions and realms. He gave away his royal capital. He gave away his wealth, grain, treasures, and storehouses. He gave away his jewels, pearls, beryls, conches, crystals, corals, gold, and silver. He gave away his various precious adornments. He gave away his beds and seats. He gave away his houses and palaces. He gave away all his possessions. There appeared the physical forms of the bodhisattva and the way in which he gave, the appearance of those who acquired what he gave away, the appearance of the things that he gave away, the places where he gave them away, and all who were at that time in the entourage of the bodhisattva.

42.72 "Noble one, that was the sixth miraculous manifestation at the birth of the bodhisattva that appeared in the Lumbinī Forest.

- 42.73 “Moreover, noble one, when it was time for the succession of tathāgatas in the past to be born from their mother’s body, there appeared all the arrays and adornments of buddha realms; the arrays of adorning beings; the arrays of adorning trees; the arrays of flowers, perfumes, incenses, garlands, ointments, powders, clothing, banners, and flags; [F.213.a] the various miraculous manifestations of arrays of all precious jewels; and music, song, praises, and the sound of musical instruments. When Māyādevī came to the Lumbinī Forest, all of those arose, appeared, and were perceived by beings in the Lumbinī Forest.
- 42.74 “Noble one, that was the seventh miraculous manifestation at the birth of the bodhisattva that appeared in the Lumbinī Forest.
- 42.75 “Moreover, noble one, all that is enjoyed by bodhisattvas, which are the enjoyment of kūṭāgāras made of all kings of jewels, the enjoyment of divine palaces made of kings of jewels, the enjoyment of nets of kings of jewels, the enjoyment of objects made of kings of jewels, the enjoyment of statues made of kings of jewels, the enjoyment of displays of kings of jewels, the enjoyment of all adornments,¹⁷²³ the enjoyment of all kings of perfume, the enjoyment of all perceptions that are beautiful and pleasing, which transcend the enjoyment of the displays in the residences of all lords of devas and transcend the enjoyment of the displays in the residences of all nāgas, yakṣas, gandharvas, asuras, garuḍas, kinnaras, mahoragas, and lords of humans, were all emanated, unmixed with one another, from the womb of Māyādevī and were present and arrayed everywhere in the Lumbinī Forest.
- 42.76 “Noble one, that was the eighth miraculous manifestation at the birth of the bodhisattva that appeared in the Lumbinī Forest.
- 42.77 “Moreover, noble one, from the body of Māyādevī emanated bodhisattvas, as numerous as the atoms in countless quintillions of buddha realms, [F.213.b] who had the same body, color, and shape as the Bhagavat Vairocana, the same adornment of the signs and features of a great being, the same aura, the same radiating of light rays, the same way of moving, the same prowess, the same illuminating miraculous manifestations, the same following, and the same displays, and they praised and resembled the ocean of Bhagavat Vairocana’s excellences.
- 42.78 “Noble one, that was the ninth miraculous manifestation at the birth of the bodhisattva that appeared in the Lumbinī Forest.
- 42.79 “Moreover, noble one, the time having come for the birth of the bodhisattva, in front of Māyādevī there rose up from the vajra ground below, breaking through the great earth, a great lotus made of the kings of jewels called *an essence that is a display of all jewels*. Its essence¹⁷²⁴ comprised the king of jewels, the great indestructible vajra.¹⁷²⁵ All kings of jewels adorned the tips of its filaments.¹⁷²⁶ It was adorned by rows of circles of petals as

numerous as the atoms in ten buddha realms. Its surrounding leaves were made of various kinds of jewels. Its beautiful¹⁷²⁷ pericarp was composed of pure wish-fulfilling¹⁷²⁸ jewels. It had an array of circles of filaments that had the countless colors of all jewels. An adorning net of countless precious kinds of jewels enveloped it. It was covered by a mass of indestructible, powerful, vajra kinds of jewels.

42.80 “All the lords¹⁷²⁹ of the devas encircled it. All the lords of the nāgas sent down rain from clouds of scented water. All the lords of the yakṣas encircling it cast down handfuls of divine flowers. [F.214.a] All the lords of the gandharvas sang clouds of praises to it that had a beautiful sound of melodious songs that had honored the buddhas of the past. All the lords of asuras, forsaking all pride, arrogance, and haughtiness, bowed down and paid homage. All the lords of the garuḍas hung¹⁷³⁰ precious cloths that adorned the entire sky.¹⁷³¹ All the lords of the kinnaras gazed upon it while engaged in describing with delight the qualities of bodhisattvas with song and music. All the lords of the mahoragas, gazing upon it with great joy and faith, were engaged in emitting beautiful sounds and sending down rain from clouds of every kind of display.

42.81 “Noble one, that was the tenth miraculous manifestation at the birth of the bodhisattva that appeared in the Lumbinī Forest.

42.82 “Noble one, those ten miraculous manifestations at the time of the bodhisattva’s birth occurred in the Lumbinī Forest.

42.83 “After that, the bodhisattva, who possessed inconceivable, measureless light that could not be looked at, was born from Māyādevī’s womb, like the disk of the sun from the surface of the sky, like lightning flashing from clouds, like the dawn clouds rising from behind a mountain peak, like a great lamp from a deep darkness.

42.84 “In that way, the bodhisattva emerged from the body of Māyādevī, manifesting in the nature of reflection, manifesting in the nature of a dream, manifesting in the nature of perceiving a form that is a conjured illusion, having the nature of being without coming or going, [F.214.b] having the nature of a manifestation of the perception of a light that has no birth or cessation.

42.85 “Noble one, in that way, while residing in this Lumbinī Forest, I see and comprehend the ocean of the miraculous manifestations at the birth¹⁷³² of the Bhagavat Vairocana.

42.86 “And, noble one, just as I see and comprehend the ocean of the miraculous manifestations at the birth¹⁷³³ of the Bhagavat Vairocana in this four-continent world, in that same way I see and comprehend a thousand million

miraculous manifestations at the birth of the Bhagavat Vairocana in the thousand million Jambudvīpas in all the four-continent worlds in this world realm of a thousand million worlds.

42.87 “Just as I see and comprehend the miraculous manifestations of the birth of the Bhagavat Vairocana in a thousand million Jambudvīpas in all the four-continent worlds in this world realm of a thousand million worlds, in the same way, I comprehend the miraculous manifestations at the birth of the Bhagavat Vairocana that are as numerous as the atoms in a buddha realm with each instant of mind, with the penetration of the mind, in all the atoms contained within an entire world realm of a thousand million worlds, known by the knowledge that enters into the atoms of all buddha realms.

42.88 “In the next mentation, I see and comprehend equally the miraculous manifestations at the birth of bodhisattvas within each of the buddha realms contained within the atoms of a buddha realm.

42.89 “In that way, although I see and comprehend the miraculous manifestations at the births of bodhisattvas in each of the buddha realms contained within the atoms of all buddha realms, [F.215.a] there is no knowable end to the succession of realms in each one of all the atoms, and there is no knowable end to the succession of births of bodhisattvas in each one of all the realms.

42.90 “Just as I see and comprehend all the miraculous manifestations at the birth of bodhisattvas in this world realm, in the same way, in each instant of mind, with the penetration of the mind, through continuous spiritual power, I see and comprehend all the miraculous manifestations at the births of bodhisattvas in all the vast extent of world realms, without end or middle, in the ten directions and in all atoms.”

42.91 Sudhana, the head merchant’s son, asked Sutejomaṇḍalaratīśrī, the Lumbinī Forest goddess, “Āryā, how long has it been since you attained this bodhisattva liberation called *the miraculous manifestations at the birth of bodhisattvas throughout all the perceptions of countless kalpas?*”

42.92 She answered, “Noble one, in the past, in times gone by, beyond as many kalpas as there are atoms in ten million buddha realms, and even further beyond, there was a world realm called Samantarātṇā in a kalpa called Samāpadyata in which appeared eighty quintillion buddhas. There appeared in that world the Tathāgata Arhat Samyaksaṃbuddha Īśvaraguṇāparājita-dhvaja, who was one with wisdom and conduct,¹⁷³⁴ a sugata, one who knows the world’s beings, an unsurpassable guide who tames beings, a teacher of devas and humans, [F.215.b] a buddha, and a bhagavat.

42.93 “Noble one, at the center of the world realm called Samantarātṇā, there was a four-continent world called Vicitravyūhaprabhā. In the middle of the Jambudvīpa of that four-continent world there was a royal capital called

Meruviśuddhavyūhadhvajā. In that royal capital there was King Ratnārcinetraprabha. King Ratnārcinetraprabha had a queen called Suharṣitaprabheśvarā.

42.94 “Noble one, just as Māyādevī became the mother of the Bhagavat Vairocana in this four-continent world, at that time, in that time, Queen Suharṣitaprabheśvarā became the mother of the Bhagavat, the Tathāgata Īśvaraguṇāparājitadhvaḥ, in the four-continent world called Vicitravṛkṣa-prabhā. He was the first of the eighty quintillion buddhas. She was the mother of the first bhagavat to appear, the Tathāgata Īśvaraguṇāparājitadhvaḥ.

42.95 “Noble one, when the time had come for the birth of the bodhisattva, Queen¹⁷³⁵ Suharṣitaprabheśvarā, together with two hundred thousand trillion women, went to the great park called Suvarṇapuṣpābhamaṇḍala. Prince Īśvaraguṇāparājitadhvaḥ was born there with the inconceivable miraculous manifestations that occur at the birth of a bodhisattva.

42.96 “At that time, there appeared in the center of the great park called Suvarṇapuṣpābhamaṇḍala a kūṭāgāra called Subharatnavicitrakūṭa. [F.216.a] The Bhagavat, the Tathāgata Īśvaraguṇāparājitadhvaḥ was born from Queen Suharṣitaprabheśvarā as she held on to a branch of a wish-fulfilling tree inside that kūṭāgāra.

42.97 “At that time, when the Bhagavat was born, the nurse Vimalasambhava-prabhā was in attendance. As soon as the bodhisattva was born, the lords of the world sprinkled him with a vase of scented water that was wonderfully aromatic and with a variety of beautiful flowers so as to cool his body. They made countless inconceivable, supreme appropriate offerings to him and placed him on the nurse Vimalasambhava-prabhā’s lap. The instant that she took the bodhisattva onto her lap, the nurse attained great powerful joy and faith and attained the bodhisattva samādhi called *all-seeing*. As soon as she attained that, she saw the countless tathāgatas present within the world realms in the ten directions. She entered in a subtle way this bodhisattva liberation called *the miraculous manifestations at the birth of bodhisattvas throughout all the perceptions of countless kalpas*. This was like the moment when a consciousness enters a womb. Through attaining that liberation, she made the great prayer to see the miraculous manifestations at the births of all tathāgatas.

42.98 “Noble one, what do you think? [F.216.b] If you think that the bodhisattva’s nurse, Vimalasambhava-prabhā, at that time, in that time, was anyone else, do not see her in that way. I was at that time, in that time, the bodhisattva’s nurse, Vimalasambhava-prabhā.

- 42.99 “Noble one, what do you think? If you think that the two hundred thousand trillion women at that time, in that time, were anyone else, do not see them in that way. They are these two hundred thousand trillion goddesses who now dwell in the Lumbinī Forest and are my entourage.
- 42.100 “Noble one, what do you think? If you think that Queen Suhaṛṣita-prabheśvarā, the mother of the Tathāgata Īśvaraguṇāparājitadhvaṇa, at that time, in that time, was anyone else, do not see her in that way. This Māyādevī was at that time, in that time, the queen named Suhaṛṣita-prabheśvarā.
- 42.101 “Noble one, what do you think? If you think that King Ratnārcinetra-prabha at that time, in that time, was anyone else, do not see him in that way. King Śuddhodana was at that time, in that time, the king named Ratnārcinetraprabha.
- 42.102 “Noble one, since that time, in every instant I have never been apart from seeing and comprehending the ocean of miraculous manifestations at the bodhisattva births of the Bhagavat Vairocana or from seeing and comprehending the ocean of the miraculous manifestations of his supremacy in guiding beings.
- 42.103 “Noble one, in every moment of mind, with eyes of knowledge that encompass all atoms, I see and comprehend within all atoms in this world realm of Sahā an ocean of the buddha realms of the tathāgatas, which have appeared from the vast extent of the ocean of prayers made by the Bhagavat Vairocana. [F.217.a] I see and comprehend the ocean of the tathāgatas that are in those buddha realms. I also see and comprehend the great ocean of the miraculous manifestations at the bodhisattva births of those tathāgatas.
- 42.104 “In the same way, in every instant of mind I see and comprehend the entire ocean of the miraculous manifestations of the supremacy of guiding beings and the ocean of the miraculous manifestations at the bodhisattva births of all tathāgatas in the ten directions.
- 42.105 “I perceive without error the births of bodhisattvas through comprehending the succession of the entire vast extent of atoms in this world realm of a thousand million worlds, and I comprehend the qualities of the buddhas. In the same way, I comprehend the entire ocean of realms contained within the entire vast extent of the atoms in countless tens of thousands of quintillions of buddha realms in the ten directions, and I comprehend the vast ocean of buddhas within them. I also see the perception of the miraculous manifestations at the bodhisattva births of those buddha bhagavats. I make offerings to them when they become tathāgatas. I hear the teachings that those tathāgatas give. I practice the correct Dharma of their Dharma.”

42.106 Then at that time, Sutejomaṇḍalaratiśrī, the goddess of the Lumbinī Forest, [F.217.b] in order to teach clearly the bodhisattva liberation called *the miraculous manifestations at the birth of bodhisattvas throughout all the perceptions of countless kalpas*, through the blessing of the Buddha, gazed into the ten directions and recited these verses:

42.107 “Son of the jinas,¹⁷³⁶ you have shown respect
And have asked a question, so listen to what I have to say.
The field of activity of the jinas is a peace that is hard to see
And which is manifested through the ways of causes and conditions. {1}

42.108 “I remember as many countless kalpas ago
As there are atoms in ten million realms,
There was a kalpa that had the name Samāpadyata,¹⁷³⁷
In which there were eight hundred million¹⁷³⁸ jinas. {2}

42.109 “The first of the kalpa’s tathāgatas to appear
Was Īśvarājitaḡaṇadhvaḡa.
I saw the birth of that lord of beings
In the supreme forest Svaṇapaṣṡaprabhava. {3}

42.110 “I was his wise nurse,
Vimalasaṃbhavaprabhā.
As soon as he was born, there was a supreme golden light,
And the lords of the world placed him on my lap. {4}

42.111 “When the supreme individual was placed on my lap,
I could not see the top of his inconceivable head.
Though I looked from the right and the left,
I was not able to see where it ended. {5}

42.112 “He was adorned with the excellent physical signs,
And his body was stainless and beautiful.
He was as if made of jewels, and when I saw him
An unparalleled powerful joy increased within me. {6}

42.113 “As I contemplated his measureless qualities,
The ocean of my merit increased.
When I saw the ocean of his miraculous manifestations,
A vast aspiration for enlightenment arose within me. {7}

42.114 “With joy and faith in the Jina’s ocean of excellences, [F.218.a]
I gave rise to an ocean of prayers.
The vast extent of all realms was purified,

- And all paths to lower existences were averted. {8}
- 42.115 “I made an ocean of prayers that I would make
Countless offerings to future sugatas
Throughout the vast extent of realms
And liberate beings from suffering. {9}
- 42.116 “I heard the Dharma from that lord
And attained the field of this liberation.
For kalpas as numerous as atoms in ten million realms,
I practiced and purified bodhisattva conduct. {10}
- 42.117 “I have made offerings to however many lords
Have appeared without exception.
I became a holder of their teachings,
And I purified the ocean of this liberation. {11}
- 42.118 “I became a holder of the Dharma wheel
Of all the past possessors of the ten strengths,
As numerous as the atoms in ten million realms,
And I have meditated on the field of this liberation. {12}
- 42.119 “I see all the vast extent of the surfaces of atoms,
As many atoms as there are in the buddha realms.
In each atom I see the ocean of realms
That have been purified in the past by the jinas. {13}
- 42.120 “In all that vast extent of realms,
The lords from their one mind
Manifest countless miracles,
And I see their births in supreme forests. {14}
- 42.121 “There are certain jinas in certain realms
Intending to attain supreme enlightenment,
Who though they are residing in the world of Tuṣṭita
Manifest within an ocean of realms. {15}
- 42.122 “In countless tens of millions of realms,
I see this vast extent of their births.
I see the lords teaching the Dharma
While in the center of an assembly of youths. {16} [F.218.b]
- 42.123 “I see in each instant of mind those heroes
Who are as numerous as the atoms in ten million realms
Leaving home and going to the foot of the king of trees

- And manifesting the vast field of activity of a buddha.¹⁷³⁹ {17}
- 42.124 “They manifest inconceivable numbers of this and that realm,
Which are as numerous as the atoms in a realm.
I see the supreme humans attaining buddhahood
And liberating beings in various existences from suffering.¹⁷⁴⁰
- 42.125 “They turn the unceasing, self-originated,
Supreme wheel of the surface of each atom.
Their voices have an unceasing ocean of speech.
I see them sending down rain from clouds of Dharma.¹⁷⁴¹
- 42.126 “In each instant they manifest passing into nirvāṇa
In many different forms for all beings.
I see, in¹⁷⁴² a single atom of a realm, buddhas
As numerous as the atoms in ten million realms.¹⁷⁴³
- 42.127 “Looking at one atom, I see an ocean of realms
And all the jinas who appear in them.
In many hundred billion¹⁷⁴⁴ bodies in my lifetimes,
I have gone to make offerings to them. {18}
- 42.128 “There are all the endless existences of beings
In the inconceivable ways of the ocean of realms.
I come before them all and send down
A rain from the vast clouds of the Dharma. {19}
- 42.129 “Son of the jinas, I know this inconceivable
Supreme field of liberation,
But I could not teach it all
In countless quintillions of kalpas. {20}
- 42.130 “Noble one, I know only this bodhisattva liberation called *the miraculous manifestations at the birth of bodhisattvas throughout all the perceptions of countless kalpas*. How could I describe the qualities or know the conduct of bodhisattvas who in each instant of mind have the motivation to appear in all kalpas from the wombs they have entered; who manifest births that have the definitive understanding of all the ways of the Dharma; [F.219.a] who have the aspiration that gives rise to prayers to make offerings to all the tathāgatas; who are dedicated to attaining the complete realization of all the Dharma of the buddhas; who manifest like reflections within the classes and existences of all beings; who are born from lotuses at the feet of all the tathāgatas; who are skilled in knowing when the time has come to ripen all beings; who manifest the miracle of taking rebirth with the intention to

guide all beings; who manifest clouds of miracles throughout the entire vast extent of realms; and who appear as reflections in all the classes of births and existences of all beings?

42.131 “Depart, noble one. In the great city of Kapilavastu there is the Śākya maiden called Gopā. Go to her and ask her, ‘How should a bodhisattva continue in saṃsāra in order to ripen beings?’ ”

42.132 Sudhana, the head merchant’s son, bowed his head to the two feet of Sutejomaṇḍalaratīśrī, the Lumbinī Forest goddess, circumambulated Sutejomaṇḍalaratīśrī, the Lumbinī Forest goddess, many hundreds of thousands of times, keeping her to his right, and, with palms together, looking back at her, departed from Sutejomaṇḍalaratīśrī, the Lumbinī Forest goddess. [B14]

43.

Chapter 43

GOPĀ

- 43.1 Sudhana, the head merchant's son, left the presence of Sutejomaṇḍalaratīśrī, the Lumbinī Forest goddess, and went to the location of the great city of Kapilavastu. [F.219.b]
- 43.2 While meditating on, comprehending, increasing, practicing, purifying,¹⁷⁴⁵ contemplating, and examining the bodhisattva liberation called *the miraculous manifestations at the birth of bodhisattvas throughout all the perceptions of countless kalpas*, he came to the assembly hall of the bodhisattvas called the Illuminating Light of the Realm of the Dharma.
- 43.3 When he arrived there, he was greeted by Aśokaśrī, the goddess of the assembly hall of the bodhisattvas, together with ten thousand house goddesses.
- 43.4 She said to Sudhana, the head merchant's son, "We welcome you, great being who has the prowess of great wisdom and knowledge; whose mind has attained the meditation of inconceivable bodhisattva liberation; whose field of activity is the vast divine palace of the Dharma; who enters the city of the Dharma; who is continuously engaged in guiding beings through infinite bodhisattva methods; who has attained the illumination of the ocean of qualities of the tathāgatas; who has the manifest knowledge and illuminating eloquence for guiding all beings; who has the motivation to manifest the conduct of¹⁷⁴⁶ a corresponding body and language¹⁷⁴⁷ that knows the conduct of all beings; who prays to increase the power of an ocean of joy in the minds of all beings; and who follows the path to the comprehension of the Dharma of all the tathāgatas.
- 43.5 "I see that you have the field of activity of profound behavior with a steady¹⁷⁴⁸ gaze, [F.220.a] and that therefore you are someone who will soon attain the unsurpassable pure adornments of the body, speech, and mind of

the tathāgatas and will act in this world with a body adorned by the signs and features of a great being and with a mind adorned by the light of knowledge of the ten strengths.

43.6 “I see that you have diligence and prowess, and that therefore you are someone who soon will have the vision of the tathāgatas of the three times; will hold the clouds of Dharmas of all the tathāgatas; will experience the joy of the divine palace of the four qualities of bodhisattva dhyānas, liberations, samādhis, and samāpattis; and will enter the profound liberation of the buddhas.

43.7 “In that way, you go before kalyāṇamitras, gaze upon them, honor them, receive their teaching without error, and are dedicated to the practice of its qualities that is unwearied, irreversible, and never disheartened. You are unaffected by any hindrance, obstacle, or obscuration whatsoever. Neither Māra nor the māra class of deities are present before you, and therefore you will soon bring happiness to all beings.”

43.8 The head merchant’s son, Sudhana, said to Aśokaśrī, the goddess of the assembly hall of the bodhisattvas, “Goddess, I gain the highest delight in ending the torment of the kleśas for all beings. I gain the highest delight in repelling dreadful¹⁷⁴⁹ karma for all beings, [F.220.b] in bringing happiness to all beings, and in making all beings practice faultless actions. Bodhisattvas become very unhappy when beings engage in the unhappiness of various kinds of karma and kleśas, which disturbs their minds and causes them to fall into the lower existences. Even if those beings remain in happier existences, they experience physical and mental sufferings and various kinds of unhappiness and remain in a state of sorrow.

43.9 “Goddess, it is like if a very loving father who has a beloved, beautiful son sees the limbs and smaller parts of his son’s body being cut off. Because he is so loving, he becomes extremely unhappy and sorrowful.

43.10 “Goddess, in the same way, when a bodhisattva who is engaged in bodhisattva conduct sees beings falling into the three lower existences through the power of their karma and kleśas, the bodhisattva becomes extremely unhappy and sorrowful.

43.11 “The bodhisattvas are happy, glad, joyful, delighted, and pleased when beings are reborn into happy existences when their bodies are destroyed, or when they experience physical and mental happiness in a divine or human existence as the result of their having adopted good physical, vocal, and mental conduct.

43.12 “Goddess, the bodhisattvas do not aspire to and are not dedicated to omniscience for their own sake or in order to experience the various joys and pleasures of saṃsāra. [F.221.a] It is not from dedication to the various different kinds of joys within the desire realm. It is not through the power of

mistaken perception, motivation, or views. It is not through the power of involvement, bondage, predispositions, or being overwhelmed. It is not through the power of the view of craving. It is not through the increase of a mind that conceives of the joys of crowds and the gatherings of various beings. It is not through attachment to the experiences of the joy and bliss of dhyāna. It is not going around and around in the continuity of saṃsāra while being obscured by various obscurations.

43.13 “Goddess, the bodhisattvas have great compassion for beings who are in the ocean of saṃsāra and who are tormented by immeasurable sufferings. They make great prayers to gather to themselves all beings. Through the power of having made those prayers with great compassion, they are dedicated to ripening and guiding beings, and they appear carrying out bodhisattva conduct in saṃsāra. In order to eliminate all the obscurations of beings, they seek the unobscured wisdom of omniscience and make prayers to serve and make offerings to all the tathāgatas. Through the power of their prayers to serve and make offerings to all the tathāgatas, they are never disheartened in their practice of bodhisattva conduct. When they are practicing bodhisattva conduct and see a realm that is completely defiled, they make the prayer to purify all buddha realms. When they are purifying defiled realms [F.221.b] and see the various āyatanas of all beings, they make the prayer to purify the Dharma body that is undifferentiated and unsurpassable. When they see the defiled bodies, speech, and minds of beings, they make the prayer to purify the bodies, speech, and minds that adorn all beings. When they see the incomplete āyatanas and impure minds of beings, they purify the minds and conduct of all beings and are never disheartened in carrying out bodhisattva conduct.

43.14 “Goddess, in that way, with minds that are never disheartened, the bodhisattvas carry out vast bodhisattva conduct without end or middle. With that kind of conduct they are adornments of the world because they create the good fortune of devas and humans. They are like parents because they establish beings in the aspiration for enlightenment. They are like nurses because they bring beings onto the bodhisattva path. They are like connate deities, who are deities that always accompany a being because they protect beings from the terror of the abyss of the lower existences. They are like great ferrymen because they free beings from the ocean of saṃsāra. They are refuges because they repel all the terrors of the māras and kleśas. They are shelters because they bring beings to a state of complete tranquility.¹⁷⁵⁰ They are bathing places because they bring beings into the ocean of all buddhas. They are protectors because they escort beings to the island of the jewels of the Dharma. They are flowers because their minds have blossomed with all the qualities of buddhahood. They are adornments because they radiate the

light of merit and wisdom. [F.222.a] They bring the highest delight and happiness because they are beautiful. They are excellent to meet because they are dedicated to faultless actions. They are completely good because they possess bodies that are complete in having all aspects of excellent limbs. They have charming forms because the sight of them is without anything disagreeable. They bring light because they radiate the light rays of wisdom. They bring illumination because they hold the torch of the Dharma. They bring clarity because they purify the motivation for enlightenment. They are generals because they repel the activities of the māras. They are suns because they radiate a net of the light rays of wisdom. They are moons because they rise as moons of realization in the sky of the Dharma.¹⁷⁵¹ They are clouds because they send down rain from great clouds of Dharma onto all beings.

“Goddess, the bodhisattvas who practice in that way are a delight for all beings.”

43.15 Then Aśokaśrī, the goddess of the assembly hall of the bodhisattvas, together with ten thousand goddesses of the home, sent down onto Sudhana, the head merchant’s son, a rain of flowers, garlands, incense, powders, ointments, and precious jewelry that transcended divine materials. Encircling him and following him as he entered the assembly hall of the bodhisattvas, they praised him with these verses:

43.16 “Having developed the aspiration for enlightenment
Out of love for all beings,
The jinas, the suns of wisdom,
Sometimes appear in the world. {1}

43.17 “Even in many millions¹⁷⁵² of kalpas [F.222.b]
It is difficult to see your face.
Your wisdom is a great sun
In the world blinded by ignorance. {2}

43.18 “Great compassion arose in you
When you saw the world in error,
Obscured by the darkness of unknowing,
And you spontaneously appeared in it and remained. {3}

43.19 “With your pure motivation, you are dedicated
To attaining the enlightenment of buddhahood.
You serve and depend on kalyāṇamitras
Without regard for your own body and life. {4}

43.20 “You have no reliance on this world.

You have no location and no preoccupations.
You have no entanglements and no abode.
Your motivation is like space, without impediment. {5}

43.21 “As you practice bodhisattva conduct
With the brilliant light of a field of merit,
Your radiant torch of wisdom
Shines within countless worlds. {6}

43.22 “You are not above the world,
But you are unstained by worldly qualities.
You act in the world without impediment,
Like the breezes moving through the sky. {7}

43.23 “You are dedicated to constantly blazing
Like the burning at the kalpa’s end.
You practice the bodhisattva conduct
With the ardor of the fire that ends a kalpa. {8}

43.24 “You have great courage, like a lion.
With strong, diligent prowess
You have attained the prowess of wisdom
With a practice that is invincible. {9}

43.25 “Through honoring the kalyāṇamitras,
You, here, have entered into
The ocean of all the different ways
Within the ocean of the realm of the Dharma.” {10}

43.26 In that way, Aśokaśrī, the goddess of the assembly hall of the bodhisattvas,
praised in verse Sudhana, the head merchant’s son, while following him out
of a yearning for the Dharma.

43.27 Sudhana, the head merchant’s son, went into the assembly hall of the
bodhisattvas called the Illuminating Light of the Realm of the Dharma.
[F.223.a] When he had entered, wishing to find the Śākya maiden Gopā, he
looked everywhere.

43.28 He saw the Śākya maiden Gopā in the center of the assembly hall of the
bodhisattvas called the Illuminating Light of the Realm of the Dharma. She
was seated upon a precious throne that had in its center a lotus with a form
that illuminated all the abodes of bodhisattvas, and she was encircled by an
entourage of eighty-four thousand women of royal families, who all had
equally the roots of merit from the past practice of bodhisattva conduct; who
in the past had attracted gatherings of beings through acts of generosity;
who had a way of speaking with pleasant and gentle words; who cared for

beings through causing them to focus on the goal of omniscience; who cared for beings in accord with the realizations of the buddhas and the bodhisattvas; who with all actions inspired by great compassion cared for beings as if they were their sons and daughters; who with great love followed and purified their spouses; and who in the past ripened beings through the inconceivable skillful methods of bodhisattvas.

43.29 Those eighty-four thousand women followed the way of the perfections of bodhisattvas who were progressing irreversibly toward the highest, complete enlightenment. They followed the bodhisattva training without expectation of reward from others. They had minds free from all attachment. They were disillusioned by all the delights of saṃsāra. They had purified without impediment all the ways in the realm of the Dharma. They had the power of the motivation directed toward omniscience. They were free from the net of obscurations and obstacles. [F.223.b] They had transcended all the paths of attachment. They were active through emanations of their Dharma bodies. They were focused on ripening and guiding all worlds. They had minds in which a stainless ocean of merit had arisen. They had become what they were because of their completely good bodhisattva prayers and conduct. They had increased the vast power of the strengths of bodhisattvas. And their minds had become illuminating like the disk of the sun.

43.30 Sudhana, the head merchant's son, bowed his head to the feet of the Śākya maiden and then stood before her, his hands placed together in homage, and said, "Āryā, I have developed the aspiration for the highest, complete enlightenment, but I do not know how bodhisattvas continue within saṃsāra without being stained by saṃsāra; how they realize the equal nature of all phenomena but do not dwell on the level of the śrāvakas and pratyekabuddhas; how they attain the illumination of the Dharma of the buddhas and yet continue with their bodhisattva conduct; how they dwell on the level of a bodhisattva but teach the scope of knowledge of the tathāgatas; how they transcend all worldly existences but are active within all worldly existences; how they accomplish a body of the Dharma but also accomplish form bodies of infinite colors; how they attain the Dharma body that has no characteristics but manifest bodies with the colors and shapes of all beings; and how they realize that all Dharmas cannot be described but teach the Dharma to all beings, describing them with all ways of speaking and definitions. [F.224.a] They know that all beings¹⁷⁵³ are without existence, but they do not turn away from the ways of guiding the realm of beings; they comprehend that all phenomena are unborn and unceasing, but they do not abandon engaging in making offerings to and venerating all the tathāgatas; and they realize that there is no karma and ripening within all phenomena, but they do not turn away from engagement in accomplishing good actions."

43.31 Gopā, the Śākya maiden, said to Sudhana, the head merchant's son, "Noble one, it is excellent, excellent, that you intended to ask in that way about the nature of bodhisattva conduct. Those questions are also the words of the completely good prayer and conduct.

"Therefore, noble one, listen carefully and remember, for I shall teach through the blessing of the Buddha.

43.32 "Noble one, the bodhisattvas who have ten qualities such as these fulfill the bodhisattva conduct that is like the appearance of magical illusions and gives rise to the light of wisdom.

43.33 "What are these ten? They are (1) reliance on sublime kalyāṇamitras, (2) the attainment of a vast aspiration, (3) a pure, sublime virtuous motivation, (4) a mind supported by a vast ocean of merit and wisdom, (5) being able to hear great teachings of the Dharma that has originated and arisen from the buddhas, [F.224.b] (6) the attainment of aspiration toward the tathāgatas of the three times, (7) the comprehension of the equality of all the fields of bodhisattva conduct, (8) the attainment of the blessing of all the tathāgatas, (9) the natural, pure, higher motivation of great compassion, and (10) that attainment of the strong power of the motivation to end the continuation of all the cycles of saṃsāra.

"Noble one, the bodhisattvas who have those ten qualities fulfill the bodhisattva conduct that is like the appearance of magical illusions and gives rise to the light of wisdom.¹⁷⁵⁴

43.34 "Noble one, the bodhisattvas with nonregressing diligence who have obtained those ten qualities, in order to accomplish an inexhaustible way and practice an extremely vast meditation, serve the kalyāṇamitras and please them in ten ways.

43.35 "What are those ten ways? They are (1) having no concern for one's own life and body, (2) having no interest in the requisites of saṃsāra, (3) having the comprehension of the equality of all phenomena, (4) having an irrevocable prayer for omniscience, (5) observing all the ways of the realm of the Dharma, (6) having a mind that rises above the entire ocean of existences, (7) having no dependence or location within the space of the locationless Dharma, (8) having all the unobscured prayers of a bodhisattva, (9) pervading the entire ocean of realms, and (10) having the purified unobscured field of the knowledge of a bodhisattva.

"Noble one, the bodhisattvas who have those ten qualities serve and please the kalyāṇamitras." [F.225.a]

43.36 Then the Śākya maiden Gopā, in order to teach the meaning of that, through the blessing of the buddhas looked into the ten directions and recited these verses:

43.37 "Those sublime, stainless, wise ones engaged in benefiting others,

Dedicated without deceit or deception to serving excellent friends,
Recognizing them as teachers and having unflagging diligence—
They carry out in the world this conduct that is like a magical apparition. {11}

43.38 “There are those who have sublime motivation as vast as space
Within whom is contained the worlds of the three times,
Realms, beings, phenomena, and likewise the buddhas.
This is the conduct of those who shine with wisdom. {12}

43.39 “There are those whose motivation is like space, without end or middle,
Who are completely pure, unstained by the kleśas,
And who give rise to the qualities of all the tathāgatas.
Their conduct is like the appearance of magical apparitions. {13}

43.40 “There are those who have clear minds and an ocean of qualities
And are established in vast, limitless, inconceivable, omniscient wisdom.
They have bodies that have an ocean of merit and a pure essence
That is unstained by worldly impurities even though they act within the
world. {14}

43.41 “There are those who never have enough of listening to the thunder of the
Dharma
That has the aspects of the speech of the jinas and all the ways of languages
And who are lamps of the light of wisdom, which follow the way of the
Dharma.
This is the conduct of those who bring illumination to beings. {15}

43.42 “There are those who comprehend in each instant of the mind
Each one of the countless tathāgatas in the ten directions,
And they see and know the entire ocean of sugatas.
This is the conduct of those who keep the buddhas in mind. {16}

43.43 “There are those who see the vast assemblies of followers of the jinas
And who comprehend the ocean of their ways of samādhi
And the ways of their vast ocean of prayers with no end or middle. [F.225.b]
This conduct of theirs is like the appearance of illusions. {17}

43.44 “There are those who have been blessed by every jina in the ten directions,
Who have the completely good conduct till the final kalpa,
And whose images appear throughout the vast extent of the realms.
This is the conduct of those who bring the light of the Dharma. {18}

43.45 “There are those who have the disk of the sun of compassion,
Who, seeing beings in distress, illuminate them with the Dharma’s light,

Clear away the darkness of beings, and cause the teachings to shine.
This is the conduct of those who are like the sun. {19}

43.46 “There are those who see beings circling through existences,
And those clear-minded ones remain, countering saṃsāra’s flow,
And everywhere they bring about the wheel of the Dharma.
They are practicing the wise, supreme, completely good conduct. {20}

43.47 “There are those who, training in this, manifest to beings,
In accord with aspirations, bodies without limit or middle,
Their countless bodies being like reflections or mirages,
And they ripen many beings within the ocean of existences. {21}

43.48 “There are those who are spreading among beings through the vast ways of
love,
Manifesting conducts to beings with various dispositions,
And sending down a rain of Dharma in accordance with the aspirations of
beings.
Those resolute ones guide billions of beings toward enlightenment.” {22}

43.49 Those are the verses that Gopā, the Śākya maiden, recited. She then said to
Sudhana, the head merchant’s son, “Noble one, I have attained the
bodhisattva liberation called *the range of the view of all the ways of the ocean of the
samādhis of the bodhisattvas*.”

43.50 Sudhana asked, “Āryā, what is this bodhisattva liberation called *the range of
the view of all the ways of the ocean of the samādhis of the bodhisattvas* like?”

Gopā answered, “Noble one, when I rest within this bodhisattva
liberation, [F.226.a] I see and comprehend as many kalpas in this world realm
as there are atoms in countless buddha realms. I know all the existences of
beings who are within that kalpa. I also know all the gateways into death
and rebirth of those beings. I know all their entrances into becoming, all their
acquisition of created karma, and all the various ripenings of their karma. I
know all the karma acquired through good actions. I know all the karma that
is bad, that brings emancipation, that does not bring emancipation, that is
definite, and that is indefinite; I know the definitely false, the latent, the
nonlatent, the perfection of roots of merit, the loss of roots of merit, the
retention of roots of merit, the retention of roots of demerit, the retention of
roots of merit and demerit, the acquisition of good qualities, and the
acquisition of bad qualities.

43.51 “I know and comprehend all the buddha bhagavats that appear in those
kalpas as numerous as the atoms in countless buddha realms. I know and
comprehend the ocean of their names. I know the ocean of the first
developments of the aspiration to enlightenment by those buddha

bhagavats. I know the ocean of their ways of undertaking the attainment of omniscience. I know the creation of their entire ocean of prayers. I know the ocean of their going into the presence of past buddhas. I know the ocean of their engagements in offering to and serving past buddhas. [F.226.b] I know the ocean of their perfecting bodhisattva conduct in the past. I know the ocean of their displays of setting forth. I know the ocean of the ripening and guiding of beings by those buddha bhagavats. I know the ocean of their attainment of buddhahood. I know miraculous manifestation and supremacy in turning the wheel of the Dharma. I know the entire ocean of the miracles of those buddhas. I know the categories of the assemblies of followers of those buddha bhagavats. I know all the śrāvakas present among those followers and their ways of setting forth. I know their past roots of merit. I know their various meditations on the path. I know the categories of their pure, perfect attainment of wisdom. I know all the beings that those tathāgatas established in the enlightenment of the pratyekabuddhas. I know all the past roots of merit of those pratyekabuddhas. I know all the realization of pratyekabuddha enlightenment by those pratyekabuddhas. I know all the entrances to the liberation of the play of the peaceful conduct of those pratyekabuddhas. I know all the various miraculous manifestations of those pratyekabuddhas. I know all the beings that are ripened by those pratyekabuddhas. I know all the Dharma teachings that are taught by those pratyekabuddhas. [F.227.a] I know all the infinite samādhis of the pratyekabuddhas that they practice and the various entrances to liberations that they play in. I know all the parinirvāṇas of those buddha bhagavats. I know the entire ocean of the assemblies of bodhisattva followers of those buddha bhagavats. I know the first development of roots of merit by those bodhisattvas. I know their first development of the aspiration to enlightenment. I know their different prayers. I know the different forms of their accomplishment of the displays of setting forth through bodhisattva conduct. I know the different forms of their pure accumulation of the aspect of the path of the perfections. I know the different forms of their display of practicing the bodhisattva path. I know the different forms of their accumulations of ascending the bodhisattva bhūmis. I know the different forms of the strong powers of ascending the bodhisattva bhūmis. I know the different forms of the fields of samādhis that have the power to cause one to progress¹⁷⁵⁵ through the bodhisattva bhūmis. I know the miraculous displays on ascending the bodhisattva bhūmis. I know the conduct on ascending the bodhisattva bhūmis. I know being established on the bodhisattva bhūmis. I know the continuous meditation on the bodhisattva bhūmis. I know the ways of purification on the bodhisattva bhūmis. [F.227.b] I know dwelling on the bodhisattva bhūmis. I know the characteristics of the

bodhisattva bhūmis. I know the powers of the bodhisattva bhūmis. I know the wisdoms that cause ascent through the bodhisattva bhūmis. I know the wisdom that gathers together the bodhisattva bhūmis.¹⁷⁵⁶ I know the wisdom that ripens the bodhisattva bhūmis.¹⁷⁵⁷ I know the established states of bodhisattvas. I know the vast field of conduct of bodhisattvas. I know the miraculous displays¹⁷⁵⁸ of the conduct of bodhisattvas. I know the oceans of the samādhis of bodhisattvas. I know the oceans of the liberations of bodhisattvas. I know the attainment by bodhisattvas of various samādhis in each instant of mind. I know their attainments of the ways of the illumination of omniscience. I know the clouds of light from the lightning of omniscience. I know the ways of the attainment of the patience of bodhisattvas. I know the prowess of immersion in omniscience. I know the proceeding to oceans of realms by bodhisattvas. I know their entry into an ocean of the ways of the Dharma. I know the different characteristics of an ocean of beings. I know the miraculous manifestations of all the ways of the conduct¹⁷⁵⁹ of bodhisattvas. [F.228.a] I know the oceans of the various ways of their prayers. I know the different forms of the ocean of their various miraculous manifestations.

43.52 “Noble one, in the same way that I know and comprehend the ocean of various kalpas in this Sahā realm in the past and in the present, I also know the ocean of the continuous succession of future kalpas.

43.53 “In the same way that I know the ocean of kalpas of the entire succession of world realms that are contained within the Sahā world realm, I also know the ocean of kalpas of the entire succession of world realms contained within the atoms of the Sahā world realm.

43.54 “In the same way that I know the ocean of kalpas of the entire succession of world realms contained within the atoms of the Sahā world realm, I also know the ocean of kalpas of all the world realms that surround the Sahā world realm in the ten directions.

43.55 “In the same way that I know the ocean of kalpas of all the world realms that surround the Sahā world realm in the ten directions, I also know the ocean of kalpas of all the successive world realms present in all the world realms that surround the Sahā world realm in the ten directions. [F.228.b]

43.56 “In the same way that I know the ocean of kalpas of all the successive world realms present in the world realms that surround the Sahā world realm in the ten directions, I also know the ocean of kalpas of all the world realms contained within the family of the Prabhāsavairocana world realms in all the ten directions.¹⁷⁶⁰

43.57 “In the same way that I know the ocean of kalpas of all the world realms contained within the family of the Prabhāsavairocana world realms in all the ten directions, I also know the ocean of kalpas of all the successive world

realms present in all the world realms that surround in the ten directions the family of the Prabhāsavairocana world realms.

43.58 “In the same way that I know the ocean of kalpas of all the successive world realms present in all the world realms that surround in the ten directions the family of the Prabhāsavairocana world realms, I also know the ocean of kalpas in the vast extent of the world realms contained in this ocean of world realms, Kusumatalagarbhavyūhālaṃkāra.

43.59 “In the same way, I know the ocean of kalpas in the ways of the world realms, in the circles of the world realms, in the field of the world realms, in the categories of the world realms, in the rivers of the world realms, in the vortexes of the world realms, in the revolving of the world realms, in the Sumerus of the world realms, [F.229.a] in the arising of the world realms, in the lotuses of the world realms, in the trees of the world realms, in the toraṇas¹⁷⁶¹ of the world realms, and in the naming of the world realms.

43.60 “In the same way that I know the Kusumatalagarbhavyūhālaṃkāra ocean of world realms, I also know and remember the ocean of prayers made in the past by the Bhagavat Vairocana in the endless, limitless ocean of world realms in the ten directions throughout the extent of the realm of phenomena, up to the ends of space. I also know and comprehend the oceans of his past activities. I know and comprehend the oceans of his past accomplishments. I also know and comprehend his continuing in bodhisattva conduct during kalpas without end or middle. I also know and comprehend his ways of purifying realms. I also know and comprehend the ways of his methods for ripening beings. I also know and comprehend his miraculous manifestations of going to the past tathāgatas and serving them. I also know and comprehend his engagement in venerating and making offerings to the past tathāgatas. I also know and comprehend his ways of obtaining the Dharma teachings of the past tathāgatas. I also know and comprehend the ways of his attainment of bodhisattva samādhis. I also know and comprehend the ways of his practicing the ocean of the qualities of the past tathāgatas. [F.229.b] I also know and comprehend the oceans of his ways of the perfection of generosity. I also know and comprehend the ways of his accomplishment of the pure field of disciplines and the correct conduct of bodhisattvas. I also know and comprehend the ways of his attainment of bodhisattva patience. I also know and comprehend the ocean of his powerful bodhisattva diligence. I also know and comprehend the ocean of his perfecting the aspects of dhyāna. I also know and comprehend the ocean of his ways of purifying the field of wisdom. I also know and comprehend his ways of methods in manifesting the images of his body through births in all the world realms. I also know and comprehend his ways of purifying the field of the completely good conduct and prayer. I also know

and comprehend his spreading through the ocean of realms. I also know and comprehend the ocean of his ways of purifying all buddha realms. I also know and comprehend the ocean of the illumination of wisdom from all the tathāgatas. I also know and comprehend the ocean of the miraculous manifestations of reaching¹⁷⁶² the enlightenment of all buddhas. I also know and comprehend his ways of attaining the illumination of the wisdom of all the tathāgatas. I also know and comprehend the ocean of his ways of comprehending the realization of omniscience. I also know and comprehend the ocean of the miraculous manifestation of the attainment of complete buddhahood. [F.230.a] I also know and comprehend the ways of displaying and the power of supremacy in turning the wheel of the Dharma. I also know and comprehend the ocean of the field of saṃsāra. I also know and comprehend the ocean of the past roots of merit of all bodhisattvas in the field of saṃsāra. I also know and comprehend the ocean of the ways of initial prayers. I also know and comprehend the ocean of the ways of the methods for ripening and guiding beings. I also know and comprehend the Bhagavat's ripening of an ocean of beings when he was practicing bodhisattva conduct in the past. I also know and comprehend the ocean of the ways of methods that increase the roots of merit of those beings in each instant of their minds. I also know and comprehend the ocean of the ways of the attainment of samādhi. I also know and comprehend the ocean of the ways of the attainment of the power of mental retention. I also know and comprehend the ocean of the ways of the pure field of the wisdom of eloquence. I also know and comprehend the ocean of the ways of the miraculous manifestations of ascending all the bodhisattva bhūmis. I also know and comprehend the ocean of the ways of accomplishing the net of conduct. I also know and comprehend the ocean of the ways of the wisdom that enters the direction of final accomplishment. I also know and comprehend the ocean of his miraculous manifestations of the powers, strengths, aspects of enlightenment, dhyānas, liberations, samādhis, and samāpattis. [F.230.b]

- 43.61 “In the same way that I realize, know, and comprehend the ocean of the Bhagavat Vairocana's buddha and bodhisattva conduct throughout the entire realm of phenomena, I also realize, know, and comprehend the ocean of buddha and bodhisattva conduct of all the tathāgatas and their entry into the infinite illusory net of wisdom, their pervasion of the infinite realm of phenomena, their teaching of infinite entrances, and their teaching through entering into remaining until the last of future kalpas, which appear distinctly within the ocean of the world realms of the ten directions, throughout the realm of phenomena up to the ends of space.

43.62 “Why is that? Noble one, it is because this purview is that of the bodhisattva liberation called *the range of the view of all the ways of the ocean of the samādhis of the bodhisattvas*. When I am resting in that, I know the minds and conduct of all beings.

43.63 “I know the accumulation of good actions of all beings. I know the defilement and the purification of all beings. I know the various kinds of karma of all beings. I know the entrances to samādhi of all śrāvakas. I know the levels of samādhi of all śrāvakas. I know and comprehend the miraculous manifestation through the peace of the liberations of all pratyekabuddhas. I know the ways of the ocean of samādhis of all bodhisattvas. [F.231.a] I know the ways of the ocean of the liberations of all bodhisattvas. I know the entry into the ocean of the liberations of all the tathāgatas.”

43.64 Then Sudhana, the head merchant’s son, asked the Śākya maiden Gopā, “Āryā, how long has it been since you attained this bodhisattva liberation called *the range of the view of all the ways of the ocean of the samādhis of the bodhisattvas*?”

She answered, “Noble one, in the past, in times gone by, beyond as many kalpas as there are atoms in a hundred buddha realms, there was a world realm called Abhayaṃkarā. In that world there was a kalpa called Gatipravara. In the center of that world realm there was a four-continent world called Kṣemāvatī. In the center of the Jambudvīpa of that four-continent world there was the royal capital called Drumameruśrī, the principal city from among eighty-four thousand¹⁷⁶³ cities. In the royal capital Drumameruśrī and each of the eighty-four thousand towns, the ground was made of blue beryl. Walls made of the seven precious materials encircled them. And they were each encircled by seven moats that were filled with scented water and had bottoms covered in gold dust and surfaces covered with blue lotuses, red lotuses, night lotuses, and white lotuses that were the size of wagon wheels, shone with light rays of various colors, and had all-pervading lovely aromas. There were rows of seven promenades made of the seven precious materials and seven rows of palm trees. [F.231.b] They were encircled by seven successive planted forests of trees made of the seven precious materials. Above there was a canopy of a net of gold.¹⁷⁶⁴ The ground was beautifully adorned by various jewels arranged in checkerboard patterns.¹⁷⁶⁵ Groups of siddhas wandered around. From flocks of noble birds came the beautiful sound of their melodious songs. The towns were beautified by a trillion parks. They had abundant good fortune, and they were filled with crowds of hundreds of thousands of joyful men and women. Pleasant, delightful breezes blew, and rains of many flowers continuously fell. A hundred thousand kings dwelled among them. When all the precious trees, adornments of gold, and so on in the great towns were moved by the

wind, there came from them the many sounds of music, and harmonious¹⁷⁶⁶ voices arose saying these happy words: 'Bathe! Drink! Eat! Practice the Dharma! Develop the aspiration for enlightenment! Attain the power of the level of irreversibility! Be happy!'

43.65 "In the royal city of Drumameruśrī there was the king of the realm whose name was Dhanapati. He had a harem of eighty-four thousand queens and five hundred ministers. King Dhanapati had five hundred sons, and they were all courageous and heroic, with perfect bodies, victorious over opponents, handsome, attractive, and with a magnificent, supreme, beautiful color. [F.232.a]

43.66 "King Dhanapati's principal queen was Padmaśrīgarbhasaṃbhavā, who was the foremost among the eighty-four thousand wives. Her son was Tejodhipati. He had an excellent body and was handsome and attractive. He was beautified by the thirty-two physical signs of a great being in the following way:

43.67 1. "The soles of Prince Tejodhipati's feet were well placed. When he took steps on the great earth, he stepped evenly. When he raised a foot, it was raised evenly, and when he placed his foot down, the entire sole of the foot touched the great earth evenly.

43.68 2. "On the soles of his feet and the palms of his hands there was a thousand-spoked wheel, with hubs and rims, complete in all aspects, beautiful, and attractive.

43.69 3. "The upper part of both his feet¹⁷⁶⁷ was very prominent: the upper surface of his feet had a clear and very beautiful color, a color better and brighter than excellent flowers.

43.70 4. "His toes and fingers were connected by a web: they were very beautiful, distinct, and with no holes or suppurations, like those of Dhṛtarāṣṭra, the king of geese.

43.71 5. His heels were wide: they were pure, bright, and shining with the lights of all jewels.

43.72 6. His toes and fingers were long: they were rounded, with evenly spaced joints and wide, and the toes came down evenly onto the ground and lifted off evenly from the ground. [F.232.b]

43.73 7. The soles of his feet and the palms of his hands were more pleasant to the touch than down. Whether it was a man or a woman, a boy or a girl who touched them, they were delighted and were made content and happy by perfect bliss.

43.74 8. "His calves were like those of the female blackbuck, gradually tapering, very beautiful and well formed. Like the female blackbuck, monarch among deer, no one could run after him and catch him, and he never became tired and fatigued when running.

- 43.75 9. "The young prince Tejodhipati had the seven prominences. These seven were his two feet, which were prominent, rounded, excellent, wide, with joints not visible, beautiful, and attractive, and similarly his two hands, his two shoulders, and the nape of his neck.
- 43.76 10. "His penis was retracted into his body: As his penis was retracted into his body, it was not visible but completely hidden and obscured, like that of an elephant or a stallion. Therefore, it was unstained and could not be seen by a woman or a man, a boy or a girl, someone who was old, middle-aged, or young,¹⁷⁶⁸ or a guru or a guru's disciple,¹⁷⁶⁹ unless he was using it or wished to show it or was having sexual intercourse.
- 43.77 11. "The young prince Tejodhipati's torso was like that of a lion: his body gradually widened so that his torso was broad and perfect, more beautiful and excellently shaped than that of the king of the animals. [F.233.a]
- 43.78 12. "He had wide shoulders: he had a very broad body, a perfectly proportional body, a perfectly symmetrical body, a body that was not too bulky, a body that was not too thin, a body that was not feeble,¹⁷⁷⁰ a body that was not stooped, and a body that shone brighter than a polished slab of jewels.
- 43.79 13. "He had large shoulders: his shoulders were muscular, and his arms¹⁷⁷¹ beautifully filled out.
- 43.80 14. "He had also attained the sign of a great being of his arms being very long: even without bending, while standing up straight, his hands could touch and rub his kneecaps.
- 43.81 15. "He had also attained the sign of a great being of his body being tall and straight. It was perfect in all its aspects and was properly formed. His body was supple.¹⁷⁷² His body was very heavy. His body was very bright. His body was very pleasing to the eyes.
- 43.82 16. "He had also attained the sign of a great being's conch-like throat. His neck was not short. All the channels of taste¹⁷⁷³ in the area of the throat and the area of the mouth were balanced and complete.
- 43.83 17. "He had also attained the sign of a great being's lion-like cheeks and jaws. His jaws were very firm. His face was very wide, his face was excellent and pure, and his mouth was wide.
- 43.84 18. "He also possessed the sign of a great being's forty even teeth. There were no missing teeth. When he ate food, with one chew there was no food that remained unmasticated, not even a single grain of rice.
- 43.85 19. "He had attained even, gapless rows of teeth: there were no gaps, and they remained perfectly even and constantly beautiful, whatever occurred. The food he ate would not discolor his teeth,¹⁷⁷⁴ stick to his teeth, adhere to his teeth, [F.233.b] cause his teeth to rot, cause abscesses,¹⁷⁷⁵ or get stuck between his teeth.¹⁷⁷⁶

- 43.86 20. "He had also attained the great being's sign of even teeth: his teeth were even and not irregular, there was no deficiency in teeth, no extra teeth, no taller teeth, no smaller teeth, and no compacted teeth; the teeth were equal in height and breadth, and there were no broken teeth.
- 43.87 21. "The youth's eyeteeth were very white: his eyeteeth were without defects, his eyeteeth were bright, his eyeteeth were pure, and his eyeteeth were strong.
- 43.88 22. "He had also attained the great being's sign of a wide tongue: his tongue was wide, fine, very smooth, flexible, beautiful, versatile, could cover his entire face, and spoke without impediment true and beneficial meanings, consonants, words, and definitions.
- 43.89 23. "The prince had the voice of Brahmā: he had a beautiful voice that spoke with an activity of speech that had all the beautiful sounds of drumming, songs, musical instruments, speech, and conversation, which brought joy and inspired the world. He had a voice that was superior even to Brahmā's, yet it was not beyond and inaccessible to his circle of followers but harmonized with everyone's minds.
- 43.90 24. "The prince had distinctly deep black¹⁷⁷⁷ eyes: he had clear eyes, pure eyes, bright eyes, serene¹⁷⁷⁸ eyes, beautiful eyes, delightful eyes, attractive eyes, and smiling eyes.
- 43.91 25. "The prince had eyelashes like a cow's eyelashes: [F.234.a] he had sensory faculties of the eyes that were like pure ruby jewels, sameness of the whites of the eyes, identical whites of the eyes, excellent whites of the eyes, wide whites of the eyes, complete whites of the eyes, and constant whites of the eyes.
- 43.92 26. "In between his eyebrows an ūṛṇā hair had grown: it was soft and pliable, delicate, as pleasant to the touch as cotton wool, clear, bright, the color of snow, and like ice, and it had the shining light of a halo of white light rays.
- 43.93 27. "There was an uṣṇīṣa formed on the crown of his head: it was well formed, perfectly round, central, an adornment of the hair, resembling a precious lotus with a trillion petals, perfectly symmetrical, and cherished as a priceless crest adornment.
- 43.94 28. "The prince had very smooth skin: his body was free of dust, stains, sweat, cracks, wrinkles, flabbiness, shriveling, sagging, and looseness.¹⁷⁷⁹
- 43.95 29. "The prince was golden in color: he was the color of Jambu River gold, had a halo a fathom wide, and was beautifully adorned by a halo of light that shone like gold.
- 43.96 30. "That youth had arising from each pore a darkness-dispelling brightness of aromatic light rays that arose from all his pores and adorned his body: from each pore grew perfectly a body hair that was the color of

blue beryl and curled to the right, peacefully present on the body, perfectly arranged, perfectly present, perfectly established. The youth's body hairs curled upward; [F.234.b] his body hairs did not turn downward, his body hairs were irreversible, and his body hairs were unmixed.

43.97 31. "The youth had attained the great being's sign of having hair the color of blue sapphire:¹⁷⁸⁰ his hair was deep blue like the color of a shining blue¹⁷⁸¹ precious jewel. It was soft, shiny, perfectly curving, curling to the right, and with good roots; it did not stand up, never tangled, was never in disarray, and always remained with the same even appearance.

43.98 32. "The young prince had attained the great being's sign of being like the overspreading width of a banyan tree: he was perfectly upright, completely good, and utterly beautiful. He was a lovely sight, and one could never have enough of gazing upon him. Whether from the back, the left, or the right; whether he was walking, sitting, standing, or lying down; whether he was talking or silent, he was a lovely sight, and one could never have enough of gazing upon him.

43.99 "Noble one, Prince Tejodhipati had a body completely adorned by these thirty-two signs of a great being.

43.100 "Noble one, he was a sight that was comforting to all beings, he was a sight that fulfilled all intentions, and he was a sight that brought delight to all beings. This was how he had been born.

43.101 "Noble one, at one time,¹⁷⁸² Prince Tejodhipati, having obtained permission from his father, was going, accompanied by twenty thousand maidens, to the park of the royal capital of Drumameruśrī, which was called Gandhāṅkuraprabhamegha, in order to see that good place. He delighted a crowd of men and women with the display of the miraculous manifestations from the splendor of his merit and his glorious good fortune.

43.102 "He mounted a chariot made of Jambu River gold. [F.235.a] It had four great wheels of precious diamonds. It had an axle that was a powerful vajra. Its excellent shafts were made from the best sandalwood. It had well-arranged poles made of a variety of perfumed kings of jewels. It was decorated by a variety of flowers made from all jewels. It was covered by nets of strings of all jewels. In its center was a precious lion throne on which was a display of a network¹⁷⁸³ of sublime jewels. Five hundred maidens held its tasseled cords. Yoked to the carriage were a thousand thoroughbred stallions that could run as fast as the wind moves freely through the air. It had a succession of beautiful great parasols.¹⁷⁸⁴ It had an awning made from white beryl kings of jewels. It shone with pure immeasurable light. It was beautified by the adornment of the entire variety of inconceivable, wonderful jewels. It was adorned with every kind of beauty. It had a great precious parasol¹⁷⁸⁵ that was held aloft by a pole of blue beryls, the kings of jewels. It

was encircled by many hundreds of thousands of beings. The beautiful, melodious sound of music arose from hundreds of thousands of musical instruments. A great rain of flowers fell. A divine, beautiful aroma spread from a quintillion censers. That was the way he went to the park.

43.103 “As he proceeded, at that time, the road became eight vehicles wide, without any unevenness, and without pebbles or gravel. The ground was made from the elements of gold, silver, and the various kinds of jewels. It was bestrewn with gold dust. It was covered with the scattered petals of flowers made of every kind of jewel. On both sides were rows of jewel trees on bases made of all kinds of jewels. Above there was a network of strings of precious bells and jingle bells. It was covered by a variety of precious canopies. It was perfectly adorned by a beautiful display of countless hundreds of thousands of erected precious banners, flags, and hanging streamers. [F.235.b]

43.104 “On both sides, it was adorned by an arrangement of rows of precious platforms.

“On some platforms, a variety of precious bowls filled with a variety of jewels had been arranged for the crowds of petitioners.

43.105 “On some platforms, all kinds of precious adornments had been placed for those who requested adornments.

“On some platforms, wish-fulfilling jewels had been set out in order to fulfill the wishes of all beings.

43.106 “On some platforms, many vessels containing food and drink with flavors of various kinds had been set out so as to provide whatever was desired.

“On some platforms, divine food with the most perfect flavors, colors, aromas, tastes, and pleasant textures had been provided.

43.107 “On some platforms, divine fruits of every kind with a variety of flavors had been heaped up.

“On some platforms were set out trillions of divine, precious clothes for those who desired clothes to enjoy in accordance with their wishes. They were not woven on a loom, had various kinds of beauty and all kinds of excellent colors, were adorned with various designs, and were very noble, worthy, fine, and perfectly smooth.

43.108 “On some platforms were arranged all kinds of divine aromatic substances, with various colors and aromas, for those who wished to perfume themselves to enjoy in accordance with their wishes.

“On some platforms, heaps of various artifacts had been arranged for beings to enjoy in accordance with their wishes.

43.109 “On some platforms were arranged beautiful, charming, attractive women with a variety of pleasing appearances, their bodies beautified by being dressed in a variety of beautiful clothes, [F.236.a] beautifully adorned by

every kind of jewelry, perfumed by a variety of scents, and skilled in the female crafts and arts.

43.110 “At that time, in the royal capital Drumameruśrī, there was the preeminent courtesan¹⁷⁸⁶ called Sudarśanā, who was worthy to be enjoyed by the king. She had a daughter named Sucalitaratiprabhāsaśrī, who was beautiful, with a lovely body, attractive, not too tall and not too short, not too plump and not too thin, not too white and not too dark, and with deep black hair, deep black eyes, a beautiful face, and a voice like Brahmā’s; who spoke gently and pleasantly, was wise, and was skilled in all the arts; and who knew all treatises, was diligent, was not lazy, was respectful, was gracious, had a kind mind, was not aggressive, was so attractive that one never tired of gazing upon her, had little desire, anger, or ignorance, had a sense of decorum and modesty, was honest and gentle, and had no deceit or trickery.

43.111 “She mounted a precious carriage with her mother and accompanied by many girls, and they came out from Drumameruśrī. At the king’s command, they sought out the young prince Tejodhipati so as to sing before him.

43.112 “When Sucalitaratiprabhāsaśrī saw Prince Tejodhipati, her mind was shaken by overwhelming desire. The beauty of Prince Tejodhipati was so great she helplessly followed him.

43.113 “She said to her mother Sudarśanā, ‘Mother, know this: I will die if I am not given to this Prince Tejodhipati! [F.236.b] The suffering will bring me to death!’

Sudarśanā replied, ‘My daughter, don’t have such an aspiration! This youth has the signs of a cakravartin. When his father Dhanapati is no longer with us, he will rule a cakravartin’s kingdom. When he has become a cakravartin, he will have a precious queen who will come flying through the air. My daughter, we are courtesans who bring pleasure to the entire world. We do not and cannot remain throughout our lifetime serving only one being. King Dhanapati commanded us to come before the young prince Tejodhipati only to show our respect! That kind of status would be too difficult to attain.’

43.114 “At that time, in that world there appeared a tathāgata, an arhat, a samyak-saṃbuddha, one with wisdom and conduct,¹⁷⁸⁷ a sugata, one who knows the world’s beings, an unsurpassable guide who tames beings, a teacher of devas and humans, a buddha, a bhagavat, who was named Sūryagātrapravara.

43.115 “His bodhimaṇḍa, called Dharmameghodgataprabhā, was near to the Gandhāṅkuraprabhamegha Park. It had been seven days since the Bhagavat, the Tathāgata Sūryagātrapravara had attained complete buddhahood there. The girl, while in her carriage, nodded off to sleep and saw him in a dream. When she woke up, a goddess, who in past times had

been a relative, declared to her, ‘Girl, the Tathāgata Sūryagātrapravara is present in the Dharmameghodgataprabhā bodhimaṇḍa, after his first seven days since attaining complete buddhahood. [F.237.a] He is encircled by an assembly of bodhisattvas, and before him are gathered assemblies of devas, nāgas, yakṣas, gandharvas, asuras, garuḍas, kinnaras, mahoragas, Brahmakāyika deities, Ābhāsvara deities, and Akaniṣṭha deities. Also gathered there to gaze upon the Tathāgata Sūryagātrapravara are all goddesses of the earth, goddesses of water, goddesses of fire, goddesses of the air, goddesses of the oceans, goddesses of the rivers, goddesses of the mountains, goddesses of the night, goddesses of the dawn, goddesses of the forests, goddesses of the trees, goddesses of herbs, goddesses of harvests, goddesses of towns, goddesses of footpaths, goddesses of the bodhimaṇḍas, goddesses of the body’s light rays, goddesses of classes of beings, goddesses of the sky, and goddesses from all directions.’

43.116 “When Sucalitaratiprabhāsaśrī had seen the Tathāgata and heard of the qualities of the Tathāgata, she attained a state of serenity. When the opportunity came, she recited these verses before Prince Tejodhipati:

43.117 “ ‘I am preeminent in this world because of my excellent body.
My qualities are renowned in all directions.
Because of the power of my wisdom, there is no one like me.
I am learned in all the arts and skills of pleasure. {1}

43.118 “ ‘There are many thousands of beings
Who gaze upon me with desire.
Prince, I have had no desire within me
For anyone in this world. {2}

43.119 “ ‘I have no attachment toward any being.
In my mind there is no anger toward anyone.
No one is my enemy, and I have no hatred.
In my mind there is only delight in benefiting¹⁷⁸⁸ beings. {3}

43.120 “ ‘When, Prince,¹⁷⁸⁹ I clearly saw [F.237.b]
You who have a supreme body with excellent qualities,
All my senses experienced bliss.
There arose within me a vast, great bliss. {4}

43.121 “ ‘Your coiled hair upon your excellent head
Is deep blue like the color of a shining jewel.
You have lovely eyebrows and a beautiful nose.
In your presence I offer you my body. {5}

43.122 “ ‘You have the supreme signs; you have excellent radiance.

- Your body is like an excellent mountain of gold.
In your presence, compared to you I have no beauty;
I am outshone and resemble a solid lump of ink. {6}
- 43.123 “ ‘Your clear eyes are long, with contrasting white and black.
You have a wide face and the cheeks and jaws of a lion.
Your speech is free of any impediment.
I pray that you, who have the supreme speech, take me. {7}
- 43.124 “ ‘You have a wide tongue within your mouth.
It is wide and red, with the excellent light of a jewel.
You possess speech with the supreme aspects of Brahmā’s voice.
When you speak, you bring delight to beings. {8}
- 43.125 “ ‘You have even rows of teeth in your mouth,
Very bright and stainless, like conches.
When you show them in smiling or talking,
You, glorious man, bring joy to beings. {9}
- 43.126 “ ‘Your body is beautified by the thirty-two
Supreme signs, and it shines brightly.
As your body is adorned by those signs,
Lord of humans, you will be a cakravartin.¹⁷⁹⁰ {10}
- 43.127 “Then Prince Tejodhipati asked Sūcalitaratiprabhāsaśrī, ‘Girl, who are you?
Who is your guardian? I cannot take as my own a woman who belongs to
another.’ Then at that time he recited these verses:
- 43.128 “ ‘You who are beautiful with excellent physical qualities,
Who have a pure body of merit with excellent signs,
Give your answer to these questions I ask you:
To whom do you, who have a perfect body, belong? {11}
- 43.129 “ ‘Do you have a father and mother or not?
Are you unmarried, or who has authority over you?
You who have a beautiful body, should I perceive you
As belonging to some other being or see you as mine? {12} [F.238.a]
- 43.130 “ ‘In your mind you do not delight in killing?
You do not take from others what is not given?
You do not delight in sexual misconduct?
You do not wish in your mind to speak lies? {13}
- 43.131 “ ‘You do not use your intelligence to separate friends?
You do not speak harmful words out of anger?

- You do not have a mind that craves the wealth of others?
 You do not intend to cause harm to others? {14}
- 43.132 “ ‘You do not enter the pathways into the wilderness of wrong views?
 You are not without restraint¹⁷⁹¹ in terms of the different kinds of karma?
 Do you not fall under the power of deceit and trickery?
 Do you not cause wicked harm in the world? {15}
- 43.133 “ ‘Are you affectionate and respectful
 To father, mother, relatives, friends, and gurus?
 Do you have in your mind the intention to give
 To gatherings of those who have become destitute? {16}
- 43.134 “ ‘Do you have the intention to please the good friends¹⁷⁹²
 Who give you timely advice in accord with the Dharma,
 Who make the body and the mind tractable
 So that they may be completely purified?¹⁷⁹³ {17}
- 43.135 “ ‘Do you honor the buddhas?
 Do you have great delight in the bodhisattvas?
 Do you or do you not know the supreme Dharma
 From which are born the sons of the sugatas? {18}
- 43.136 “ ‘Do you dwell in a supreme Dharma mind?
 Do you not have a mind that acts contrary to the Dharma?
 Do you have a perfect mind that respectfully delights
 In the ocean of the qualities of infinite excellence? {19}
- 43.137 “ ‘Do you have a kind mind toward those beings
 Who have no protector, are destitute, and have no guide?¹⁷⁹⁴
 Do you have compassion in your mind for those unfortunate ones
 Who have entered the path that leads to the lower existences? {20}
- 43.138 “ ‘Do you have perfect rejoicing
 When you see the good fortune of others?
 When beings are enslaved by their kleśas,
 Do you have equanimity through the power of wisdom, or not? {21}
- 43.139 “ ‘When you see many beings in the sleep of ignorance,
 Do you pray that they will attain perfect enlightenment? [F.238.b]
 Are you not disheartened by the supreme prayer
 To practice bodhisattva conduct for endless kalpas?’ {22}

- 43.140 “Then Sudarśanā, the preeminent courtesan, who was the mother of the girl Sucalitaratiprabhāsaśrī, said to the young prince Tejodhipati, ‘Prince, this daughter of mine had a miraculous birth; she was born from inside a lotus. She has not until now been outside of her home.’ Then at that time she recited these verses:
- 43.141 “ ‘I will give you, in order, the answers
To the questions you have asked this girl.
I request you to listen, for I shall relate to you
The way in which the birth of this girl occurred. {23}
- 43.142 “ ‘At the end of the night¹⁷⁹⁵ when you were born,
At that same time this daughter of mine was born.
She appeared miraculously from within a stainless lotus,
Born with all her limbs complete, with lovely wide eyes. {24}
- 43.143 “ ‘During the best of seasons, the time of spring,
When herbs, harvests, and sprouts emerge,
I was wandering happily¹⁷⁹⁶
In a perfect park of sal trees. {25}
- 43.144 “ ‘Variegated leaves were growing on the branches.
The masses¹⁷⁹⁷ of blossoming trees were like clouds.
Various birds were singing in the trees.
I was happy, joyful, and carefree in the forest. {26}
- 43.145 “ ‘I was accompanied by eight hundred girls
Who were adorned and very beautiful,
Wearing all kinds of jewels
And trained well in music and song. {27}
- 43.146 “ ‘I, together with the many women,
Proceeded joyfully to an area
Where there were white lotuses with supreme scents
And a pond with banks covered in petals. {28}
- 43.147 “ ‘In the middle of the water there appeared
A perfect, precious thousand-petaled lotus.
Its leaves were jewels and its stem was beryl,
And its pericarp was made of Jambu River gold. {29}
- 43.148 “ ‘It had filaments of aromatic supreme jewels
And radiated a great light throughout Jambudhvaja. [F.239.a]
At that time, all beings were bewildered, wondering,

- "Has a sun arisen in the middle of the night?" {29}
- 43.149 " 'When the night came to an end, that great lotus
And the light of the great¹⁷⁹⁸ sun dawned.
Together with the light, it emitted melodious sounds.
And these were omens of her birth. {31}
- 43.150 " 'A precious girl such as this was going to appear
In this world because of pure, perfect conduct.
The karma of one's previous actions is never lost,
And this was the result of her past excellent conduct. {32}
- 43.151 " 'Her hair was deep blue and her wide eyes were blue lotuses;
She had the voice of Brahmā and a pure color.
She was costumed in perfect garlands and jewelry
And was born from a lotus, glorious and without stain. {33}
- 43.152 " 'Her body was pure, all parts in proportion.¹⁷⁹⁹
Her body was perfectly shaped, her limbs fully formed.
She was like a golden statue adorned with jewels.
She was shining, illuminating all directions. {34}
- 43.153 " 'From her body came the aroma of sandalwood, the supreme perfume,
Which coming from her body spread in all directions.
When she spoke, there were beautiful and divine sounds.
From her mouth came the scent of the blue lotus. {35}
- 43.154 " 'Whenever she smiled or whenever she laughed,
There arose the melodious sound of music.
A precious female had appeared in this world
Who would never be under the power of anyone ordinary. {36}
- 43.155 " 'There is no one else in this world
Apart from yourself who could be her master.
You who possess a beautiful body adorned by the signs,
I pray you accept this girl who is before you. {37}
- 43.156 " 'She is not too tall and not too short.
She is not too plump and not too thin.
Her waist is like a bow,¹⁸⁰⁰ and her breasts are large.
Her limbs are faultless, and she is worthy of you. {38}
- 43.157 " 'She is skilled in hand gestures and treatises
And likewise in the ways of counting and writing.
She has perfected, without exception,

- All the arts there are in the world. {39}
- 43.158 “ ‘She has complete knowledge of bows and arrows, [F.239.b]
And she has definitively mastered the art of archery.
She has attained supreme perfection in the ways
Of attracting enemies and calming their minds.¹⁸⁰¹ {40}
- 43.159 “ ‘Her entire body is perfectly adorned
By a halo of a pure jewel’s supreme light.
She is beautifully adorned through her past good actions.
She is worthy to be at your service. {41}
- 43.160 “ ‘She knows through the art of medicine how to heal
All the illnesses¹⁸⁰² in the human world.
She eliminates them without exception
Through the correct practice of medicine. {42}
- 43.161 “ ‘She has also attained perfection in the various
Languages throughout Jambudhvaja,
Every specific definition of beings without exception,
And the application of terminologies in the world. {43}
- 43.162 “ ‘She has comprehended the ways of the categories
Of accomplishing the different aspects of the voice.
She knows the ways of all singing and dancing
Without exception that are to be found in this world. {44}
- 43.163 “ ‘She comprehends the methods of drumming and music
And of comedic and dramatic performances.
Though she knows men who are passionate and those who are not,
She herself has neither desire nor anger toward them. {45}
- 43.164 “ ‘She knows without exception all the different
Uses of the voice by women in the world.
She does not have even a single one
Of the countless faults of women. {49}
- 43.165 “ ‘She has fully mastered the skill in all the arts
Of the direct gaze, the sideways gaze,
Giving her body, and revealing her body.
She will completely fulfill your heart’s desires. {47}
- 43.166 “ ‘She is not jealous; she is not greedy.
She does not indulge in desires or commit bad actions.
She is patient, honest, gentle, and tender.

- She is not angry, she is not harsh, and she is very wise. {48}
- 43.167 “ ‘She is ever ready and speaks agreeably.
She is always obedient to her gurus.
Her behavior is always pleasant and very respectful.
She will appropriately be in harmony with your conduct. {49}
- 43.168 “ ‘She always has compassion for those
Who have become aged and who are ill, [F.240.a]
Who are destitute and who are suffering,
Who are blind and have no one to care for them. {50}
- 43.169 “ ‘Her mind is always dedicated to benefiting others.
She never thinks of benefits¹⁸⁰³ for herself.
She rejoices in benefiting¹⁸⁰⁴ the entire world.
She is adorned with vast qualities of the mind. {51}
- 43.170 “ ‘She is always attentive, mindful, and circumspect,
Whether standing, sitting, lying down, or walking,
Whether speaking or silent, smiling or laughing,
And she is always praised by the whole world. {52}
- 43.171 “ ‘She always appears to be meritorious,
She is always beloved by all people,
Who never have enough of gazing upon her,
And she has no attachment to anything in the world. {53}
- 43.172 “ ‘She is respectful to kalyāṇamitras,
And she is always happy to see them.
She looks far ahead, and her intentions are faultless.
Her pure¹⁸⁰⁵ mind is as stable as Sumeru. {54}
- 43.173 “ ‘She is always adorned by her excellent merit.
She does not see anyone as being her enemy.
There is no woman who has her kind of wisdom.
Prince, she would be a suitable match for you.’ {55} [B15]
- 43.174 “Then Prince Tejodhipati came to Gandhāṅkuraprabhamegha, and, in the presence of Sudarśanā, the preeminent courtesan, who was the mother of Sualitaratiprabhāsaśrī, he said to Sualitaratiprabhāsaśrī, ‘Girl, I have undertaken to attain the highest, complete enlightenment. Therefore, I have to gather an immeasurable accumulation of omniscience. Throughout kalpas with no end or middle I must practice bodhisattva conduct and complete all the perfections. I must make offerings to the tathāgatas until the very last of

future kalpas. [F.240.b] I shall obtain the teachings of all the buddhas. I shall purify all buddha realms. I shall not be separated from the families of all tathāgatas. I shall ripen all the families¹⁸⁰⁶ of beings. I shall dispel the suffering of saṃsāra for all beings. I shall bring beings to a bliss that is beyond all limits. I shall purify the eyes of wisdom of all beings. I shall be dedicated to the accomplishments of all bodhisattvas. I shall rest in the equanimity of all bodhisattvas. I shall accomplish the bhūmis of all bodhisattvas. I shall purify the realms of all beings. I shall give away all my wealth so as to eliminate the poverty of all beings.

43.175 “ ‘While I am practicing the perfection of generosity until the last future kalpa, I shall satisfy beings with the gift of food and drink, and through the gift of all kinds of artifacts I must bring satisfaction to all assemblies of supplicants.

43.176 “ ‘While I am in that way practicing the dedication to giving away everything, there will be nothing internal or external that I will not give away. Therefore, I will have to give away even my sons, daughters, and wives. I will have to give away my eyes, head, legs, arms, and the greater and smaller parts of my body.

43.177 “ ‘At that time, you would become an obstacle to my generosity of giving to others. You would become unhappy when I give away our beautiful sons. You would experience much physical and mental suffering. When I give away everything, you would become miserly. When I cut off the greater and smaller parts of my body and give them to supplicants, [F.241.a] you would become unhappy. There will also come a time when I would abandon you and enter homelessness within the teaching of a tathāgata. At that time you would become unhappy.’

43.178 “Then, at that time, Prince Tejodhipati recited these verses to the girl Sucalitaratiprabhāsaśrī:

43.179 “ ‘I have developed compassion for all beings.
For a long time I have been set on enlightenment.
I must complete all the limitless oceans
Of the great accumulations for true enlightenment. {56}

43.180 “ ‘For an ocean of kalpas that has no edge or middle,
As measureless as space, I have purified my prayers.
I must completely purify throughout endless kalpas
The bhūmis on which the tathāgatas reside. {57}

43.181 “ ‘I will train in the path of the perfections
Of all the jinas who appear in the three times.
I must purify the supreme path to enlightenment
Through the great way of the highest wisdom. {58}

- 43.182 “ ‘I will completely purify of defilements
All the realms that are in every direction.
I must dispel all unfortunate states in worlds
And even all the lower existences. {59}
- 43.183 “ ‘I must purify every being, without exception,
Enveloped in the darkness of ignorance and obscured by kleśas.
I must purify them through various methods
And bring them into the way of the path to omniscience. {60}
- 43.184 “ ‘I shall purify all the levels of nonattachment
And make offerings to the jinas for an ocean of kalpas.
I had developed love for all beings without exception,
And I must give away everything in the world. {61}
- 43.185 “ ‘When I see supplicants gathering and coming,
I will dedicate myself to giving away everything.
At that time won’t you be in disagreement with me
And become saddened and be downcast? {62} [F.241.b]
- 43.186 “ ‘When I see someone come who wants my head,
And if I then practice bodhisattva conduct,
You will at that time be tormented by suffering.
Listen to what I tell you and be resolute.¹⁸⁰⁷ {63}
- 43.187 “ ‘When you see my legs and arms cut off,
At that time you will be distressed.
And you the woman will hear dreadful, harsh things.
Listen to what I say and consider it. {64}
- 43.188 “ ‘I will have to give away the highest material things, and similarly
My children and even you, to the crowds of supplicants.
On hearing this, see if it does not sadden you.
All that you wish for depends on that.’ {65}
- 43.189 “Then the girl Sucalitaratiprabhāsaśrī said to Prince Tejodhipati, ‘Prince, may
it be just as you have said, and I will do whatever you want. I will enjoy
whatever you wish. Wherever you wish to go, I will follow you
everywhere.¹⁸⁰⁸ I will always be in your presence, I will be dedicated to your
goals, I will act in harmony with you, and I will practice sincerely; my
conduct will be engaged in practicing that which accords with you.’
- 43.190 “Then the girl Sucalitaratiprabhāsaśrī recited these verses to Prince
Tejodhipati:

- 43.191 “ ‘Even though my body is destroyed¹⁸⁰⁹
By being incinerated in the fires¹⁸¹⁰ of hell,
I will have the fortitude to assist you
In our common practice during an ocean of lifetimes. {66}
- 43.192 “ ‘Even though my body is chopped up
In each rebirth in endless lifetimes,
I will be resolute in my fortitude
To have you, virtuous one, as my husband. {67}
- 43.193 “ ‘Even though, for endless kalpas, my head
Is crushed¹⁸¹¹ by the Cakravāla mountains, [F.242.a]
I would not be unhappy but would have faith in you,
And you would always be my spouse. {68}
- 43.194 “ ‘Within all our countless lifetimes,
Give me mental stability and control over my own mind,
And cut off my limbs and give them to others:
I pray that you establish me firmly in your Dharma. {69}
- 43.195 “ ‘All my successive bodies, without exception,¹⁸¹²
I offer to you, a divine man.
When you practice the conduct in an ocean of kalpas,
I pray you use it to please the supplicants. {70}
- 43.196 “ ‘You developed endless compassion for all beings
In order to gather together an ocean of beings.
You are set on attaining supreme, perfect enlightenment,
So from now on hold me too in your compassion. {71}
- 43.197 “ ‘I desire you, the supreme being, as a husband,
Not for the sake of possessions, not for the sake of wealth,
And not for the sake of enjoying sensual pleasures
But in order to practice the same conduct as you. {72}
- 43.198 “ ‘The way in which you look upon the world
Is with clear, beautiful eyes and a mind of love,
With great compassion and a mind free of passion:
Lord of sages, I have no doubt in you. {73}
- 43.199 “ ‘The ground upon which you have trod
Has become stainless with the light of jewels.
You are adorned with the signs, and there is no doubt
That you will be a cakravartin in all three realms.¹⁸¹³ {74}

- 43.200 “ ‘I have seen in a dream
A tathāgata¹⁸¹⁴ at the foot of the lord of trees
At the bodhimaṇḍa Sudharmameghaprabhā,
With many sons of the buddhas before him. {75}
- 43.201 “ ‘Sūryagātrapravara, lord of jinas,
Shining like precious Jambu River gold—
I saw him in a dream stroking my head,
And so today was filled with joy. {76}
- 43.202 “ ‘A goddess with a pure body
Named Ratiprabhā, a relative in the past, [F.242.b]
Proclaimed to me that this tathāgata
Was present at the bodhimaṇḍa. {77}
- 43.203 “ ‘Before that I developed the aspiration
Of thinking I shall see you, Prince Tejodhipati.
The goddess proclaimed to me,
“You will see that prince today!”¹⁸¹⁵ {78}
- 43.204 “ ‘I dreamed of seeing the sugata,
And I also saw you, a pure being.
You, a wish-fulfilling jewel, and I
Will today make offerings to that jina.¹⁸¹⁶ {79}
- 43.205 “Then Prince Tejodhipati, on hearing the name of the Tathāgata Sūryagātra-
pravara, developed a powerful great aspiration and joy on having gained the
opportunity to see that buddha. He scattered five hundred jewels on the girl
Sucalitaratiprabhāsaśrī, gave her his crest jewel called *glorious shining
light*,¹⁸¹⁷ and covered her with precious clothing the color of fire and adorned
her with excellent precious jewels.
- 43.206 “Though she was honored in that way, she did not delight or rejoice in it
or become overjoyed, but with her hands together in homage remained
gazing with her eyes fixed upon the face of Prince Tejodhipati.
- 43.207 “Then Sudarśanā, the preeminent courtesan, recited these verses to Prince
Tejodhipati:
- 43.208 “ ‘I have, for a long time, been thinking
That I will give¹⁸¹⁸ you this daughter of mine.
Today I give you this one who has a beautiful body
Adorned by excellent merits and possessing excellent qualities. {80}
- 43.209 “ ‘You will not find in the human world
Another excellent girl who is like this.

- She has a mind of good conduct and other qualities.
She is the best woman in all the world. {81} [F.243.a]
- 43.210 “ ‘Her birth was emergence from within a lotus.
She is worthy, unstained by vices.
Her mind is unblemished by any fault.
Her conduct will always be in harmony with you. {82}
- 43.211 “ ‘To touch her is blissful, superior to all.
Her body¹⁸¹⁹ has a perfect smoothness.
Sick people who touch her
Instantly become healthy. {83}
- 43.212 “ ‘Her body exudes the aroma of perfume
So perfect it overshadows all other perfumes.
All people who smell her lovely aroma
Are established in pure, correct conduct. {84}
- 43.213 “ ‘Her body is like the color of gold
And shines like the best¹⁸²⁰ of lotuses.
All angry beings without exception
Become loving on seeing her. {85}
- 43.214 “ ‘Her speech is sweet, beautiful, and charming
So that it is a delight for beings to listen to.
Hearing it dispels the darkness of faults
And causes there to be no wish to do bad actions. {86}
- 43.215 “ ‘She has pure motivation and a stainless mind.
She never has any deception or trickery.
Whatever she says, that is what is in her mind,
And with her words she brings contentment to beings. {87}
- 43.216 “ ‘She does not deceive beings through trickery.
She does not deceive beings for the sake of wealth.
She has a sense of decorum and controls her mind,
And she is always respectful to the young and the old. {88}
- 43.217 “ ‘She is not haughty because of birth, class, or body.
She is not haughty because of her entourage.
She is free of pride and arrogance
And always bows respectfully to beings.’¹⁸²¹ {89}

- 43.218 “Then Prince Tejodhipati, accompanied by the girl Sucalitaratiprabhāsaśrī and her entourage, and by his entourage of twenty thousand maidens, left Gandhānkuraśikharaprabhameghā Park and went to the Dharmodgata-prabhāsa bodhimaṇḍa, [F.243.b] where the Bhagavat, the Tathāgata Sūrya-gātrapravara, was, in order to gaze upon the Bhagavat, the Tathāgata Sūrya-gātrapravara, bow down to him, make offerings to him, and honor him.
- 43.219 “They rode as far as the gateway and then proceeded on foot to come into the presence of the Bhagavat, the Tathāgata Sūryagātrapravara.
- 43.220 “Prince Tejodhipati saw from afar that the Tathāgata Arhat Samyak-saṃbuddha Sūryagātrapravara was attractive, handsome, with pacified senses, with a pacified mind, with restrained senses, as tamed as an elephant, and as clear, undefiled, and serene¹⁸²² as a lake.
- 43.221 “On seeing him in that way, Prince Tejodhipati was attracted to him, and with his mind attracted to him, there increased within him the power of great faith and joy on seeing the Buddha. With that increasing joy, faith, and attraction, he circumambulated the Bhagavat, keeping him to his right, many hundreds of thousands of times.
- 43.222 “The girl Sucalitaratiprabhāsaśrī and the rest of the entourages bowed their heads to the Bhagavat’s feet and scattered five hundred thousand lotuses made of excellent jewels over the Bhagavat. They built for the Bhagavat five hundred vihāras made from various aromatic materials and kings of jewels and adorned by various kings of jewels. Each vihāra was adorned by five thousand kings of precious jewels.
- 43.223 “Then the Bhagavat, the Tathāgata Sūryagātrapravara, knowing the thoughts of Prince Tejodhipati, taught the sūtra called *The Lamp for Seeing All Entrances*.
- 43.224 “When Prince Tejodhipati heard that, he attained ten oceans of samādhis of the ways of all Dharmas. [F.244.a] They were like this:
- 43.225 “He attained the gateway of the samādhi called *the arising of an ocean of prayers of all the tathāgatas*.
 “He attained the gateway of the samādhi called *the essence of the appearances of the three times*.
- 43.226 “He attained the gateway of the samādhi called *the arising of the manifestation of the fields of all the buddhas*.
 “He attained the gateway of the samādhi called *entering the illumination of the entire vast extent of being*.
- 43.227 “He attained the gateway of the samādhi called *entering the illumination of wisdom that arises in all worlds*.
 “He attained the gateway of the samādhi called *the lamp that illuminates the entry into the ocean of the faculties of all beings*.

43.228 “He attained the gateway of the samādhi called *the cloud of wisdom that protects all beings*.

“He attained the gateway of the samādhi called *the lamp that manifests the ripening and guiding of all beings*.

43.229 “He attained the gateway of the samādhi called *the perception of the words of the Dharma wheels of all tathāgatas*.

“He attained the gateway of the samādhi called *the cloud of the prayers that purify the field of completely good conduct*.

43.230 “He attained those ten samādhi gateways and so on, a further ten oceans of gateways to samādhis in all the ways of the Dharma.

“Also, the girl Sucalitaratiprabhāsaśrī attained the realization called *the essence of the ocean of the wisdom that is difficult to accomplish* and became irreversible in her progress to the highest, complete enlightenment.

43.231 “Then Prince Tejodhipati bowed his head to the feet of the Bhagavat, the Tathāgata Sūryagātrapravara and circumambulated the Bhagavat many hundreds of thousands of times, keeping him to his right, [F.244.b] and then, together with the girl Sucalitaratiprabhāsaśrī and his entourage, he departed from the presence of the Bhagavat.

43.232 “He went to the royal capital Drumameruśrī and to his father King Dhanapati. He came into his presence, bowed his head to the feet of King Dhanapati, and said, ‘Your Majesty, I request that you heed me. There has appeared in the world a tathāgata, an arhat, a samyaksaṃbuddha, one with wisdom and conduct,¹⁸²³ a sugata, one who knows the world’s beings, an unsurpassable guide who tames beings, a teacher of devas and humans, a buddha, a bhagavat, named Sūryagātrapravara. He is dwelling in your realm’s bodhimaṇḍa called Dharmameghodgataprabhā. It is not long since he attained complete buddhahood.’

43.233 “Then King Dhanapati said to Prince Tejodhipati, ‘Prince, did a deity or a human tell you about this?’

“He replied, ‘A girl named Sucalitaratiprabhāsaśrī told me.’

43.234 “Then King Dhanapati, having heard that a buddha had appeared, thought how he had obtained the treasure of the birth of a buddha. He thought how it was difficult to meet a precious buddha. He thought how seeing a tathāgata dispels the danger of the abyss of the lower existences. He thought how it was like encountering a great king of medicines that cures the great illness of the kleśas. He thought how this liberates¹⁸²⁴ from all the sufferings of saṃsāra. He thought how this establishes one in perfect happiness. He thought how this is a great lamp that eliminates the darkness of ignorance. [F.245.a] He thought how this is like obtaining a protector in the way of the Dharma for a world that has no protector. He thought how

- this is the appearance of a guide through the yāna of omniscience for a world that has no guide. On hearing that a buddha had appeared, he felt great joy and faith.
- 43.235 “He gathered together all the kṣatriyas, the brahmins, the townspeople,¹⁸²⁵ the country people, the ministers, the court priests, the princes, the local governors, the guardians, and the court. He bestowed the kingdom and the protection of the Dharma on Prince Tejodhipati, who had announced the appearance of the buddha.
- 43.236 “Having anointed him as the sovereign, he went together with two thousand people to where the Bhagavat, the Tathāgata Sūryagātrapravara was. Having come into his presence, he bowed his head to the Bhagavat’s feet, circumambulated the Bhagavat, keeping him to his right, many hundreds of thousands of times, and then sat with his entourage before the Bhagavat.
- 43.237 “The Bhagavat Sūryagātrapravara looked at King Dhanapati and all his entourage. At that time his ūṣṇā hair radiated a light ray called *a lamp for the minds of all beings*. It illuminated the world realms in the ten directions and came before all the lords of the worlds, manifested countless buddha miracles, and purified the thoughts and higher motivations of the beings who were being guided by the buddhas.
- 43.238 “At that time, through the inconceivable blessing of the buddha, and through possessing a buddha’s body higher than all worlds, and through the entire ocean of the aspects of the voice of a buddha, [F.245.b] he taught the dhāraṇī gateway called *the lamp of the meaning of all the Dharmas freed from darkness*, together with dhāraṇī gateways as numerous as the atoms in a buddha realm.
- 43.239 “Then King Dhanapati, having heard that dhāraṇī gateway, generated a great Dharma illumination of all Dharmas.
- 43.240 “The bodhisattvas in that assembly, who were as numerous as the atoms in Jambudvīpa, also attained the dhāraṇī gateway called *the lamp of the meaning of all the Dharmas freed from darkness*. Sixty hundred thousand million beings had their minds liberated from defilements, without grasping. Ten thousand beings gained a stainless, pure, unclouded Dharma vision of all Dharmas. Countless beings who had not¹⁸²⁶ previously developed the aspiration for the highest, complete enlightenment developed that aspiration. Also, the manifestation of inconceivable buddha miracles in the ten directions guided a vast extent of beings, without end or middle, by means of the three yānas.
- 43.241 “Then King Dhanapati, who had attained the illumination of the Dharma, thought, ‘Living in a home, I will not be able to comprehend such a Dharma as this and will not be able to accomplish this kind of wisdom. I will enter

homelessness as a servant of this bhagavat.’

43.242 “King Dhanapati said to the Bhagavat, ‘Bhagavat, I wish to enter homelessness in the presence of the Bhagavat and enter the way of a complete bhikṣu.’

“The Bhagavat said, ‘Great king, you may consider that the time for that has come.’

43.243 “Then King Dhanapati, together with ten thousand beings, entered homelessness in the presence of the Tathāgata Sūryagātrapravara. Not long after entering homelessness, he accomplished the dhāraṇī gateway called *the lamp of the meaning of all the Dharmas freed from darkness* and its accompanying dhāraṇī gateways, [F.246.a] meditated on them, and meditated on them well. He also attained many samādhi gateways. He also attained the ten higher cognitions of a bodhisattva. He also entered an ocean of the ways of discernment. He also attained a pure body called *the unimpeded field of activity*, through which he went without impediment into the presence of the tathāgatas in the ten directions. He obtained and held the Dharma wheels of that bhagavat and spoke about them with people, and he became a great dharmabhāṇaka and was a holder of the teaching. Through the power of attaining the higher cognitions, he spread throughout all world realms and manifested bodies to beings in accordance with their aspirations. He told them about this appearance of a buddha, told them about the nature of the accomplishments of the past tathāgatas, told them about the perfection of their past applications, described the power of the miraculous manifestations of the buddhas, and in that way was a holder of the teaching.

43.244 “Prince Tejodhipati attained the seven precious possessions of a cakravartin on that very day, when the moon became full. When he was on the palace roof encircled by a gathering of women, there appeared before him a great precious wheel called Pratihatavega, which had a hundred thousand spokes, was adorned by all jewels, was made from divine Jambu River gold, was shining, and possessed every supreme feature. A great precious elephant called Vajraratnagiritejas appeared. A precious horse called Nīlagiryanilavega appeared. A great precious jewel called Ādityagarbhaprabhamegharāja appeared. [F.246.b] The girl Sucalitaratiprabhāsaśrī appeared as the precious queen. A precious householder called Prabhūta-ghanaskandha appeared. And seventh, a precious minister called Vimalanetra appeared.

43.245 “In that way, he became a cakravartin king, a possessor of the seven jewels, a sovereign over the four continents, a follower of the Dharma, a Dharma king, and a victor, endowed with the power and vigor of an empire.

43.246 “He had a thousand sons who were courageous and heroic, with perfectly formed bodies, who could crush the armies of enemies.

43.247 “He ruled the great land to the ends of the mountains and oceans, adorning it with the Dharma, and it was free of problems, without enemies, free of harm, without violence, thriving, prosperous, peaceful, with excellent harvests, joyful, and filled with many beings.

43.248 “There were eighty-four thousand royal capitals in that Jambudvīpa, and in each royal city five hundred vihāras were established, and all of them had all the best features. They all had a perfection of all kinds of requisites and pleasures. They all had gardens, buildings, and walkways and were adorned by rows of forests that could be enjoyed at all times.

43.249 “In each vihāra was erected a caitya of the Tathāgata as large as a mountain and adorned on the inside with many jewels and beautified by various kings of jewels.

43.250 “The Tathāgata Sūryagātrapravara and his followers were invited to come to all those royal cities. In all those royal cities, inconceivable offerings of every kind worthy of a tathāgata were made to that tathāgata. [F.247.a] He was asked to come because the miraculous manifestations of a buddha’s entry into a town generated roots of merit in beings. Beings there who had no faith attained faith. Beings who had faith had an increased power of joy on seeing the buddha. Beings who had an increased power of joy attained the pure aspiration to enlightenment. Beings who had the pure aspiration to enlightenment developed the motivation of great compassion. Beings who were engaged in benefiting beings became dedicated to seeking all the Dharma of the buddhas. Beings who were learned in the ways of the Dharma of the buddhas focused their minds on realizing the nature of all phenomena. Beings who had realized the equality of all phenomena focused their minds on realizing the equality of the three times. Beings who had attained the illumination of the knowledge of the three times entered the light of wisdom in order to perceive the succession of buddhas. The beings who had realized the perception of the various tathāgatas focused their minds on gathering all beings. The beings who were dedicated to gathering beings generated prayers to purify the bodhisattva path. Beings who had realized the equality of the path gave rise to the light of wisdom in order to attain the Dharma wheels of all the buddhas. [F.247.b] The beings who had turned toward the aspects¹⁸²⁷ of the ocean of the Dharma focused their minds on pervading the entire net of realms with their own bodies. The beings who had realized the equality of the realms prayed to know the ocean of the capabilities of beings. The beings who were dedicated to analyzing exactly the aspirations and capabilities of beings purified the motivation to realize omniscience.

43.251 “King Tejodhipati, seeing that beings gained that kind of accomplishment of those kinds of goals, requested the Tathāgata Sūryagātrapravara to come to all those royal cities in order to ripen and guide those beings through his

inconceivable manifestations and miracles.

43.252 “What do you think, noble one? At that time, in that time, who was Prince Tejodhipati? Do not think that it was anyone else, for at that time, in that time, the Bhagavat, the Tathāgata Śākyamuni was the Prince Tejodhipati who became the sovereign of a cakravartin’s kingdom and honored the Tathāgata Sūryagātrapravara.

43.253 “What do you think, noble one? At that time, in that time, who was King Dhanapati, the father of Prince Tejodhipati? Do not think that it was anyone else, for at that time, in that time, the Tathāgata Ratnakusumaprabha was King Dhanapati. He is now at a bodhimaṇḍa called Sarvavaśitakāya-pratibhāsa¹⁸²⁸ in a world realm called Buddhaprabhāmaṇḍalaśrīpradīpā, which is in a central group of world realms called Tryadhvapratibhāsamaṇi-rājasambhavā, in an ocean of world realms called Dharmadhātugagana-pratibhāsamegha, which is to the east beyond an ocean of world realms as numerous as the atoms in an ocean of world realms. [F.248.a] There he has attained the highest, complete enlightenment of buddhahood and is teaching the Dharma encircled by an assembly of bodhisattvas as numerous as the atoms in countless buddha realms.

43.254 “When the Bhagavat, the Tathāgata Ratnakusumaprabha,¹⁸²⁹ was previously practicing bodhisattva conduct, he purified the ocean of world realms called Dharmadhātugaganapratibhāsamegha. All the tathāgatas who have appeared, are appearing, and will appear in that ocean of world realms were all ripened for the highest, complete enlightenment by the Bhagavat, the Tathāgata Ratnakusumaprabha, during his past practice of bodhisattva conduct.

43.255 “What do you think, noble one? At that time, in that time, who was the king’s queen Padmaśrīgarbhasambhavā, the mother of Prince Tejodhipati, preeminent among the eighty-four thousand wives? Do not think that it was anyone else, noble one, for at that time, in that time, Māyādevī, the mother of the Bhagavat, who gave birth to the bodhisattva, who is established in the liberation of unobscured, complete illumination, who has directly perceived the accomplishments of tathāgatas in the past, who knows the visions of the births of all bodhisattvas, was King Dhanapati’s preeminent queen, Padma-śrīgarbhasambhavā. [F.248.b]

43.256 “What do you think, noble one? At that time, in that time, who was Sudarśanā, the preeminent courtesan? Do not think that it was anyone else, noble one, for at that time, in that time, my mother, Sunetrā, the wife of the Śākya Daṇḍapāṇi, was Sudarśanā, the preeminent courtesan.

43.257 “What do you think, noble one? At that time, in that time, who was the girl Sucalitaratiprabhāsaśrī? Do not think that it was anyone else, noble one, for at that time, in that time, I was Sucalitaratiprabhāsaśrī, the daughter of the

courtesan.

43.258 “What do you think, noble one? At that time, in that time, who were the entourage of King Tejodhipati? Do not think that they were anyone else, noble one, for they are now those who are established in this very assembly of followers who are bodhisattvas established by the Bhagavat in the perfection of the completely good conduct and prayer of bodhisattvas; whose bodies appeared as images in all world realms; whose minds never lapse from the practice of all bodhisattva samādhis; whose eyes have the perception of directly seeing the faces of all tathāgatas; whose ears perceive the voices of the clouds of the aspects of the speech, as vast as space, of all the tathāgatas that resound with the wheel of the Dharma; whose inhalations and exhalations have power over the practice of all Dharmas; the sound of whose names resound throughout all the buddha realms;¹⁸³⁰ whose bodhisattva bodies go without interruption to the circles of the assemblies of all the tathāgatas; [F.249.a] who create bodies that manifest to all beings, in accordance with their aspirations, in ways that are favorable for ripening and guidance; and who, spreading throughout the entirety of the net of the directions, accomplish and perfect the completely good conduct and prayer continuously throughout all future kalpas and are present in the circle of the assembly of the Bhagavat.

43.259 “Noble one, the cakravartin Tejodhipati and I served the Tathāgata Sūrya-gātrapravara for as long as he lived, with clothing, food, alms, bedding, medicine during times of illness, and necessary articles.

43.260 “Noble one, after the parinirvāṇa of the Tathāgata Sūryagātrapravara, in that world realm there appeared in the world the tathāgata named Prasannagātra. We also served him, showed him respect, honored him, venerated him, and made offerings to him.

43.261 “Subsequently, we served the tathāgata named Jāmbūnadatajorāja who appeared in the world.

“Subsequently, we served the tathāgata named Lakṣaṇabhūṣitagātra who appeared in the world.

“Subsequently, we served the tathāgata named Vicitraraśmijvalanacandra who appeared in the world.

43.262 “Subsequently, we served the tathāgata named Suvilokitajñānaketu who appeared in the world.

“Subsequently, we served the tathāgata named Vipulamahājñānaraśmirāja who appeared in the world. [F.249.b]

“Subsequently, we served the tathāgata named Nārāyaṇavajravīrya who appeared in the world.

43.263 “Subsequently, we served the tathāgata named Aparājitañānasthāma who appeared in the world.

- “Subsequently, we served the tathāgata named Samantavilokitajñāna who appeared in the world.
- “Subsequently, we served the tathāgata named Vimalaśrīmegha who appeared in the world.
- 43.264 “Subsequently, we served the tathāgata named Siṃhavijrmbhitaprabha who appeared in the world.
- “Subsequently, we served the tathāgata named Jñānaraśmijvalanacūḍa who appeared in the world.
- “Subsequently, we served the tathāgata named Guṇaraśmidhvaja who appeared in the world.
- 43.265 “Subsequently, we served the tathāgata named Jñānabhāskaratejas who appeared in the world.
- “Subsequently, we served the tathāgata named Ratnapadmapraphullita-gātra who appeared in the world.
- “Subsequently, we served the tathāgata named Puṇyapradīpadhvaja who appeared in the world.
- 43.266 “Subsequently, we served the tathāgata named Jñānaraśmimeghaprabha who appeared in the world.
- “Subsequently, we served the tathāgata named Samantavairocanacandra who appeared in the world.
- “Subsequently, we served the tathāgata named Ābharaṇacchatra-nirghoṣarāja¹⁸³¹ who appeared in the world.
- 43.267 “Subsequently, we served the tathāgata named Samantajñānāloka-vikramasiṃha who appeared in the world.
- “Subsequently, we served the tathāgata named Dharmadhātuviṣayamatīcandra who appeared in the world.
- “Subsequently, we served the tathāgata named Sattvagaganacittapratibhāsabimba who appeared in the world.
- 43.268 “Subsequently, we served the tathāgata named Praśamagandhasunābha who appeared in the world.
- “Subsequently, we served the tathāgata named Samantānuravitaśānta-nirghoṣa who appeared in the world. [F.250.a]
- “Subsequently, we served the tathāgata named Sudṛḍhajñānaraśmijālabimbaskandha who appeared in the world.
- 43.269 “Subsequently, we served the tathāgata named Amṛtaparvataprabhātejas who appeared in the world.
- “Subsequently, we served the tathāgata named Dharmasāgaranigarjita-ghoṣa who appeared in the world.
- “Subsequently, we served the tathāgata named Buddhagaganaprabhāsa-cūḍa who appeared in the world.

43.270 “Subsequently, we served the tathāgata named Raśmicandromamegha who appeared in the world.¹⁸³²

“Subsequently, we served the tathāgata named Suparipūrṇajñānamukhaktra who appeared in the world.

“Subsequently, we served the tathāgata named Suviśuddhajñānakusumāvabhāsa who appeared in the world.

43.271 “Subsequently, we served the tathāgata named Ratnārciḥparvataśrītejorāja who appeared in the world.

“Subsequently, we served the tathāgata named Vipulaguṇajyotiḥprabha who appeared in the world.

“Subsequently, we served the tathāgata named Samādhimervabhyudgatajñāna who appeared in the world.

43.272 “Subsequently, we served the tathāgata named Ratnacandrādhvaja who appeared in the world.

“Subsequently, we served the tathāgata named Arcirmaṇḍalagātra who appeared in the world.

“Subsequently, we served the tathāgata named Ratnāgraprabhatejas who appeared in the world.

43.273 “Subsequently, we served the tathāgata named Samantajñānacaryāvilamba who appeared in the world.

“Subsequently, we served the tathāgata named Arciḥsamudramukhavega-pradīpa who appeared in the world.

“Subsequently, we served the tathāgata named Dharmavimānanirghoṣarāja¹⁸³³ who appeared in the world. [F.250.b]

43.274 “Subsequently, we served the tathāgata named Asadṛśaguṇakīrtidhvaja who appeared in the world.

“Subsequently, we served the tathāgata named Pralambabāhu who appeared in the world.

“Subsequently, we served the tathāgata named Pūrvapraṇidhinirmāṇacandra who appeared in the world.

43.275 “Subsequently, we served the tathāgata named Ākāśajñānārthapradīpa who appeared in the world.

“Subsequently, we served the tathāgata named Dharmodgatanabheśvara who appeared in the world.

“Subsequently, we served the tathāgata named Vairocanaśrīgarbharāja who appeared in the world.

43.276 “Subsequently, we served the tathāgata named Dharmanārāyaṇaketu who appeared in the world.

“Subsequently, we served the tathāgata named Jñānaketu who appeared in the world.

- “Subsequently, we served the tathāgata named Dharmasāgarapadma who appeared in the world.
- 43.277 “Noble one, those and other tathāgatas numbering altogether sixty sextillion appeared in that world realm. I served them all with clothing, food, alms, bedding, medicine during times of illness, and necessary articles, showed them respect, honored them, venerated them, and made offerings to them.
- 43.278 “Noble one, the last of those sixty hundred thousand trillion buddhas was the Tathāgata Arhat Samyaksambuddha Vipuladharmādhimuktisambhava-tejas. When that tathāgata came to the city, I was the king’s wife. Together with householders, we practiced the gateways of every kind of offering, and after making offerings with the offerings for a tathāgata, we heard from that bhagavat the Dharma teaching called [F.251.a] *The Lamp of the Arising of the Births of All the Tathāgatas*. On hearing that, I attained the eyes of wisdom, and I attained this bodhisattva liberation called *the range of the view of all the ways of the ocean of the samādhis of the bodhisattvas*.
- 43.279 “Noble one, meditating on this liberation, I practiced bodhisattva conduct together with the bodhisattva for kalpas as numerous as the atoms in a hundred thousand buddha realms. During those kalpas as numerous as the atoms in that number of buddha realms, I served a vast extent of tathāgatas without end or middle. In some kalpas, I served a single tathāgata who remained for an entire kalpa. In some kalpas, I served two tathāgatas. In some kalpas, I served countless¹⁸³⁴ tathāgatas. In some kalpas, I served as many tathāgatas as there are atoms in a buddha realm.
- 43.280 “During that time, my bodhisattva bodies’ sizes, shapes, and colors were beyond comprehension. The activities of my bodies were beyond comprehension. The activities of my speech and of my mind were beyond comprehension. My wisdom’s sight, my wisdom’s range of activity, and the scope of my wisdom’s samādhi were also beyond comprehension.
- 43.281 “Noble one, when beings¹⁸³⁵ see a bodhisattva and the practice of bodhisattva conduct, they admire the bodhisattva and with various gestures and approaches are attracted to the bodhisattva who cares for them through various worldly and nonworldly ways, so that they became the bodhisattva’s followers. [F.251.b] When they accompany as followers the bodhisattva who practices bodhisattva conduct, they become irreversible in their progress to the highest, complete enlightenment.
- 43.282 “Noble one, in that way, as soon as I saw the Tathāgata Vipuladharmādhimuktisambhavatejas, I attained this bodhisattva liberation called *the range of the view of all the ways of the ocean of the samādhis of the bodhisattvas*. Meditating on this liberation, I accompanied the bodhisattva for kalpas as numerous as the atoms in a hundred¹⁸³⁶ buddha realms. I served, made

offerings to, and venerated all the tathāgatas that appeared during those kalpas as numerous as the atoms in buddha realms. I heard the teaching of the Dharma from all those tathāgatas, obtaining it and keeping it. I also obtained from all those buddha bhagavats this liberation through various ways, through various teachings of the ways of the sūtras, through various natures of liberation, through various entrances to liberation, through various practices of liberation, through various engagements in times, through various entries into realms, through various perceptions of oceans of visions of buddhas, through various entries into the circles of followers of tathāgatas, through various paths of the ways of oceans of bodhisattva prayers, through various accomplishments of bodhisattva conduct, and through various vast extents of bodhisattva liberations. However, I still had not realized the way of completely good bodhisattva conduct.

43.283 “Why is that? [F.252.a] Because the way of the liberation of completely good bodhisattvas is as immeasurable as the extent of space, as immeasurable as the extent of the conceptualizations¹⁸³⁷ of beings, as immeasurable as the extent of the ocean of the divisions of the three times, as immeasurable as the extent of the ocean of the directions, and as immeasurable as the extent of the ocean of the ways of the realm of phenomena.

43.284 “Noble one, the nature of the way of the liberations of the completely good bodhisattvas is the same as the scope of perception of the tathāgatas.

43.285 “In that way, noble one, for kalpas as numerous as the atoms in buddha realms I gazed again and again upon the bodhisattva’s body without ever having enough of seeing it.

43.286 “Noble one, it was like when a man and woman have arranged to come together purely for the enjoyment of passion, and there arises an immeasurable development of their state of mind through their being intoxicated by the concepts and thoughts of purity that arise from fallacious mental activity.

43.287 “Noble one, in the same way, when I looked upon the bodhisattva’s body, in each instant of mind, from each pore there appeared to my eyes an immeasurable vast extent of groups of world realms without end or middle, with various grounds, various arrays of borders, various shapes, various arrays of mountains, various displays of arrays of grounds, various skies adorned by coverings of clouds, various natures, names, and numbers, and various appearances of buddhas and successions of tathāgatas, adorned by various bodhimaṇḍas, with various miraculous manifestations of the turning of the Dharma wheel by tathāgatas, with various arrays of the circles of followers of tathāgatas, with the various sounds of the teaching of the

various ways of the sūtras, with the various accomplishments of the ways of the yānas, [F.252.b] with the various illuminations from pure lights and radiances, and with omens that have never been seen before.

43.288 “From each pore there appeared to my eyes oceans of buddhas without end or middle. In each instant of mind, from each pore, there appeared continuously to my eyes the adornment of various bodhimaṇḍas, the miraculous manifestations of the various turnings of the Dharma wheel, and the miraculous manifestations of the sounds of the various ways of the sūtras.

43.289 “In each instant of mind, from each pore, there appeared to my eyes a vast ocean of beings without end or middle, with houses, parks, divine palaces, rivers, oceans, and dwellings, with various forms and bodies, with various ranges of enjoyments, with various engagements in conduct and behavior, and with various forms of perfections of faculties.

43.290 “From each pore there appeared to my eyes ways of entering an ocean of the three times, without end or middle.

“An ocean, without end or middle, of bodhisattva prayers were purified.

43.291 “There appeared an ocean, without end or middle, of different forms of conduct of the bodhisattva bhūmis.

“There appeared a pure ocean, without end or middle, of the perfections of the bodhisattvas.

43.292 “There appeared an ocean, without end or middle, of the past practices of the bodhisattvas.

“There appeared an ocean, without end or middle, of the ways of purifying buddha realms.

43.293 “There appeared an ocean, without end or middle, of the ways of the great love of bodhisattvas.¹⁸³⁸

“I comprehended their entering oceans of the power and methods for ripening and guiding all beings. [F.253.a]

43.294 “They accomplished an ocean, without end or middle, of the ways of the clouds of the great compassion of bodhisattvas.

“They increased an ocean, without end or middle, of the great power of the joy of bodhisattvas.

“In each instant of mind, they accomplished an ocean, without end or middle, of the methods of gathering all beings.

43.295 “Noble one, in that way, for kalpas as numerous as the atoms in a hundred buddha realms, in each instant of mind I perceived and comprehended an ocean, without end or middle, of the ways of the Dharma in each pore of the bodhisattva. Nevertheless, I did not comprehend them in their entirety, even though I never perceived again what I had perceived before, even though I did not hear again what I had already heard before.

43.296 “Noble one, in that way, when I was in the harem of Sarvārthasiddha, who had an entourage of a crowd of queens, through an ocean of the ways of comprehending the realm of phenomena I perceived in each of his pores an ocean, without end or middle, of the ways of the three times.

43.297 “Noble one, I know and practice only this bodhisattva liberation called *the miraculous manifestations at the birth of bodhisattvas throughout all the perceptions of countless kalpas*. How could I know the conduct, or teach the treasure of qualities, without exception, of the bodhisattvas who engage in an ocean, without end or middle, of the ways of methods; who manifest the perception of bodies in shapes¹⁸³⁹ that accord with those of all beings; who manifest conducts that accord with the aspirations of all beings; who emit clouds of emanations with infinite colors from all their pores; who have the realization, free of thought, of the pure nature of the bodyless essence of the true nature, a nature that has the characteristics of space; who with the certainty of realization at all times are dedicated to miraculous manifestations equal to those of the tathāgatas; [F.253.b] who engage in miraculous manifestation through the scope of the liberations, which has no end or middle; who through the generation of motivation have power over entering and remaining in the vast realm of the Dharma; and who revel in an ocean of liberations that possess all the gateways into the levels of the Dharma?

43.298 “Depart, noble one. Here at the feet of the Bhagavat Vairocana, upon a precious throne with various adornments that has in its center a lotus made of the kings of precious jewels, is the mother of the bodhisattva, whose name is Māyādevī. Go to her and ask her, ‘How are bodhisattvas who practice bodhisattva conduct undefiled by any of the stains of this world? How do bodhisattvas have an uninterrupted dedication to making offerings to the tathāgatas? How are bodhisattvas irreversible from attaining the final accomplishment of their activities? How are they free from obscurations in their entry into bodhisattva liberations? How are they without expectation of a reward from others in all their bodhisattva conduct? How do they have the direct perception of all the tathāgatas? How do they never lapse from their dedication to gathering all beings? How do they never lapse from remaining in all bodhisattva conduct until the last future kalpa? How do they never turn back from the prayers of the Mahāyāna? How do they never lose heart in maintaining and increasing the roots of merit of all beings?’ ”

43.299 Then at that time, Gopā, the Śākya maiden, in order to teach completely this gateway to liberation, through the blessing of the Buddha recited these verses:

43.300 “The beings who see the supreme beings
Who are dedicated to perfect bodhisattva conduct, [F.254.a]
Whether they are attracted or in enmity,

- All become gathered by him. {90}
- 43.301 “I remember as many kalpas
As there are atoms in a hundred realms.
Beyond those there was the Vyūhasa kalpa,
In which was the perfect world realm Meruprabhā. {91}
- 43.302 “In that world appeared sages
To the number of sixty sextillion.
The last of those lords of sages
Was the lamp for beings Dharmadhvaja. {92}
- 43.303 “At that time there was the King Śrītejas.
After the parinirvāṇa of that lord of sages
In this Jambudhvaja, he destroyed the armies of his adversaries
And became a supreme sovereign with commands that could not be
disobeyed. {93}
- 43.304 “He had five hundred sons, who were
All courageous, heroic, and handsome,
With perfectly formed limbs and pure bodies,
And who were unsurpassable and adorned by glory. {94}
- 43.305 “The king and his sons had devotion to the Sugata,
And they made vast offerings to the Jina.
He was always in possession of the good Dharma
And unshakably dedicated to the Dharma. {95}
- 43.306 “To that king was born a son
Named Prince Suraśmi, a pure being
Who was a delight to see and had a beautiful form
And was adorned by the thirty-two supreme signs. {96}
- 43.307 “He abandoned the kingdom and entered homelessness
Accompanied by an entourage of fifty million men.
As a mendicant, he was dedicated with unwavering diligence
And gained completely the Dharma of the Jina. {97}
- 43.308 “There was the city¹⁸⁴⁰ named Drumāvati
Encircled by ten billion excellent towns.
There were forests with a variety of branches,
Peaceful and silent, with unsurpassable splendor. {98}
- 43.309 “There, with perfect discipline, dwelled Suraśmi,
Who was fearless, wise, and eloquent.

- He was teaching the Dharma of the Jina
In order to purify defiled beings. {99}
- 43.310 “That wise one, when seeking alms, [F.254.b]
Had a beautiful conduct and peaceful appearance.
He went into town in an unwavering, profound manner
With mindfulness and undistracted eyes. {100}
- 43.311 “In the best of towns, Nandīdhvaja,
There was the head merchant Suvighuṣṭakīrti.
I was his charming, beautiful daughter
By the name of Bhānuprabhā. {101}
- 43.312 “At the gateway of our perfect house,
I saw Suraśmi and his entourage,
Handsome, his body adorned by the signs,
And I was greatly attracted to him. {102}
- 43.313 “He came to the gateway to my home,
And I placed a jewel¹⁸⁴¹ in his alms bowl.
I also removed all my jewelry,
And with adoration I offered them to him. {103}
- 43.314 “Because of making an offering through passion
To that son of the buddhas, Suraśmīketu,
For two hundred and fifty of the longest kalpas
I was not reborn in the lower existences. {104}
- 43.315 “I was born into divine families in the realms of the devas
And in the human world as the daughters of kings.
In all those lives he revealed himself to me
In bodies that had endless different forms.¹⁸⁴² {105}
- 43.316 “After two hundred and fifty kalpas had passed,
I was born as the fearless daughter
Of the preeminent courtesan Sudarśanā
And at that time was known as Saṃcālītā. {106}
- 43.317 “When I saw Prince Tejodhipati,
I joyfully made offerings to him.
I offered myself to him
And became his obedient¹⁸⁴³ wife. {107}
- 43.318 “Together we made excellent offerings
To the great ṛṣi Sūryagātrapravara.

- With devotion I looked upon that buddha's face,
And I developed the aspiration for supreme enlightenment. {108}
- 43.319 "During that kalpa, I venerated
A full six hundred million jinas. [F.255.a]
In the time of the last of those jinas
There appeared the Buddha Adhimuktitejas. {109}
- 43.320 "In that time, I gained pure Dharma eyes
And comprehended the nature of phenomena.
Incorrect thinking completely ceased,
And since that time I have attained illumination. {110}
- 43.321 "Since that time, I have seen
The samādhis of the jinas' progeny.
In each instant of the mind I observe
An inconceivable ocean of realms in all directions. {111}
- 43.322 "I see in all directions a variety
Of countless, marvelous pure realms.
I have no attachment to them on seeing them
And no aversion toward those that are defiled. {112}
- 43.323 "I see, in every one of those realms,
Every buddha in his bodhimaṇḍa.
In each instant of mind I look upon
Their immeasurable oceans of light. {113}
- 43.324 "In each instant of mind I comprehend, without impediment,
The oceans of their circles of followers.
In the same way, I know all their samādhis
And also their countless liberations. {114}
- 43.325 "I comprehend their vast activities,
And I know every manner of the bhūmis.
I also know, in each instant, the infinite,
Vast ocean of their countless prayers. {115}
- 43.326 "Throughout endless kalpas I gazed upon
The body of the supreme being practicing conduct.
I could never fully know the extent
Of the manifestations from his pores. {116}
- 43.327 "I saw countless oceans of many realms,
Even on the tip of a single pore hair.

- I saw them filled with masses of air,
Great rivers, mountains of earth, and fire. {117}
- 43.328 “I perceived a variety of grounds
Having different forms and various kinds of shapes.
They had a variety of elements¹⁸⁴⁴ and constituents,¹⁸⁴⁵
Various different kinds of aspects and forms.¹⁸⁴⁶ {118}
- 43.329 “I saw clearly and distinctly countless
Oceans of realms, worlds beyond description. [F.255.b]
I saw the jinas who were engaged
In guiding beings through teaching the Dharma. {119}
- 43.330 “I cannot comprehend the actions of his body,
Or his speech or his mind, or their actions,
Or his various miraculous manifestations
While practicing his vast conduct for kalpas.” {120}
- 43.331 Sudhana, the head merchant’s son, bowed his head to the feet of the Śākya
maiden Gopā, circumambulated the Śākya maiden Gopā many hundreds of
thousands of times, keeping her to his right, and, looking back again and
again, departed from the Śākya maiden Gopā. [B16]

MĀYĀDEVĪ

- 44.1 Sudhana, the head merchant's son, on the way to Māyādevī, undertaking the wisdom of practicing the scope of the activity of the buddhas, thought, "By what means can I see the kalyāṇamitras, honor them, meet them,¹⁸⁴⁷ accompany them,¹⁸⁴⁸ learn their qualities, know the field of their speech, understand the succession of their words, and possess the teachings of the kalyāṇamitras who have six āyatanaś that have risen above all worlds; who have bodies that have transcended all attachments; who follow the path of unimpeded movement; who have pure Dharma bodies; who have bodies that are manifestations of illusory physical activities; who perform conducts in the world that are the illusions of wisdom; who have forms and bodies¹⁸⁴⁹ from prayer;¹⁸⁵⁰ who have bodies that are not born and do not cease; who have bodies that are neither true nor false; who have bodies that do not pass away or perish; who have bodies that do not originate and are not destroyed; who have bodies that have the single characteristic of having no characteristics; who have bodies that have no attachment to duality; who have bodies that are based on having no basis; who have bodies that do not decay¹⁸⁵¹ or diminish; [F.256.a] who have bodies without thoughts, like reflections; who have active bodies that are like dreams; who have bodies that do not depart, like the surface of a mirror; who have bodies that are established in peace, like the absence of directions; who have bodies that pervade all directions; who have bodies that have no differentiation between the three times; who have bodiless bodies of mind that are bodies without thought; who have bodies that have transcended the path of sight in all worlds; who have bodies that have been tamed through the path of completely good vision; and who have the unimpeded field of activity of space?"

- 44.2 While he was dedicated to contemplating and pondering this, Ratnanetrā, the goddess of the city, appeared in the sky encircled by a crowd of sky goddesses. Her body was adorned by varieties of jewelry, her body was covered in adornments, and she scattered handfuls of divine flowers of many shapes and colors.
- 44.3 She said to Sudhana, the head merchant's son, "Noble one, you should be dedicated to protecting the city of the mind by not dwelling in delight in saṃsāra's field of perception. [F.256.b]
- 44.4 "Noble one, you should be dedicated to adorning the city of the mind through focusing on the ten strengths of the tathāgatas.
"Noble one, you should be dedicated to purifying the city of the mind through being free of envy, greed, and deception.
- 44.5 "Noble one, you should be dedicated to pacifying the torment of the city of the mind through realizing the nature of all phenomena.
"Noble one, you should be dedicated to increasing the city of the mind through increasing the power of great dedication to the accumulation of omniscience.
- 44.6 "Noble one, you should be dedicated to protecting the city of the mind's treasury of buildings through gaining power over dwelling in the vast divine palaces of the samādhis, samāpattis, dhyānas, liberations, and the Dharma.
"Noble one, you should be dedicated to illuminating the city of the mind through seeking the attainment of the perfection of wisdom of all the levels of the established circles of followers of all the tathāgatas. [F.257.a]
- 44.7 "Noble one, you should be dedicated to strengthening the city of the mind through entering the city of your own mind through the path of the method of the arising of all the tathāgatas.
"Noble one, you should be dedicated to creating the strong walls of the city of the mind through a pure mind that accomplishes the completely good conduct and prayers of the bodhisattvas.
- 44.8 "Noble one, you should be dedicated to accomplishing the inapproachability and indestructibility of the city of the mind through crushing the army of the māras, the friends of wickedness, who are on the side of the māras and the kleśas.
"Noble one, you should be dedicated to illuminating the city of the mind through enlightening all beings with the illumination from the knowledge of the tathāgatas.
- 44.9 "Noble one, you should be dedicated to moistening the city of the mind through acquiring the rain from the clouds of the Dharma of all the tathāgatas.

- “Noble one, you should be dedicated to strengthening the city of the mind through your mind’s acquisition of the ocean of merit of all the tathāgatas.
- 44.10 “Noble one, you should be dedicated to increasing the city of the mind through great love pervading all beings.
- “Noble one, you should be dedicated to purifying¹⁸⁵² the city of the mind through establishing the vast parasol of the Dharma as the remedy for bad qualities.
- 44.11 “Noble one, you should be dedicated to making the city of the mind tremble¹⁸⁵³ through the mind trembling with vast, great compassion for the sake of all beings.
- “Noble one, you should be dedicated to opening the gates to the city of the mind through¹⁸⁵⁴ providing¹⁸⁵⁵ all beings with outer and inner things.
- 44.12 “Noble one, you should be dedicated to purifying the city of the mind through turning away¹⁸⁵⁶ from delighting in the sensory range of all of saṃsāra.
- “Noble one, you should be dedicated to strengthening the heart¹⁸⁵⁷ of the city of the mind through making the continuity of bad actions impossible.
- 44.13 “Noble one, you should be dedicated to making the city of the mind strong through never lapsing from the diligence that accomplishes the accumulation of omniscience.
- “Noble one, you should be dedicated to illuminating the city of the mind through the illumination of remembering the field of all the tathāgatas of the three times.
- 44.14 “Noble one, you should be dedicated to being skilled in the ways of analyzing the city of the mind through being skilled in the wisdom that analyzes the Dharma gateways of the various sūtras of the Dharma wheel of all the tathāgatas. [F.257.b]
- “Noble one, you should be dedicated to the perception of the city of the mind through teaching the way of the path and gateways to omniscience that are directly perceivable by all beings.
- 44.15 “Noble one, you should be dedicated to being skilled in the ways of blessing the city of the mind through the pure accomplishment of the ocean of prayers of all the tathāgatas in the three times within your own prayer.
- “Noble one, you should be dedicated to increasing the power of the accumulations of the city of the mind through increasing the great, vast accumulations of merit and wisdom in the entire realm of the Dharma.
- 44.16 “Noble one, you should be dedicated to being skilled in the method for emitting light from the city of the mind through knowing the minds, thoughts, faculties, aspirations, defilements, and purification of all beings.

- “Noble one, you should be dedicated to being skilled in the way of gaining power over the city of the mind through gathering all the ways of the realm of the Dharma.
- 44.17 “Noble one, you should be dedicated to illuminating the city of the mind through remembering and illuminating all the tathāgatas.
- “Noble one, you should be dedicated to knowing the nature of the city of the mind through realizing all the ways of the bodyless Dharma.
- 44.18 “Noble one, you should be dedicated to examining as an illusion the city of the mind through going to the city of the Dharma of omniscience.
- “Noble one, in that way the bodhisattva who is dedicated to the purification of the city of the mind will be able to attain the accomplishment of all roots of merit.
- 44.19 “Why is that? [F.258.a] Because bodhisattvas who thus purify the city of the mind have before them no obscurations: there are no obscurations to seeing the buddhas, no obscurations to hearing the Dharma, no obscurations to venerating and making offerings to the tathāgatas, no obscurations to engaging in gathering beings, and no obscurations to purifying buddha realms.
- 44.20 “Noble one, bodhisattvas who are dedicated to seeing kalyāṇamitras with a mind free of all obscurations and with a higher motivation will with little difficulty see a kalyāṇamitra.
- “Noble one, the omniscience of bodhisattvas depends on the kalyāṇamitras.”
- 44.21 Then two of the family of goddesses of the body, who were named Dharmapadmaśrīkuśalā and Hṛīśrīmañjariprabhāvā,¹⁸⁵⁸ encircled by an innumerable assembly of goddesses, emerged from the bodhimaṇḍa, uttering praises of Māyādevī. They arranged themselves in the sky before Sudhana, the head merchant’s son, and emitted from their precious earrings¹⁸⁵⁹ a net of many light rays the colors of jewels; many pure perfumes and incenses the colors of shining lights; colors attractive to mind and thought; colors that increased the power of joy in the mind; colors that eased the pains of the body; colors that revealed pure bodies; and nets of light rays that were a field of perception that gave rise to an unimpeded prowess of the body and illuminated vast realms.
- 44.22 They revealed to Sudhana, the head merchant’s son, all the bodies of all tathāgatas, which are present everywhere and facing everywhere. [F.258.b] Then they completely circled, to their right, the entire world, and then shone upon the crown of the head of Sudhana, the head merchant’s son. They completely pervaded him, from the crown of his head to the pores of his body.

44.23 As soon as the light rays from those goddesses touched Sudhana, the head merchant's son, in that instant he attained the eyesight called *the dust-free illuminations*, which was free from all blinding darkness. He attained the eyesight called *free from the obscuration of sight*, through which he perceived the nature of beings. He attained the eyesight called *the lord of freedom from dust*, through which he looked at the field of the nature of all phenomena. He attained the eyesight called *lord of purity*, through which he looked at the character¹⁸⁶⁰ of all realms. He attained the eyesight called *shining light*, through which he looked upon the Dharma bodies of all tathāgatas. He attained the eyesight called *pure intelligence*,¹⁸⁶¹ through which he looked upon the countless categories of the created form bodies of the tathāgatas.¹⁸⁶² He attained the eyesight called *unimpeded light*, through which he looked upon the categories of the origination and destruction of world realms throughout the vast extent of the ocean of realms. He attained the eyesight called *complete light*, through which he looked upon the aspect of the creation of the way of the sūtras in the Dharma wheel of all the tathāgatas. He attained the eyesight called *the complete field of perception*, through which he looked upon the miracles of the buddhas and their blessings that guide beings. He attained the eyesight called *complete sight*, through which he looked upon the births of buddhas that occurred in all buddha realms. [F.259.a]

44.24 Then the guardian at the door of the meeting hall of the bodhisattvas, the leader of ten thousand rākṣasas, whose name was Sunetra, with his wives, children, relatives, and entourage, threw flowers of many beautiful colors over Sudhana, the head merchant's son, and said to him, "Noble one, a bodhisattva who has ten qualities will be near to all kalyāṇamitras. What are these ten? They are (1) a pure motivation without deception or guile, (2) a compassion that gathers all beings without discrimination, (3) the insight that realizes that the nature of all beings is that there are no beings, (4) a superior motivation for proceeding irreversibly toward omniscience, (5) the strength of the aspiration that is directed toward the field of the tathāgatas, (6) the vision of the purity of the stainlessness of the nature of all phenomena, (7) the great love without discrimination for the field of beings, (8) the light of wisdom, which dispels all obscurations, (9) the great cloud of the Dharma, which is a parasol that counters all the suffering of saṃsāra, and (10) the eyes of wisdom that are focused on following the kalyāṇamitras and enter into all the streams within the realm of the Dharma.

"Noble one, the bodhisattva who has these ten qualities will be near to all kalyāṇamitras.

44.25 “The bodhisattva who sees the ten entryways to resting in samādhi will attain the direct perception of all kalyāṇamitras. What are those ten? They are (1) the entryway to resting in the samādhi of the field of analyzing all phenomena as being like dust-free space, [F.259.b] (2) the entryway to resting in the samādhi of the vision that directly perceives the ocean of all directions, (3) the entryway to resting in the samādhi of the nonexamination and nonanalysis of all perception, (4) the entryway to resting in the samādhi of the arising of the clouds of tathāgatas in all directions, (5) the entryway to resting in the samādhi of the essence of the accumulation of an ocean of omniscient wisdom and merit, (6) the entryway to resting in the samādhi of the development of all aspirations to be inseparably near to the occurrence of kalyāṇamitras, (7) the entryway to resting in the samādhi of all the qualities of the tathāgatas originating from the mouths¹⁸⁶³ of the kalyāṇamitras, (8) the entryway to resting in the samādhi of inseparability from all the tathāgatas, (9) the entryway to resting in the samādhi of being engaged in being near, always and equally, to all kalyāṇamitras, and (10) the entryway to resting in the samādhi of engaging without weariness in all the conduct of methods of the kalyāṇamitras.

44.26 “Noble one, the bodhisattva who has those ten qualities will attain the direct perception of all kalyāṇamitras. The bodhisattva who attains the liberation of the samādhi called *the Dharma wheels of all the tathāgatas proclaimed from the mouth of the kalyāṇamitra* will, by entering it, attain the undifferentiated equality of all buddhas and the undifferentiated omnipresence of the kalyāṇamitras.”

That is what Sunetra, the lord of the rākṣasas, said. [F.260.a]

44.27 Then Sudhana, the head merchant’s son, stared into the sky and said, “Ārya,¹⁸⁶⁴ you have regarded me with compassion and without error taught¹⁸⁶⁵ the kalyāṇamitras in order to benefit¹⁸⁶⁶ me. In addition, I pray that you teach me without error the entrance ways to methods concerning how to apply myself to seeing the kalyāṇamitras, in what direction I should go, in what places I should search, and upon what goal I should focus my thoughts.”

44.28 Sunetra, the lord of the rākṣasas, replied, “Noble one, you should go to the kalyāṇamitras by going with a body that bows down in every direction, with thoughts that are fastened on remembering the kalyāṇamitras as their object, following the samādhi that goes everywhere, with strength of mind that is like a dream, and traveling with a body of the mind that is like a reflection.”

44.29 Then Sudhana, the head merchant’s son, practicing as he had been told by Sunetra, the lord of the rākṣasas, saw rising from the ground before him a great lotus with a stem made entirely from diamond jewels, with sepals made from a variety of kings of jewels of the world’s¹⁸⁶⁷ oceans, with a circle

of petals formed from all kinds of jewels, with a pericarp made of shining kinds of jewels, with filaments the colors and aromas of all the precious kinds of jewels, and covered by a net of countless jewels.¹⁸⁶⁸

44.30 He saw on the pericarp of that great lotus made of the kinds of jewels a kūṭāgāra called Dharmadhātudīksamavasaraṇagarbha, which was well adorned and beautiful, with a base that was the shape of a shining vajra.¹⁸⁶⁹ A full thousand pillars made from the kinds of jewels beautifully adorned it. [F.260.b] Every kind of jewel was displayed as every kind of adornment. Its floor was made of divine Jambu River gold. Countless nets of various strings of pearls were spread upon it. It was adorned by a beautifying blend of various kinds of jewels. It had a complete array¹⁸⁷⁰ of the precious jewels of Jambudhvaja.¹⁸⁷¹ It was encircled by countless precious balconies. On all sides, stairways made of kinds of jewels were beautifully arranged.

44.31 He saw in the center of the kūṭāgāra a throne of wish-fulfilling jewels with a lotus on its center. It was composed of precious jewels, and its base had the representations of all¹⁸⁷² the lords of the world. It had the colors of all gems of precious jewels. It had the shape of Indra's radiant banner. It was set upon the surface of a ground that was a circle of precious diamonds. It had an array of rows of various kinds of jewels. It was encircled by many precious platforms. It was decorated by shining banners of kinds of jewels. It was beautified by an array of various jewels. Upon it was placed a cushion that was superior to divine material. Its surface was covered with precious cloths of various infinite colors. Decorative canopies of all kinds of precious cloth adorned the sky. It was draped in nets of all jewels. In all directions there was the sound of the flapping of arrayed precious banners. Banners of cloth made of all jewels fluttered. It was adorned by an arrangement of banners of all precious aromatic jewels. Banners made of all flowers emitted a rain of showers of various flowers. [F.261.a] Banners of precious bells emitted melodious, beautiful sounds. All the entrances¹⁸⁷³ of the building were decorated¹⁸⁷⁴ with strings of various jewels. From various precious jewels in the form of spouts issued a rain of scented water in many different colors. From the mouths of elephant lords formed from shining kinds of precious jewels came¹⁸⁷⁵ networks of lotuses. From the mouths of lions made of a variety of diamonds came¹⁸⁷⁶ clouds of incense in endless colors. From the mouths of statues of Brahmā made from shining kinds of jewels there resounded in a loving manner the sound of the voice of Brahmā. From the mouths of beautiful statues made of various jewels resounded the beautiful sounds of praises of goodness. From strings of golden bells were emitted the pleasant sounds of the names of the buddhas in the three times. From strings of bells made of excellent precious jewels came the beautiful sounds of the Dharma wheels of all the buddhas. From a variety of diamond bells came the

sounds of all bodhisattva prayers. Various voices resounded from the images of all the buddhas that arose from strings of moonstone¹⁸⁷⁷ kings of jewels. From strings of emerald¹⁸⁷⁸ kings of precious jewels came manifestations of images of the successive lives of all the tathāgatas in the three times. From strings of sunstone¹⁸⁷⁹ kings of jewels appeared light rays of the range of various buddha realms throughout the ten directions as far as the limits of the realm of space. From strings of *avabhāsadhvaja* kings of jewels shone the illumination of the halos of light of all the tathāgatas. [F.261.b] From strings of *vairocana* kings of jewels radiated light rays in the forms of emanated clouds of all the lords of worlds, who made offerings to and venerated the tathāgatas. From strings of wish-fulfilling kings of jewels there spread throughout the realm of phenomena in each instant the completely good miraculous manifestations of the bodhisattvas. From strings of *vairocana* kings of jewels resounded the sound of the voices of all the apsaras in the palaces of all the lords of devas emitting clouds of praises of all perceived tathāgatas, describing their inconceivable good qualities. The throne was encircled by an array of seats made of countless jewels.

44.32 He saw upon that throne Māyādevī. She had a form that transcended the three worlds. She had a form that resided in all worlds and was above all existences. She had a form that was perceived by all beings according to their aspirations¹⁸⁸⁰ but was unstained by any world. She had a form that originated from vast merit and could resemble that of all beings. She had a form that appeared to all beings but in a way that would accord with ripening and guiding all beings. She had a form that was directly perceived by all beings but was at all times¹⁸⁸¹ no different from beings' perception of space. She had a form that had the power to be present¹⁸⁸² as perceivable throughout the extent of all beings without going anywhere. She had a form that neither ceased nor came into existence within worlds. She had a form that did not originate in and was not born in any world. She had a form that was dedicated to having a quality the same as birthlessness but was also unceasing. [F.262.a] She had a form that engaged in all conducts within the world and was truly perceived.¹⁸⁸³ She had a form that was not real but was perceived by the world.¹⁸⁸⁴ She had a form that was not false and did not pass away.¹⁸⁸⁵ She had a form that transcended death and birth and was indestructible. She had a form that had the indestructible nature of the realm of the Dharma and had no characteristics. She had a form that mastered the languages of the three times and had a single characteristic. She had a form that came forth with the excellent characteristic¹⁸⁸⁶ of the absence of characteristics and was like a reflection. She had a form that was perceived by all beings in accordance with their motivations and aspirations and was like an illusion. She had a form that was created by the illusion of wisdom

and was like a mirage. She had a form that was intent on being present¹⁸⁸⁷ in the perception of beings in each instant¹⁸⁸⁸ and was like a shadow. She had a form that followed beings in accordance with her past prayers and was like a dream. She had a form that was perceived separately by beings according to their dispositions and was active in the entire realm of phenomena. She had a form that had a pure nature like the realm of space and arose from great compassion. She had a form that was dedicated to protecting all the classes of beings and arose through the gateway of the absence of attachment. She had a form that pervaded in each instant the entire realm of phenomena and had no end or middle. She had a form that was dependent on all beings without being polluted by them and was immeasurable. She had a form that transcended all words and had no location. She had a form that was an accomplished presence¹⁸⁸⁹ that guided all beings and had no presence.¹⁸⁹⁰ She had a form that through its presence was dedicated to benefiting beings and did not occur.¹⁸⁹¹ She had a form that was created through the conjured illusion of prayer and was unsurpassable. She had a form that was above all worlds and was not what it seemed to be. [F.262.b] She had a form that was perceived through the light of śamatha and was without origin. She had a form that followed beings in accordance with their karma and accomplished the prayers to fulfill the wishes of all beings like the king of wish-fulfilling jewels, without thought. She had a form that was present in accordance with the conceptions of all beings and, having no thought, was nonconceptual. She had a form that was perceived by all beings and was without impediment. She had a form that was dedicated to turning beings away from saṃsāra and was completely pure. She had a form that, like the true nature, was without conceptualization and had that kind of mode. She had a form that appeared as form without having form and was without sensation. She had a form that was dedicated to the cessation of the sensations of worldly suffering and was above all the conceptualizations of beings. She had a form that was perceived by the perceptions of all beings and arose through the nature of not being formed. She had a form that occurred through the quality of illusory conjuration and transcended being an object of consciousness. She had a form that arose from the wisdom of bodhisattva prayer and had no nature of its own. She had a form that engaged in the languages of all beings and dispelled pain.

44.33 Through possessing the supreme coolness of the Dharma body, Māyādevī revealed a form body in accordance with the aspirations of beings. In accordance with the aspirations of beings, she manifested bodies that resembled those of all beings and were superior to the form bodies of all beings.

- 44.34 Some beings saw Māyādevī in the form of a daughter of Māra but superior to the form of a daughter of Māra. [F.263.a]
- 44.35 Some saw her as superior through having the form of one of Vaśavartin's apsaras.
- Some saw her as superior through having the form of one of Sunirmita's apsaras.
- Some saw her as superior through having the form of one of Saṃtuṣita's apsaras.
- 44.36 Some saw her as superior through having the form of one of Suyāma's apsaras.
- Some saw her as superior through having the form of a Trāyastriṃśa apsaras.
- Some saw her as superior through having the form of a Caturmahārājika apsaras.
- 44.37 Some saw her as superior through having the form of a daughter of a lord of kumbhāṇḍas.
- Some saw her as superior through having the form of a daughter of a lord of mahoragas.
- Some beings saw her as superior through having the form of a daughter of a lord of humans.
- 44.38 Sudhana, the head merchant's son, although devoid of the concepts of the forms of all beings, was comprehending the thoughts of other beings, and he saw that in the thoughts of all beings Māyādevī had the merit to care for all beings; she had a body created by the merit of omniscience; she was inseparable from the practice of the perfection of generosity; she engaged equally with all beings; she gathered all beings into the enclosure of great compassion; she manifested from the practice of all the qualities of the tathāgatas; she had entered an ocean of all the ways of patience; she increased mentation¹⁸⁹² through the power of the diligence of omniscience; she possessed the constant diligence that purified the entire field of phenomena; she had arisen from the realization of the nature of phenomena; she possessed a mind that had accomplished all the ways of the branches of dhyāna; [F.263.b] she had attained the illumination of the field of dhyāna of the tathāgatas that possesses the undifferentiated range of the branches of dhyāna; she dwelled in various realizations of how to definitively dry up the ocean of the kleśas of all beings; she had skill in the way of differentiating the Dharma wheels of all tathāgatas; she had the wisdom to analyze the ocean of all the ways of the Dharma; she never had enough of seeing all the tathāgatas; she had the continuous vision of the successions of the tathāgatas in the three times; she faced the gateway to seeing all the buddhas; she was skilled in the different ways of purifying the path

accomplished by all the tathāgatas; she had the field of activity of the tathāgatas, which is as extensive as space; she was skilled in the ways of the method of gathering all beings; she had appearances that ripened and guided the vast extent of beings, without end or middle, in accordance with their aspirations; she comprehended the different pure bodies of all buddhas; she had the prayer to purify the ocean of all realms; she had the pure prayer to reach the conclusion of having the presence with the power to guide all realms of beings; she had a mind that fills with offering the field of all buddhas; she had arisen from dedication to all the miraculous manifestations of bodhisattvas; she possessed the pure, unsurpassable Dharma body; she manifested endless form bodies; she defeated all the armies of Māra; [F.264.a] she possessed the strength of vast roots of merit; she had a mind that generated the strength of the Dharma; she had attained the illumination of the strengths of the buddhas; she had perfected the strength of all the powers of a bodhisattva; she had developed the strength of the power of omniscience; she had illuminated wisdom with the lightning of the wisdom of the tathāgatas; she was skilled in examining the ocean of the minds of the vast, centerless, endless extent of beings; she comprehended the aspirations of the multitudes of beings; she was skilled in the ways of knowing the different capabilities of other beings; she had realized the skill in knowing the various aspirations of infinite beings; she filled the measureless ocean of realms in the ten directions with her bodies; she was skilled in the aspects and ways of knowing all the different world realms; she had acquired skill in the ways of knowing all the modes of different realms; she spread the view of wisdom throughout the ocean of all directions; she had the understanding that pervades all the ocean of all time; she had bodies that bow down directly to the ocean of all buddhas; she had a mind that directly acquired all the rain from the ocean of the clouds of the Dharma; she was dedicated to coming forth through the practice of completing the qualities of all the tathāgatas; she had the understanding that engaged in accomplishing all the accumulations of the bodhisattvas; she possessed the power of analyzing the progress of all bodhisattvas; she accomplished all the aspects of the aspiration to enlightenment; she was engaged in protecting all bodhisattvas; she manifested the light of the clouds of the goodness of all buddhas; [F.264.b] and she had arisen from the prayers that give birth to all bodhisattvas and jinas.

44.39 Sudhana, the head merchant's son, saw Māyādevī in those ways and in other ways as numerous as the atoms in Jambudvīpa.

44.40 Having seen that, he blessed his own body to be as numerous as those of Māyādevī and bowed down to them with bodies that spread among them all.

- 44.41 The instant he bowed down, he attained a vast extent, without middle or end, of entrances to samādhi. He looked upon those entrances to samādhi, identified their characteristics, meditated on them, devoted himself to them, remembered them, pervaded them, made them vast, viewed them, increased them, accomplished them, and sealed them.
- 44.42 He arose from those entrances to samādhi and circumambulated Māyādevī and her entourage, keeping her to his right, and their residence and seats. Then he stood before her with hands together in homage and said, “Āryā, through Mañjuśrī Kumārabhūta I have developed the aspiration for the highest, complete enlightenment and was inspired to honor the kalyāṇamitras. In that way, I have honored one kalyāṇamitra after another and have finally come to your feet.
- 44.43 “Āryā, how does a bodhisattva train in bodhisattva conduct and accomplish omniscience?”
- Māyādevī answered, “Noble one, I have attained the bodhisattva liberation called *the display of the illusory conjurations of wisdom of the great prayers*.
- 44.44 “Noble one, through possessing that liberation, I have become the mother of each one of all the bodhisattvas in their final existences who are the Bhagavat Vairocana’s miraculous manifestations of being born into the final existences of a bodhisattva in all the Jambudvīpas in all the world realms in this ocean of world realms. [F.265.a] All those bodhisattvas have resided in my belly and emerged from the right side of my belly.
- 44.45 “Noble one, in the location of the great city of Kapilavastu in this fortunate four-continent world, as a queen in the family of King Śuddhodana, I gave birth to the bodhisattva Siddhārtha in an inconceivable, vast, miraculous manifestation of a bodhisattva’s birth.
- 44.46 “Noble one, while I was living in the palace of King Śuddhodana, the time came for the bodhisattva to leave Tuṣita. From all his pores, from each of his pores, shone many light rays, as numerous as the atoms in countless buddha realms, called *the illumination that comes from the field of the qualities of the mothers of all tathāgatas*, which were a display of the qualities of the mothers of all bodhisattvas. They illuminated all world realms and shone upon me, spreading through me from the crown of my head to all the pores of my body.
- 44.47 “Noble one, in that way, the bodhisattva light rays with one name¹⁸⁹³ radiated various miraculous manifestations, displays, and liberations of the mothers of bodhisattvas. The instant that they entered my body, I perceived in my body the displays and modes of the miraculous births of all

bodhisattvas, visible in the fields of the tips¹⁸⁹⁴ of the light rays from the bodhisattva. Their residences and their entourages also appeared in that way. [F.265.b]

44.48 “Noble one, in that way, the instant those light rays from the bodhisattva entered my body, the field of the tips of the light rays from the bodhisattva made visible to me the miracles and modes of the lives of bodhisattvas, and I saw them all. I saw them all going to their bodhimaṇḍas, sitting on their lion thrones encircled by assembled entourages of bodhisattvas, encircled by lords of the world, and turning the wheel of the Dharma.

44.49 “I also saw those tathāgatas performing bodhisattva conduct in the past, all their service to tathāgatas, their first development of aspiration to enlightenment, the miracles of their birth, their complete enlightenment, their turning the wheel of the Dharma, the miraculous manifestation of their passing into nirvāṇa, and the display of their pure buddha realms.

44.50 “I also saw all the field of the emanations of those tathāgatas filling all the realms of phenomena in each instant.

44.51 “Noble one, in that way, the instant those light rays from the bodhisattva entered my body, my own body became superior to those of all beings. My womb became as vast as space, but my body did not appear to transcend being a human body.

44.52 “All the displays and residences of the wombs in which dwelled bodhisattvas in the ten directions appeared contained within my body.

44.53 “Noble one, in that way, there appeared in my body the wombs in which the bodhisattvas resided, together with their residences and their enjoyments. [F.266.a] In that instant, the bodhisattva and bodhisattvas as numerous as the atoms in ten buddha realms who had the same prayer, the same practice of conduct, the same roots of merit, the same displays; who were dwelling in the same liberation, residing on the same level of wisdom, coming forth through the same miraculous manifestations, accomplishing the same prayers, coming forth through the same conduct; having purified Dharma bodies and the powerful presence of a vast, centerless, endless extent, of form bodies coming forth through the completely good bodhisattva conduct, prayers, and miraculous manifestations, were seated in the center of the precious kūṭāgāras of the lords of nāgas. The nāga king Sāgara and eighty thousand other nāga kings and all lords of the world made offerings to them.

44.54 “They displayed the miraculous manifestations of passing away from all the Tuṣita palaces, displayed taking birth from each Tuṣita into a four-continent world throughout all the world realms, acted in accordance with their skill in the inconceivable methods for ripening beings, inspired beings who were careless, brought them up out of all attachments, spread a great

network of light rays that dispelled the darkness in all worlds, ended the sufferings in all lower existences, prevented all existences in hells, invoked the past karma of all beings, [F.266.b] protected all realms of beings, and displayed their bodies to all beings.

44.55 “Together they departed from their Tuṣita palaces and with their entourages entered my body. All of them moved and walked within my body, their steps ranging from being as wide as a great world realm of a thousand million worlds up to being as wide as world realms as numerous as the atoms in countless buddha realms.

44.56 “The countless assembled entourages of bodhisattvas at the feet of tathāgatas in all the vast extent of world realms in the ten directions in each instant came into my body in order to see the miraculous manifestation of the bodhisattva’s residence in the womb.

44.57 “The Four Mahārājas, Śakra, Suyāma, Saṃtuṣita, Sunirmita, Vaśavartin, the lords of the devas, and the lords of Brahmā devas also entered in order to see the bodhisattva dwelling in a womb, to pay homage to him, honor him, and hear him speak the Dharma. My womb, although it held all those assembled entourages, did not become vast. My body was not different from an ordinary human body, and yet it held all those assembled entourages.

44.58 “All those devas and humans saw the bodhisattva’s various pure enjoyments and displays. Why is that? Because I meditated on this bodhisattva liberation called *the illusory conjurations of the wisdom of great prayer*.

44.59 “Noble one, just as I held in my body the bodhisattva in the Jambudvīpa of this fortunate four-continent world, [F.267.a] in the same way I have held him in this miraculous manner in all the four-continent worlds of the great world realm of a thousand million worlds. Because I have meditated on this bodhisattva liberation called *the illusory conjurations of the wisdom of great prayer*, my body is neither dual nor nondual, and it is neither single nor multiple.

44.60 “Noble one, just as I have been the mother of this Buddha Vairocana, in the same way I have been the mother of a vast extent, without middle or end, of past tathāgatas. If a bodhisattva was born miraculously from the center of a lotus, I was a goddess of that lotus bed, I acquired that bodhisattva, and I was known in the world as being the bodhisattva’s mother. If a bodhisattva was born upon my lap, I acquired them from my lap and was the bodhisattva’s mother. If a bodhisattva were in that way born spontaneously in a buddha realm, I would be living there as the goddess of the bodhimaṇḍa.

44.61 “Noble one, through various methods I became the mother of the bodhisattvas when they appeared in various ways in the world as their last existence as bodhisattvas.

44.62 “Noble one, in this world realm I have been the mother who manifested the miraculous bodhisattva birth of the Bhagavat Vairocana. In the same way, I was the mother of the tathāgatas Krakucchanda, Kanakamuni, and Kāśyapa. In the same way, I will be the mother of all the future tathāgatas in this Bhadra kalpa. [F.267.b] Thus, when the time comes for the bodhisattva Maitreya, who dwells in the Tuṣita palace, to manifest passing away, he will radiate the light ray of the lights that reveal the miraculous event of the birth, appearance, and dwelling in a womb of all bodhisattvas. The light will go throughout the lands and ways of the entire realm of phenomena and will manifest as that bodhisattva Maitreya who will be born in a human world in the family of a lord of humans in all the lands and ways of the entire realm of phenomena in order to guide beings, and I will be the mother of all those bodhisattvas.

44.63 “Just as I will be the mother of the bodhisattva Maitreya, in the same way, after Maitreya’s attainment of the highest, complete enlightenment of buddhahood, I will be the mother of Siṃha, Pradyota, Ketu, Sunetra, Kusuma, Kusumaśrī, Tiṣya, Puṣya, Sumanas, Vajra, Viraja, Candrolkādhārin, Yaśas, Vajrasuddha, Ekārthadarśin, Sitāṅga, Pāraṃgata, Ratnārciḥparvata, Maholkādhārin, Padmottara, Vighuṣṭaśabda, Aparimitaguṇadharma, Dīpaśrī, Vibhūṣitāṅga, Suprayāṇa, Maitraśrī, Nirmita, Aniketa, Jvalitatejas, Anantaghoṣa, Anineta, Aninema,¹⁸⁹⁵ Vimativikiraṇa, Paṇḍita, Suviśālābha, Yaśaḥśuddhodita, Meghaśrī, Vicitrabhūta, Drumarāja,¹⁸⁹⁶ [F.268.a] Sarvaratnavicitravarnāmaṇikuṇḍala, Sāgaramati, Śubharatna, Anihatamalla, Paripūrṇamanoratha, Maheśvara, Indraśrī, Agniśrī, Pravaraśrī,¹⁸⁹⁷ Candanamegha, Sitaviśālākṣa, Śreṣṭhamati, Vibhāvitamati, Avaropaṇarāja, Uttāpanarājamati, Vajramati,¹⁸⁹⁸ Vibhūṣita, Vibhūti, Keśaranandin, Īśvaradeva, Īśvara,¹⁸⁹⁹ Uṣṇīṣaśrī, Vajrajñānaparvata, Śrīgarbha, Kanakajālakāyavibhūṣita, Suvibhakta, Īśvaradeva, Mahendradeva, Anilaśrī, Viśuddhanandin, Arciṣmat, Varuṇaśrī, Viśuddhamati, Agrayāṇa, Nihitaguṇodita, Arigupta, Vākyanuda, Vaśībhūta,¹⁹⁰⁰ Guṇatejas, Vairocanaketu, Vibhavagandha, Vibhāvana-gandha, Vibhaktāṅga, Suviśākha, Sarvagandhārcimukha, Vajramaṇivicitra, Prahasitanetra, Nihatarāgarajas, Pravṛddhakāyārāja, Vāsudeva, Udāradeva, Nirodhanimna, Vibuddhi, Dhūtarajas, Arcirmahendra, Upaśamavat, Viśākhadeva, Vajragiri, Jñānārcijvalitaśarīra, Kṣemaṃkara, Aupagama, Śārdūla,¹⁹⁰¹ [F.268.b] Paripūrṇaśubha, Rucirabhadrayaśas, Parākrama-vikrama, Paramārthavikrāmin, Śāntaraśmi, Ekottara, Gambhīreśvara, Bhūmipati,¹⁹⁰² Amita,¹⁹⁰³ Ghoṣaśrī, Viśiṣṭa, Vibhūtapati, Vibhūtabhūta, Vaidyottama, Guṇacandra, Praharṣitatejas, Guṇasaṃcaya, Candrodgata, Bhāskaradeva, Bhīṣmayaśas, Rāśmimukha, Śāleन्द्रaskandha, Yaśas, Auṣadhirāja, Ratnavara, Mativajra,¹⁹⁰⁴ Sitaśrī, Nirghautālaya, Maṇirāja,

Mahāyaśas, Vegadhārin, Amitābha, Mahāsanārcis, Mohadharmēśvara, Nihatadhīra, Devāsuddha, Dṛḍhaprabha, Viśvāmitra, Vimuktighoṣa, Vinarditarāja, Vākyaccheda, Campakavimalaprabha, Anavadya, Viśiṣṭacandra, Ulkādhāriṇ, Vicitrāgātra, Anabhilāpyodgata, Jaganmitra, Prabhūtaraśmi, Svarāṅgaśūra, Varuṇākṣa,¹⁹⁰⁵ Dhṛtamatitejas, Kundaśrī, Arciścandra, Anihitamati, Anunayavigata, Anilambhamati, Upacitaskandha, Apāyapramathana, Adīnakusuma, Siṃhavinardita, [F.269.a] Anihānārtha, Anāvaraṇadarśin, Paragaṇamathana, Anilanema, Akampitagarbha,¹⁹⁰⁶ Śobhanasāgara, Aparājitameru, Anilayajñāna, Anantāsana, Ayudhiṣṭhira, Caryāgata, Uttaradatta, Atyantacandramas, Anugrahacandra, Acalaskandha, Agrasānumati, Anugrahamati, Abhyuddhara, Arcitanama, Anupagamanāman, Nihatatejas, Viśvavarṇa, Animittaprajña, Acaladeva, Acintyaśrī, Vimokṣacandra, Anuttararāja, Candraskandha, Arcitabrahman, Akampyanetra, Anunayagātra, Abhyudgatakarman, Anudharmamati, Anuttaraśrī, Brahmadeva, Acintyaguṇaprabha,¹⁹⁰⁷ Anuttaradharmagocara, Aparyantabhadra, Anurūpasvara, and the bodhisattva Abhyuccadeva.

44.64 “Noble one, in that way I will be the mother of all the future tathāgatas, such as Maitreya and the others I have mentioned, and all the other tathāgata arhat samyaksaṃbuddhas of this Bhadra kalpa in this great world realm of a thousand million worlds.

44.65 “As it is in this world realm, I will in the same way enter countless world realms in the ten directions throughout the vast extent, without middle or center, of the ways of the realm of phenomena.

44.66 “In the same way that I will be the mother, with countless special qualities, of the Tathāgata Maitreya, [F.269.b] I will be the mother, with countless numbers of countless special qualities, of the Tathāgata Siṃha, and so on until the Tathāgata Roca.

44.67 “Just as I am the mother of the tathāgatas of the Bhadra kalpa, in the same way, in all the Jambudvīpas in all the world realms in the entirety of this ocean of world realms called Kusumatalagarbhavyūhālaṃkāra, and in all the world realms throughout the vast extent of world realms, until the last of future kalpas, I will practice the completely good conduct of the bodhisattva and be present in all kalpas in order to ripen and guide beings, and I will be the mother of all the tathāgatas as bodhisattvas in the future.”

44.68 After she had spoken, Sudhana, the head merchant’s son, asked Māyādevī, “Āryā, how long has it been since you attained this bodhisattva liberation called *the illusory conjurations of the wisdom of great prayer*?”

44.69 Māyādevī answered, “Noble one, in the past, in time gone by, countless kalpas ago, beyond the scope of the mind, beyond kalpas that are beyond the number that can be perceived and known by the vision of wise bodhisattvas, there was a kalpa called Śubhaprabha. In that Śubhaprabha

kalpa there was a world realm called Merūdgaśrī, which was both pure and defiled, formed from many jewels, and endowed with Cakravāla mountain ranges, Sumeru mountains, and oceans, the five classes of beings, and a variety of beauties. In that Merūdgaśrī world realm there were ten thousand million four-continent worlds. [F.270.a] In the center of those ten thousand million four-continent worlds was the central four-continent world called Siṃhadvajāgratejas. In that four-continent world there were eighty thousand million royal cities. In the center of those eighty thousand million royal cities there was the central royal city, called Dhvajāgravatī, in which there was a cakravartin king called Mahātejaḥparākrama. By that royal city of Dhvajāgravatī there was a bodhimaṇḍa called Citramañjariprabhāsa, where dwelled a bodhimaṇḍa goddess by the name of Netraśrī.

44.70 “In that bodhimaṇḍa called Citramañjariprabhāsa, the bodhisattva Vimaladhva sat in order to realize omniscience. In order to prevent his realization of omniscience, a māra by the name of Suvarṇaprabha, together with an entourage of a great army of māras, made himself visible¹⁹⁰⁸ and came before him.

44.71 “The cakravartin Mahātejaḥparākrama had attained the power of a bodhisattva and displayed manifestations of great miraculous powers. He manifested a great army that was far more numerous than the māra’s army, and in order to defeat the māra’s army, it surrounded the bodhimaṇḍa and scattered the great army of the māra. Then the Bhagavat, the Tathāgata Vimaladhva, attained the highest, complete enlightenment of buddhahood.

44.72 “Netraśrī, the bodhimaṇḍa goddess, looked upon the cakravartin king Mahātejaḥparākrama as her son. [F.270.b] She bowed to the feet of the Bhagavat and made this prayer: ‘Bhagavat, wherever I am reborn, may the cakravartin Mahātejaḥparākrama always be my son! May I be his mother when he attains the highest, complete enlightenment at buddhahood.’

44.73 “She dwelled at the Citramañjariprabhāsa bodhimaṇḍa serving a trillion tathāgatas during the Śubhaprabha kalpa.

44.74 “What do you think, noble one? At that time, in that time, who was Netraśrī, the bodhimaṇḍa goddess? Noble one, do not think that it was anyone else, for at that time, in that time, I was Netraśrī, the bodhimaṇḍa goddess.

44.75 “What do you think, noble one? At that time, in that time, who was the cakravartin king Mahātejaḥparākrama, who had attained the power of a bodhisattva, displayed manifestations of great miraculous powers, and scattered the army of that māra? Do not think that it was anyone else, for at that time, in that time, the Tathāgata Arhat Samyaksambuddha Vairocana was Mahātejaḥparākrama, the cakravartin king.

- 44.76 “Noble one, in that way, from that time onward, wherever I was reborn, in all those lives he has been my son. Wherever he was reborn, practicing bodhisattva conduct in all buddha realms, in all the entrances to roots of merit, in all the ways of bodhisattva conduct, [F.271.a] in all the ways of rebirth, in all lifetimes as a lord of devas, as a lord of the world, on the level of a supreme deity, as a light among the classes of beings, wherever he was reborn in order to ripen beings, in all those lifetimes I was his mother. In all existences I have inseparably been his mother. I have been his mother in all the miraculous bodhisattva births manifested in each instant through the gateways of bodhisattva births.
- 44.77 “I have been the mother of the immeasurable vast extent, without middle or end, of the tathāgatas of the past. I am the mother of the immeasurable vast extent, without middle or end, of the tathāgatas in the ten directions who have appeared in the present time. In that way, I have been the mother of a bodhisattva for all tathāgatas in their final lifetime, and from the navel of all those tathāgatas shone many light rays that illuminated my body and mind.
- 44.78 “Noble one, I know only this bodhisattva liberation called *the illusory conjurations of the wisdom of great prayer*. How could I know or describe the qualities of the bodhisattvas who possess the essence of great compassion, who within themselves are never satisfied in ripening and guiding beings to omniscience, and who manifest from the tips of their body hairs the miraculous manifestations of all tathāgatas?
- 44.79 “Depart, noble one. In the paradise of the lord of Trāyastriṃśa resides Surendrābhā, the daughter of the deva Smṛtimat. [F.271.b] Go to her and ask her, ‘How should a bodhisattva train in and practice bodhisattva conduct?’ ”
- 44.80 Sudhana, the head merchant’s son, bowed his head to the feet of Māyādevī, circumambulated her many hundreds of thousands of times, keeping her to his right, and, looking back again and again, departed from Māyādevī. [B17]

SURENDRĀBHĀ

- 45.1 Sudhana went to the paradise of the lord of Trāyastriṃśa and approached the deva maiden Surendrābhā, the daughter of the deva Smṛtimat. He bowed his head to the feet of the deva maiden Surendrābhā, circumambulated the deva maiden Surendrābhā many hundreds of thousands of times, keeping her to his right, and then stood before the deva maiden Surendrābhā with his palms together in homage and said, “Āryā, goddess, I have developed the aspiration for the highest, complete enlightenment, but I do not know how bodhisattvas should train in bodhisattva conduct and in what way they should practice it. Āryā, I have heard that you give instruction and teachings to bodhisattvas! I pray that you explain to me how bodhisattvas should train in bodhisattva conduct and how they should practice it!”
- 45.2 When he had said that, the deva maiden Surendrābhā said to Sudhana, the head merchant’s son, “Noble one, I have attained the bodhisattva liberation called *the display of pure, unimpeded memory*.
- 45.3 “Noble one, I remember a kalpa called Utpala in which I served as many tathāgatas as there are grains of sand in the Ganges River. [F.272.a] When they set forth, I protected them, made offerings to them, and gave them parks to enjoy.
- 45.4 “I know when those buddha bhagavats were bodhisattvas, were within the bodies of their mothers, were born, took their first seven steps, roared the lion’s roar, were youths, were within their harems, set forth into homelessness, attained the enlightenment of buddhahood, turned the wheel of the Dharma, and displayed all the miraculous manifestations of a buddha, and when they ripened and guided beings, throughout all those times, from their first development of the aspiration for enlightenment until their final Dharma teaching. I remember that, recollect that, grasp that, retain that, reflect upon that, and follow that.

- 45.5 “There was a kalpa called Subhūti, in which I served as many tathāgatas as there are grains of sand in ten Ganges Rivers.
- 45.6 “There was a kalpa called Subhaga, in which I served as many tathāgatas as there are atoms in a buddha realm.
 “There was a kalpa called Anilambha, in which I served eighty-four hundred thousand quintillion tathāgatas.
- 45.7 “There was a kalpa called Suprabha, in which I served as many tathāgatas as there are atoms in Jambudvīpa.
 “There was a kalpa called Atulaprabha, in which I served as many tathāgatas as there are grains of sand in twenty Ganges Rivers.
- 45.8 “There was a kalpa called Uttaptaśrī, in which I served as many tathāgatas as there are grains of sand in one Ganges River. [F.272.b]
 “There was a kalpa called Sūryodaya, in which I served as many tathāgatas as there are grains of sand in eighty Ganges Rivers.
- 45.9 “There was a kalpa called Jayaṃgama, in which I served as many tathāgatas as there are grains of sand in sixty Ganges Rivers.
 “There was a kalpa called Sucandra, in which I served as many tathāgatas as there are grains of sand in seventy Ganges Rivers.
- 45.10 “Noble one, in that way, I remember never being apart from the tathāgata arhat samyaksaṃbuddhas throughout kalpas as numerous as the grains of sand in the Ganges River. I heard from all those tathāgatas this bodhisattva liberation called *the display of pure, unimpeded memory*. I heard it and retained it. I comprehended whatever they said. I have constantly, always remained within this liberation. Through this bodhisattva liberation called *the display of pure, unimpeded memory*, I remember those tathāgatas from the time they attained the level of a bodhisattva until the time their Dharma ceased to exist. I recollect that, grasp that, retain that, reflect upon that, and follow that.
- 45.11 “Noble one, I know only this bodhisattva liberation called *the display of pure, unimpeded memory*. How could I know or describe the qualities of the bodhisattvas who are free from the blindness of darkness, who have risen out of saṃsāra, who are free of obscurations, who aspire not to be asleep, who are free of apathy and idleness, whose body formations are purified, who continuously understand the nature of all phenomena, [F.273.a] and who have realized the pure ten strengths?
- 45.12 “Depart, noble one. In the great city of Kapilavastu resides a teacher of children by the name of Viśvāmitra. Go to him and ask him, ‘How should a bodhisattva train in and practice bodhisattva conduct?’ ”
- 45.13 Then Sudhana, the head merchant’s son, filled with joy, delighted, elated, pleased, and happy, bowed his head to the feet of the deva maiden Surendrābhā. He circumambulated the deva maiden Surendrābhā many

hundreds of thousands of times, keeping her to his right, and, looking back at her again and again, departed from the deva maiden Surendrābhā.

VIŚVĀMITRA

- 46.1 Sudhana descended from the paradise of the lord of Trāyastriṃśa and eventually came to Viśvāmitra, the teacher of children, in the city of Kapilavastu. When he came to him, he bowed his head to the feet of Viśvāmitra, the teacher of children; circumambulated Viśvāmitra, the teacher of children, many hundreds of thousands of times, keeping him to his right; and then stood before Viśvāmitra, the teacher of children, with his palms together in homage and said, “Ārya, I have developed the aspiration for the highest, complete enlightenment, but I do not know how bodhisattvas should train in bodhisattva conduct and in what way they should practice it. Ārya, I have heard that you give instruction and teachings to bodhisattvas! Ārya, I pray that you explain to me how bodhisattvas should train in bodhisattva conduct and how they should practice it!” [F.273.b]
- 46.2 When he had said that, Viśvāmitra, the teacher of children, said to Sudhana, the head merchant’s son, “Noble one, Śīlpābhijña, a head merchant’s son here, has studied the knowledge of words from bodhisattvas. You should go to him and ask him, and he will teach you how bodhisattvas should train in bodhisattva conduct and how they should practice it.”

ŚILPĀBHIJÑA

- 47.1 Sudhana went to where Śilpābhijña, the head merchant's son, was present. When he came to him, he bowed his head to the feet of Śilpābhijña, the head merchant's son, then stood before Śilpābhijña, the head merchant's son, with his palms together in homage and said, "Ārya, I have developed the aspiration for the highest, complete enlightenment, but I do not know how bodhisattvas should train in bodhisattva conduct and in what way they should practice it. Ārya, I have heard that you give instruction and teachings to bodhisattvas! Ārya, I pray that you explain to me how bodhisattvas should train in bodhisattva conduct and how they should practice it!"
- 47.2 When he had said that, Śilpābhijña, the head merchant's son, said, "Noble one, I have attained the bodhisattva liberation called *higher knowledge of the arts*.
- 47.3 "Noble one, in that way, while studying the alphabet, through reciting the letter *A* and through the power of a bodhisattva, I realized the gateway to the perfection of wisdom called *the undifferentiated range*.
"Through reciting the letter *Ra* I realized the gateway to the perfection of wisdom called *the infinite particulars of the bases*. [F.274.a]
- 47.4 "Through reciting the letter *Pa* I realized the gateway to the perfection of wisdom called *blending*¹⁹⁰⁹ *the basis of the realm of phenomena*.
"Through reciting the letter *Ca* I realized the gateway to the perfection of wisdom called *dividing the wheel*.
- 47.5 "Through reciting the letter *Na* I realized the gateway to the perfection of wisdom called *without location and without basis*.¹⁹¹⁰
"Through reciting the letter *La* I realized the gateway to the perfection of wisdom called *stainless through having no name and no location*.¹⁹¹¹
- 47.6 "Through reciting the letter *Da* I realized the gateway to the perfection of wisdom called *irreversible union*.

- “Through reciting the letter *Ba* I realized the gateway to the perfection of wisdom called *the vajra field*.
- 47.7 “Through reciting the letter *Ḍa*¹⁹¹² I realized the gateway to the perfection of wisdom called *the complete wheel*.
 “Through reciting the letter *Ṣa*¹⁹¹³ I realized the gateway to the perfection of wisdom called *the essence of the ocean*.
- 47.8 Through reciting the letter *Va* I realized the gateway to the perfection of wisdom called *the accomplishment of complete increase*.
 “Through reciting the letter *Ta* I realized the gateway to the perfection of wisdom called *the field of stars*.
- 47.9 “Through reciting the letter *Ya* I realized the gateway to the perfection of wisdom called *the undifferentiated*¹⁹¹⁴ *heap*.
 “Through reciting the letter *Ṣṭa*¹⁹¹⁵ I realized the gateway to the perfection of wisdom called *the cessation of all torment*.
- 47.10 “Through reciting the letter *Ka* I realized the gateway to the perfection of wisdom called *undifferentiated clouds*.
 “Through reciting the letter *Sa*¹⁹¹⁶ I realized the gateway to the perfection of wisdom called *the pervading rainfall*.
- 47.11 “Through reciting the letter *Ma* I realized the gateway to the perfection of wisdom called *the pinnacle adorned by great power*. [F.274.b]
 “Through reciting the letter *Ga* I realized the gateway to the perfection of wisdom called *complete accomplishment*.
- 47.12 “Through reciting the letter *Tha*¹⁹¹⁷ I realized the gateway to the perfection of wisdom called *the undifferentiated essence of the true nature*.
 “Through reciting the letter *Ja* I realized the gateway to the perfection of wisdom called *entering the purification of the saṃsāra of beings*.
- 47.13 “Through reciting the letter *Sva*¹⁹¹⁸ I realized the gateway to the perfection of wisdom called *the display of the memory of all the buddhas*.
 “Through reciting the letter *Dha* I realized the gateway to the perfection of wisdom called *the analysis through examination of the field of phenomena*.
- 47.14 “Through reciting the letter *Śa* I realized the gateway to the perfection of wisdom called *the light of the wheel of instruction of all the buddhas*.
 “Through reciting the letter *Kha* I realized the gateway to the perfection of wisdom called *the essence of the knowledge of the causes and levels of the composite*.
- 47.15 “Through reciting the letter *Kṣa*¹⁹¹⁹ I realized the gateway to the perfection of wisdom called *examining the treasure of the ocean of the pacification of karma*.
 “Through reciting the letter *Sta* I realized the gateway to the perfection of wisdom called *the essence*¹⁹²⁰ *of purity through dispelling all kleśas*.
- 47.16 “Through reciting the letter *Ña*¹⁹²¹ I realized the gateway to the perfection of wisdom called *perceiving the origin of the world*.¹⁹²²

- “Through reciting the letter *Pha*¹⁹²³ I realized the gateway to the perfection of wisdom called *the field of the knowledge of the wheel that counters saṃsāra*.
- 47.17 “Through reciting the letter *Bha* I realized the gateway to the perfection of wisdom called *the display of the perception of the entire field of dwellings*.
- “Through reciting the letter *Cha* I realized the gateway to the perfection of wisdom called *the different fields of the parasols that engage in the methods*¹⁹²⁴ *for supreme accumulation*. [F.275.a]
- 47.18 “Through reciting the letter *Sma* I realized the gateway to the perfection of wisdom called *turning in the direction of the vision of all buddhas*.
- “Through reciting the letter *Hva*¹⁹²⁵ I realized the gateway to the perfection of wisdom called *the essence of the ocean*¹⁹²⁶ *that gives rise to the power to see the appearances of all beings*.
- 47.19 “Through reciting the letter *Tsa*¹⁹²⁷ I realized the gateway to the perfection of wisdom called *entering the realization of the practice of the ocean of all qualities*.
- “Through reciting the letter *Gha* I realized the gateway to the perfection of wisdom called *the unwavering ocean of holding the clouds of all the Dharma*.
- 47.20 “Through reciting the letter *Ṭa*¹⁹²⁸ I realized the gateway to the perfection of wisdom called *going in the direction of the prayers of all the buddhas*.
- “Through reciting the letter *Ṇa*¹⁹²⁹ I realized the gateway to the perfection of wisdom called *analyzing the end of the inexhaustible wheel of letters*.
- 47.21 “Through reciting the letter *Spha*¹⁹³⁰ I realized the gateway to the perfection of wisdom called *the field of fully accomplishing the ripening of all beings*.
- “Through reciting the letter *Ska* I realized the gateway to the perfection of wisdom called *the pervasion of the wheel through the light of the unimpeded discernment of the essences of the bhūmis*.
- 47.22 “Through reciting the letter *Ysa*¹⁹³¹ I realized the gateway to the perfection of wisdom called *the range of the perception of the Dharma teaching of all the buddhas*.
- “Through reciting the letter *Śca* I realized the gateway to the perfection of wisdom called *the pervasion of the thunder that comes from the clouds of Dharma in the sky of beings*.
- 47.23 “Through reciting the letter *Ṭha*¹⁹³² I realized the gateway to the perfection of wisdom called *the lamp that possesses the complete accomplishment of the necessity of the absence of a self for the sake of beings*. [F.275.b]
- “Through reciting the letter *Dha*¹⁹³³ I realized the gateway to the perfection of wisdom called *the undifferentiated essence of the wheel of the Dharma*.
- 47.24 “Noble one, I have realized those entrances to the perfection of wisdom and so on, countless innumerable entrances to the perfection of wisdom.

“Noble one, in that way, I have attained the bodhisattva liberation called *higher knowledge of the arts*.

47.25 “Noble one, I know only that, and therefore how could I know or describe the qualities of the bodhisattvas who have attained perfection in all mundane and supramundane arts; who engage in all arts; who comprehend all writing, numbers, counting, and calculations; who have attained skill in the ways of all mantras and medicines; who heal demonic afflictions from bhūtas, planets and stars, apasmāras, kākhordas, and vetālas; who know the medicines and methods that heal the elements of beings; who know the practices of the collected methods for the elements; who know the origin, creation, classes, sources, and values of gold, jewels, pearls, beryl, conch, crystal, coral, red pearls, white coral, saffron, rubies, emeralds,¹⁹³⁴ and all precious materials; who establish parks, forests for mendicants, towns, villages, regions, lands,¹⁹³⁵ and royal residences; who comprehend the zodiac,¹⁹³⁶ omens, signs on beings, earth tremors, red skies, shooting stars, good and bad signs, signs of famine and harvest, [F.276.a] and all other mundane knowledge; and who can explain and teach and comprehend all the categories of supramundane qualities, knowing them correctly without obscuration, doubt, uncertainty, perplexity, indecision, bewilderment, stupidity,¹⁹³⁷ unhappiness, lack of confidence, lack of knowledge, or misunderstanding?

47.26 “Depart, noble one. In the town called Vartanaka in the region called Kevalaka in this land of Magadha resides a kalyāṇamitra by the name of Bhadrōttamā. Go to her and ask her, ‘How should a bodhisattva train in and practice bodhisattva conduct?’ ”

47.27 Sudhana, the head merchant’s son, bowed his head to the feet of Śīlpābhijña, the head merchant’s son. He circumambulated Śīlpābhijña, the head merchant’s son, many hundreds of thousands of times, keeping him to his right, and, looking back at him again and again, he departed from Śīlpābhijña, the head merchant’s son.

BHADROTTAMĀ

- 48.1 Sudhana, the head merchant's son, went to the town called Vartanaka in the region of Kevalaka and approached the kalyāṇamitra Bhadrōttamā. When he approached the kalyāṇamitra Bhadrōttamā, he bowed his head to her feet, and then he stood before the kalyāṇamitra Bhadrōttamā with his palms together in homage and said, "Āryā, I have developed the aspiration for the highest, complete enlightenment, but I do not know how bodhisattvas should train in bodhisattva conduct and in what way they should practice it. [F.276.b] Āryā, I have heard that you give instruction and teachings to bodhisattvas! I pray that you explain to me how bodhisattvas should train in bodhisattva conduct and how they should practice it!"
- 48.2 When he had said that, the kalyāṇamitra Bhadrōttamā said, "Noble one, I know and teach the Dharma teaching called *The Field without Location*, and I have attained the samādhi called *unimpeded*.¹⁹³⁸ That samādhi is unimpeded toward any phenomenon, and when I rest within it, I have the unimpeded eyes of omniscience, I have the unimpeded ears of omniscience, I have the unimpeded nose of omniscience, I have the unimpeded tongue of omniscience, I have the unimpeded body of omniscience, I have the unimpeded mind of omniscience, I have the unimpeded waves of omniscience, I have the unimpeded lightning¹⁹³⁹ of omniscience, and I have the unimpeded power of omniscience and the field of the illumination of beings.
- 48.3 "Noble one, I know only this Dharma teaching called *The Field without Location*. How could I know completely unimpeded bodhisattva conduct?
- 48.4 "Depart, noble one. In the southern region there is town called Bharukaccha. There resides a goldsmith by the name of Mukṭāsāra. Go to him and ask him, 'How should a bodhisattva train in and practice bodhisattva conduct?' "

48.5 Sudhana, the head merchant's son, bowed his head to the feet of the kalyāṇamitra Bhadrōttamā. [F.277.a] He circumambulated the kalyāṇamitra Bhadrōttamā many hundreds of thousands of times, keeping her to his right, and, looking back at her again and again, he departed from the kalyāṇamitra Bhadrōttamā.

MUKTĀSĀRA

- 49.1 Sudhana, the head merchant's son, eventually arrived in the southern region, and in the town of Bharukaccha he approached the goldsmith Muktāsāra. He bowed his head to the feet of the goldsmith Muktāsāra and then, standing before him with his palms together in homage, said, "Ārya, I have developed the aspiration for the highest, complete enlightenment, but I do not know how bodhisattvas should train in bodhisattva conduct and in what way they should practice it.
- 49.2 "Ārya, I have heard that you give instruction and teachings to bodhisattvas! I pray that you explain to me how bodhisattvas should train in bodhisattva conduct and how they should practice it!"
- 49.3 When he had said that, the goldsmith Muktāsāra said, "Noble one, I know the bodhisattva liberation called *the display of pure¹⁹⁴⁰ unimpeded memory*. I continuously seek the Dharma at the feet of the tathāgatas in the ten directions.
- 49.4 "Noble one, I know only this bodhisattva liberation called *the display of pure¹⁹⁴¹ unimpeded memory*. How could I know the conduct or describe the qualities of the bodhisattvas who have the fearless lion's roar and are established in great merit and wisdom?
- 49.5 "Depart, noble one. In the forest beside this town of Bharukaccha resides a householder by the name of Sucandra who has a continuously shining house. [F.277.b] Go to him and ask him, 'How should a bodhisattva train in and practice bodhisattva conduct?' "
- 49.6 Sudhana, the head merchant's son, bowed his head to the feet of the goldsmith Muktāsāra. He circumambulated the goldsmith Muktāsāra many hundreds of thousands of times, keeping him to his right, and, looking back at him again and again, he departed from the goldsmith Muktāsāra.

SUCANDRA

- 50.1 Sudhana went to the householder Sucandra, bowed his head to the feet of the householder Sucandra, stood before him, and, with his palms together in homage, said, “Ārya, I have developed the aspiration for the highest, complete enlightenment, but I do not know how bodhisattvas should train in bodhisattva conduct and in what way they should practice it. Ārya, I have heard that you give instruction and teachings to bodhisattvas! I pray that you explain to me how bodhisattvas should train in bodhisattva conduct and how they should practice it!”
- 50.2 When he had said that, the householder Sucandra said, “Noble one, I know the bodhisattva liberation called *the stainless light of wisdom*.
- 50.3 “Noble one, I know only this bodhisattva liberation called *the stainless light of wisdom*. How could I know the conduct or describe the qualities of the bodhisattvas who have attained countless liberations?
- 50.4 “Depart, noble one. In this southern region there is a town called Roruka. There resides a householder by the name of Ajitasena. Go to him and ask him, ‘How should a bodhisattva train in and practice bodhisattva conduct?’ ”
- 50.5 Sudhana, the head merchant’s son, bowed his head to the feet of the householder Sucandra. He circumambulated the householder Sucandra many hundreds of thousands of times, keeping him to his right, [F.278.a] and, looking back at him again and again, he departed from the householder Sucandra.

AJITASENA

- 51.1 Sudhana eventually reached the town of Roruka and approached the householder Ajitasena, bowed his head to the feet of the householder Ajitasena, stood before him, [F.278.b] and, with his palms together in homage, said, “Ārya, I have developed the aspiration for the highest, complete enlightenment, but I do not know how bodhisattvas should train in bodhisattva conduct and in what way they should practice it. Ārya, I have heard that you give instruction and teachings to bodhisattvas! I pray that you explain to me how bodhisattvas should train in bodhisattva conduct and how they should practice it!”
- 51.2 When he had said that, the householder Ajitasena said, “Noble one, I have attained the bodhisattva liberation called *unceasing characteristics* so that I have attained the treasure of the unceasing vision of the buddhas.
- 51.3 “Depart, noble one. In this southern region, in the village called Dharma, resides a brahmin by the name of Śivarāgra. Go to him and ask him, ‘How should a bodhisattva train in and practice bodhisattva conduct?’ ”
- 51.4 Sudhana, the head merchant’s son, bowed his head to the feet of the householder Ajitasena. He circumambulated the householder Ajitasena many hundreds of thousands of times, keeping him to his right, and, looking back at him again and again, he departed from the householder Ajitasena.

ŚIVARĀGRA

- 52.1 Sudhana eventually reached the village of Dharma and approached the brahmin Śivarāgra. He bowed his head to the feet of the brahmin Śivarāgra, stood before him, and, with his palms together in homage, said, “Ārya, I have developed the aspiration for the highest, complete enlightenment, but I do not know how bodhisattvas should train in bodhisattva conduct and in what way they should practice it. Ārya, I have heard that you give instruction and teachings to bodhisattvas! I pray that you explain to me how bodhisattvas should train in bodhisattva conduct and how they should practice it!”
- 52.2 When he had said that, the brahmin Śivarāgra said, “Noble one, I have the conduct empowered by truth. There is the speech of truth by which the bodhisattvas in the three times have not turned back, do not turn back,¹⁹⁴² and will never turn back from the highest, complete enlightenment. Through the empowerment of that speech of truth, if I say ‘May this and that necessity be accomplished!’ then all my wishes become fulfilled.
- 52.3 “Noble one, I know only this empowerment of the truth. How could I know the conduct or describe the qualities of the bodhisattvas who have attained the speech devoted to truth?
- 52.4 “Depart, noble one. In this southern region there is a town called Sumanāmukha. There resides a boy by the name of Śrīsaṃbhava and a girl by the name of Śrīmati. Go to them and ask them, ‘How should a bodhisattva train in and practice bodhisattva conduct?’ ”
- 52.5 Sudhana, the head merchant’s son, bowed his head to the feet of the brahmin Śivarāgra. He circumambulated the brahmin Śivarāgra many hundreds of thousands of times, keeping him to his right, [F.279.a] and, looking back at him again and again, he departed from the brahmin Śivarāgra.

ŚRĪSAM̐BHAVA AND ŚRĪMATI

- 53.1 Sudhana eventually reached the town of Sumanāmukha and approached the boy Śrīsaṃbhava and the girl Śrīmati. He bowed his head to their feet, stood before them with his palms together in homage, and said, “Āryas, I have developed the aspiration for the highest, complete enlightenment, but I do not know how bodhisattvas should train in bodhisattva conduct and in what way they should practice it. Āryas, I have heard that you give instruction and teachings to bodhisattvas! I pray that you explain to me how bodhisattvas should train in bodhisattva conduct and how they should practice it!”
- 53.2 The boy Śrīsaṃbhava and the girl Śrīmati said to Sudhana, the head merchant’s son, “Noble one, we have both attained and manifested the bodhisattva liberation called *the appearance of illusion*.
- 53.3 “Noble one, through possessing this liberation, we see all worlds as the appearance of illusions arising from illusory causes and conditions.
- 53.4 “We know karma and kleśas to be illusions, and so we know all beings to be the appearance of illusions.
- 53.5 “We see that all beings¹⁹⁴³ are the appearance of illusions because they arise from illusory¹⁹⁴⁴ ignorance, becoming, and craving.
- 53.6 “We see that all phenomena¹⁹⁴⁵ are the appearance of illusions because they arise from illusory¹⁹⁴⁶ interdependent conditions.
- 53.7 “We see that all three realms also are the appearance of illusions because they arise from erroneous illusions.¹⁹⁴⁷
- 53.8 “We see the passing away and transference, conception, birth, old age and death, misery, wailing, suffering, unhappiness, and agitation of all beings as the appearance of illusions because they arise from the illusion¹⁹⁴⁸ of incorrect thoughts. [F.279.b]

- 53.9 “We see all realms also as illusions because they arise from being bewildered by conceptions of nonexistence because of the illusions¹⁹⁴⁹ of erroneous conceptions, motivations, and views.
- 53.10 “We see all śrāvakas and pratyekabuddhas as the appearance of illusion because they arise from illusory¹⁹⁵⁰ analysis that has discarded wisdom.
- 53.11 “We also know the successive ripening and guiding of beings through bodhisattva conduct and prayers to be like the appearance of illusions because they are accomplished as illusions having emanated conduct and guidance that have the nature of being illusions.
- 53.12 “We see the field of buddhas and bodhisattvas as the appearance of illusions, because it is accomplished through the illusion of prayers and wisdom and has the nature of being an illusory inconceivable range of perception.
- 53.13 “Noble one, the two of us know only this bodhisattva liberation called *the appearance of illusion*. How could we know the conduct or describe the qualities of the bodhisattvas who have realized the net of the accomplishment of infinite illusory activities?”
- 53.14 Then the boy Śrīsaṃbhava and the girl Śrīmatī, through having saturated Sudhana, the head merchant’s son, with inconceivable, powerful roots of merit, and having taught him their own liberation, said, “Depart, noble one. In this southern region there is a great park called Mahāvyūha in a province called Samudrakaccha. Within it there is a great kūṭāgāra called Vairocana-vyūhālaṃkāragarbha, which has been created by the ripening of a bodhisattva’s roots of merit. [F.280.a] It has appeared from the mind and mentation of a bodhisattva. It has arisen from the prayers of a bodhisattva. It has appeared from the power of a bodhisattva. It has been emanated by the power of the higher knowledge of a bodhisattva. It has appeared from the skillful methods of a bodhisattva. It has been perfected by the strength of the merit and knowledge of a bodhisattva. It has manifested for the guiding of beings by the great compassion of a bodhisattva. It has been accomplished by the display of the blessing of a bodhisattva. It is adorned by dwelling in the inconceivable state of bodhisattva liberation. Within it resides the bodhisattva mahāsattva Maitreya, in order to take into his care the humans who dwell on the level of birth; in order to ripen fathers, mothers, and families; in order to make firm¹⁹⁵¹ the Mahāyāna for bodhisattvas born there who have the corresponding conduct;¹⁹⁵² in order to also ripen other beings with roots of merit according to their levels; in order to teach how to enter his own liberation; in order to describe how bodhisattvas with power over birth go everywhere intent on manifesting in the births of all beings in order not to forsake ripening beings; in order to generate the strength of the great compassion of a bodhisattva through not being inferior in caring for all

beings; in order for bodhisattvas to realize rising up above all locations; and in order for them to manifest, without location, being located in all births in existences.

53.15 “Go to him and ask him, ‘How should a bodhisattva inquire about bodhisattva conduct? How should a bodhisattva purify the bodhisattva path? [F.280.b]¹⁹⁵³ How should a bodhisattva practice the bodhisattva training? How should a bodhisattva purify the aspiration to enlightenment? How should a bodhisattva accomplish bodhisattva prayers? How should a bodhisattva gather the bodhisattva accumulations? How should a bodhisattva ascend the bodhisattva bhūmis? How should a bodhisattva complete the bodhisattva perfections? How should a bodhisattva enter the patience of a bodhisattva? How should a bodhisattva dwell in the qualities of bodhisattva practice? How should a bodhisattva serve the kalyāṇamitras?’

53.16 “Why should you do that? Noble one, the bodhisattva Maitreya has understood all bodhisattva conduct, he has comprehended the minds and thoughts of all beings, he has followed the conduct of all beings, he is focused on ripening and guiding all beings, he has completed all the perfections, he dwells on all the bodhisattva bhūmis, he has attained all the patience of a bodhisattva, he is free of the defects of a bodhisattva, he possesses all the prophecies of a bodhisattva, he delights in all the liberations of a bodhisattva, he has acquired all the blessings of the buddhas, and he has been empowered by the empowerment of the range of omniscience of all the tathāgatas. [F.281.a]

53.17 “Noble one, that kalyāṇamitra will saturate you with roots of merit, he will increase your aspiration for enlightenment, he will make the element of your superior aspiration stable, he will purify all your roots of merit, he will increase the force of your bodhisattva powers, he will reveal the unobscured direction of the Dharma, he will make you realize the understanding of all the bhūmis that are entered, he will make you enter the gateways to the arising of the prayers of all bodhisattvas, and he will show you the gateway to the arising of the attainment of the completely good bodhisattva conduct.

53.18 “Noble one, do not be attached to one root of merit! Do not be devoted to one illumination from the light of a Dharma gateway! Do not be dedicated to accomplishing one prayer! Do not continuously follow through one prophecy! Do not have the perception that three kinds of patience are enough! Do not continually bring to completion six perfections! Do not make attaining ten bhūmis the ultimate goal! Do not aspire to possess and purify a measurable number of buddha realms! Do not be satisfied by rejoicing in and serving a measurable extent of kalyāṇamitras!

53.19 “Why is that? Noble one, a bodhisattva must gather countless roots of merit; [F.281.b] must accomplish countless bodhisattva accumulations; must gather countless causes of bodhisattva motivation; must train in countless ways of dedication;¹⁹⁵⁴ must ripen countless realms of beings; must comprehend countless elements of thought in beings; must know countless faculties of beings; must follow countless aspirations of beings; must comprehend countless conducts of beings; must guide countless beings; must overcome countless kleśas and predispositions; must purify countless obscurations from karma; must dispel countless wrong views; must eliminate countless kleśas from the mind; must generate countless purifications of the mind; must banish countless agonies from suffering; must dry up countless oceans of existences; must dispel countless darknesses from ignorance; must demolish countless mountains of pride; must cut through countless bondages of saṃsāra; must cross over countless rivers of existences; must dry up countless oceans of rebirths; must free countless beings stuck in the swamp of desire; must bring out countless beings trapped in the mansion of the three realms; must bring countless beings onto the path of the āryas; must bring to an end countless conducts of desire, anger, and ignorance; must pass beyond countless māra nooses; [F.282.a] must repel countless māra activities; must purify countless elements of the superior motivation of a bodhisattva; must increase countless bodhisattva conducts; must generate countless bodhisattva powers; must purify countless bodhisattva aspirations; must enter countless bodhisattva equanimities; must follow countless particular qualities of bodhisattva conduct; must purify countless bodhisattva qualities; must complete countless bodhisattva conducts; must conform with countless worldly conducts; must manifest countless conformities with the world; must generate countless strengths of faith; must make firm countless strengths of diligence; must purify countless strengths of memory; must perfect countless strengths of samādhi; must generate countless strengths of wisdom; must make firm countless strengths of aspiration; must accomplish countless strengths of merit; must increase countless strengths of knowledge; must accomplish countless bodhisattva strengths; must perfect countless buddha strengths; must open¹⁹⁵⁵ countless Dharma doors; must enter countless Dharma directions; must generate countless Dharma lights; must create countless Dharma illuminations; [F.282.b] must illuminate countless classes of powers; must know countless kleśa illnesses; must gather countless Dharma medicines; must heal countless elements of beings afflicted by kleśa illnesses; must gather countless accumulations of amrita; must reach countless buddha realms; must make offerings to countless tathāgatas; must enter countless bodhisattva assemblies of followers; must obtain countless

teachings from tathāgatas; must have patience for countless harms from beings; must eliminate countless unfortunate existences and lower existences; must accomplish countless happinesses for beings; must accomplish countless gatherings of beings; must purify countless gateways to the power of retention; must accomplish countless gateways to prayer; must meditate on countless strengths of great love and great compassion; must have continuous, countless dedications to searching for the Dharma; must gain countless strengths of certainty; must generate countless accomplishments of higher cognitions; must purify countless lights of insight and knowledge; must be in conformity with countless classes of beings; must take countless births in existences; must manifest countless categories of bodies; must know countless categories of languages; must comprehend countless different kinds of minds of beings; must enter into the vast bodhisattva range of activity; [F.283.a] must perform conduct in the extensive bodhisattva locations; must look at profound bodhisattva conduct; must comprehend the bodhisattva scope of perception that is difficult to understand; must follow on the bodhisattva path that is difficult to follow; must gain the bodhisattva power that is difficult to accomplish; must gain bodhisattva faultlessness that is difficult to gain; must comprehend the variety of bodhisattva conducts; and must manifest all-pervading bodhisattva miraculous manifestations. A bodhisattva¹⁹⁵⁶ must obtain the clouds of the Dharma and must expand the vast extent, without end or middle, of bodhisattva conduct. A bodhisattva¹⁹⁵⁷ must complete all the perfections; a bodhisattva¹⁹⁵⁸ must acquire countless prophecies; a bodhisattva must enter an incalculable number of gateways into patience; a bodhisattva must purify innumerable bhūmis; a bodhisattva must make pure a countless number of gateways to the Dharma; a bodhisattva must purify an indescribable number of buddha realms; a bodhisattva must put on the armor for remaining throughout endless kalpas; a bodhisattva must make offerings to countless tathāgatas; and a bodhisattva must accomplish an inconceivable number of accomplished prayers.

53.20 “Noble one, in brief, bodhisattva conduct manifests equally to all beings because it ripens all beings; [F.283.b]¹⁹⁵⁹ it manifests equally in all kalpas because it remains throughout all kalpas; it manifests equally in all births because it manifests births everywhere; it manifests equally in all times because of the realization of the knowledge of the three times; it manifests equally in all Dharmas because it is the practice of all Dharmas; it manifests equally in all realms because it purifies all realms; it manifests equally in all prayers because it fulfills all prayers; it manifests equally to all buddhas because it is the accomplishment of making offerings to all buddhas; it

manifests equally in all bodhisattvas because it is the one prayer of all bodhisattvas; and it manifests equally to all kalyāṇamitras because it serves all kalyāṇamitras.

53.21 “Therefore, noble one, never weary of seeking for kalyāṇamitras! Never feel you have had enough of seeing kalyāṇamitras! Never feel you no longer need to ask questions of kalyāṇamitras! Never turn your thoughts away from being with kalyāṇamitras! Never cease from revering and venerating kalyāṇamitras! Never maintain the instructions and teachings of the kalyāṇamitras incorrectly! Never have doubts concerning the attainment of the qualities of the kalyāṇamitras! Never have uncertainty concerning the teaching of gateways that have been brought forth by the kalyāṇamitras! Never have anger toward the following of worldly ways through the use of methods by kalyāṇamitras! [F.284.a] Never let your mind and body deviate from the development of adoration for the kalyāṇamitras!

53.22 “Why is that? Noble one, hearing of all the bodhisattva conducts of bodhisattvas is dependent on the kalyāṇamitras. All the completion of the qualities of a bodhisattva comes from the kalyāṇamitras. All the continuation of bodhisattva prayers comes from the kalyāṇamitras. All the roots of merit of a bodhisattva are created by the kalyāṇamitras. All the accumulations of a bodhisattva are accomplished by the kalyāṇamitras. All the lights from the Dharma doors of the bodhisattvas come from the kalyāṇamitras. All the pure doors of the setting-forth of bodhisattvas¹⁹⁶⁰ come from the kalyāṇamitras. All the practices of bodhisattva training are dependent on the kalyāṇamitras. All the phenomena of the qualities of bodhisattvas rely on the kalyāṇamitras. All the pure higher motivations of bodhisattvas have the kalyāṇamitras as their roots. All the firm developments of the aspiration to enlightenment of the bodhisattvas arise from the kalyāṇamitras. The kalyāṇamitras are the guides to all the light from the doors to¹⁹⁶¹ the mental retention and eloquence of bodhisattvas. The kalyāṇamitras possess all the treasures of the doors to the purity of the bodhisattvas. The kalyāṇamitras give rise to all the light of the knowledge of the bodhisattvas. The kalyāṇamitras hold in their hands all the special prayers of the bodhisattvas. The single family of the way of the prayers of bodhisattvas is dependent on the kalyāṇamitras. [F.284.b] The equality of all the special accomplishments¹⁹⁶² of the bodhisattvas comes from the family of the kalyāṇamitras. All the secret states of the bodhisattvas are in the treasury of the kalyāṇamitras. All the qualities¹⁹⁶³ of the bodhisattvas originate in the kalyāṇamitras. All the seedlings of the force of the power of bodhisattvas are increased by the kalyāṇamitras. All the oceans of wisdom of the bodhisattvas are increased by the kalyāṇamitras. All the treasuries of the wealth of the bodhisattvas are protected by the kalyāṇamitras. All the accumulations of merit of the

bodhisattvas are guarded by the kalyāṇamitras. All the pure lifetimes of the bodhisattvas are created by the kalyāṇamitras. All the clouds of Dharma heard by the bodhisattvas come from the mouths of the kalyāṇamitras. All the paths of setting forth entered by the bodhisattvas are within the kalyāṇamitras. All the enlightenments of the buddhas are attained through venerating the kalyāṇamitras. All the conducts of the bodhisattvas are possessed by the kalyāṇamitras. All the descriptions of the qualities of bodhisattvas are taught by the kalyāṇamitras. All following the direction of the Dharma by bodhisattvas is taught by the kalyāṇamitras. All the greatness of the aspirations and superior motivations of bodhisattvas is described by the kalyāṇamitras. All the strength of the great love of the bodhisattvas comes from the kalyāṇamitras. [F.285.a] All the strength of the great compassion of the bodhisattvas is created by the kalyāṇamitras. All the powers of the bodhisattvas are possessed by the kalyāṇamitras. All the aspects¹⁹⁶⁴ of the bodhisattvas are created by the kalyāṇamitras. All the benefits accomplished by the bodhisattvas come from the kalyāṇamitras.

53.23 “Noble one, the bodhisattvas cared for by the kalyāṇamitras do not fall into the lower existences. The bodhisattvas in the care of the kalyāṇamitras do not turn away from the Mahāyāna. The bodhisattvas who are in the thoughts of the kalyāṇamitras do not transgress the trainings. The bodhisattvas guarded by kalyāṇamitras do not fall into the hands of bad companions. The bodhisattvas protected by kalyāṇamitras do not lapse from the Dharma of the bodhisattvas. The bodhisattvas being cared for by kalyāṇamitras transcend the level of ordinary beings. The bodhisattvas guarded by kalyāṇamitras do not engage in the faults of the śrāvakas and pratyekabuddhas.¹⁹⁶⁵ The bodhisattvas protected by kalyāṇamitras rise above the world. The bodhisattvas created by kalyāṇamitras are unstained by worldly qualities. The bodhisattvas who serve the kalyāṇamitras practice a conduct free of confusion. [F.285.b] The bodhisattvas accomplished by kalyāṇamitras do not turn away from all undertakings. The bodhisattvas in the care of kalyāṇamitras are invincible to karma and kleśas. The bodhisattvas who are reliant on the strength of the kalyāṇamitras are invulnerable to all māras. The bodhisattvas who remain dependent on kalyāṇamitras increase all the aspects of enlightenment.

53.24 “Why is that? Noble one, the kalyāṇamitras have purified all obscured qualities. The kalyāṇamitras have turned away from bad actions. The kalyāṇamitras have understood what is not to be done. They have eliminated all states of carelessness. They have dispelled the darkness of ignorance. They have cut through the bondage of wrong views. They have left the city of saṃsāra. They have discarded worldly states. They have become free from the noose of Māra. They have pulled out the splinter of suffering. They have

been liberated from the wasteland of unknowing. They have eliminated the misery of wrong views. They are freed from the river of existence. They are extracted from the swamp of desire. They have turned away from paths to unhappiness. They teach the path of the bodhisattvas. They maintain the resolve of the bodhisattva. They establish others in practice. They teach the direction for going to omniscience. They purify the eyes of wisdom. They increase the aspiration to enlightenment. They give rise to great compassion. They teach the conduct. They teach the instructions for the perfections. They establish others on the bhūmis. They elucidate¹⁹⁶⁶ patience. [F.286.a] They cause the accomplishment of all roots of merit. They cause the development of all accumulations. They bestow all the bodhisattva qualities. They enable going to the feet of all buddhas. They teach all qualities. They bring the acquisition of all benefits. They inspire practice. They reveal the door to setting forth. They guard others from taking wrong paths. They bring illumination from the gateways to the light of the Dharma. They bring saturation from the doors of the Dharma. They send down a rain from clouds of hearing the Dharma. They cause all kleśas to cease. They turn others away from all wrong views. They establish others in all the Dharmas of the buddhas.

53.25 “Noble one, in that way, the kalyāṇamitras are like mothers because they give birth to the family of the buddhas. The kalyāṇamitras are like fathers because they accomplish great benefits. The kalyāṇamitras are like nannies because they guard from all bad actions. The kalyāṇamitras are like teachers because they bring understanding of bodhisattva training. The kalyāṇamitras are like guides because they bring others onto the bodhisattva path. The kalyāṇamitras are like doctors because they free others from the illness of the kleśas. The kalyāṇamitras are like the Himalayas because they multiply the medicinal herbs of wisdom. The kalyāṇamitras are like heroes because they guard from all fears. The kalyāṇamitras are like ferry captain because they bring others across the great river of saṃsāra. The kalyāṇamitras are like sea captains because they take others to the island of the jewels of omniscient wisdom.

53.26 “Noble one, you should approach the kalyāṇamitras continuously, thinking in this way: [F.286.b] You should approach the kalyāṇamitras with a mind like the earth for carrying all burdens without weariness, with a mind like a vajra because it is indestructible, with a mind like the Cakravāla mountain range because it is unaffected by any suffering, with a mind like a slave because it gladly obeys, with a mind like a pupil because it does not disobey instructions, with a mind like a slave of the world because it takes on all tasks without resentment, with a mind like a nanny because it is unwearied by any kleśa, with a mind like a servant because it is prepared to

do any kind of work, with a mind like a street sweeper because it is devoid of pride and arrogance, with a mind like a full moon because it is lofty at the appropriate time and low at the inappropriate time, with a mind like a thoroughbred stallion because it is devoid of unruliness, with a mind like a carriage because it can carry a heavy load, with a mind like an elephant because it is tamed and well bred, with a mind like a mountain because it is immovable and unshakable, with a mind like a dog because it is not angered, with a mind like a caṇḍāla because it is without pride or egoism,¹⁹⁶⁷ with a mind like a hornless bull because it is without arrogance, with a mind like an in-house pupil¹⁹⁶⁸ because it has no haughtiness, with a mind like a boat because it is unwearied by coming and going, with a mind like a bridge because it reaches the conclusion of the kalyāṇamitra's instruction, with a mind like an excellent son¹⁹⁶⁹ because it looks up at the face of the kalyāṇamitra, and with a mind like a prince because it does not disobey the king of the Dharma.

- 53.27 “Noble one, you should think of yourself as a sick person, think of the kalyāṇamitra as a doctor, think of the instructions as medicine, and think of dedication to their practice as being healed from illness. [F.287.a]
- 53.28 “Noble one, you should think of yourself as a traveler, think of the kalyāṇamitra as a guide, think of the instructions as the path, and think of their practice as traveling safely.
- 53.29 “Noble one, you should think of yourself as someone crossing to the opposite shore, think of the kalyāṇamitra as a ferry captain, think of the teachings as the jetty, and think of their practice as the boat.
- 53.30 “Noble one, you should think of yourself as a farmer, think of the kalyāṇamitra as a nāga¹⁹⁷⁰ lord, think of the instructions as rain, and think of their practice as cultivating a harvest.
- 53.31 “Noble one, you should think of yourself as a poor person, think of the kalyāṇamitra as Vaiśravaṇa, think of the instructions as wealth and gifts, and think of their practice as becoming free from poverty.
- 53.32 “Noble one, you should think of yourself as a pupil, think of the kalyāṇamitra as a teacher, think of the instructions as the arts, and think of their practice as learning the arts.
- 53.33 “Noble one, you should think of yourself as someone in danger, think of the kalyāṇamitra as a hero, think of the instructions as weapons, and think of their practice as the elimination of enemies.
- 53.34 “Noble one, you should think of yourself as a merchant, think of the kalyāṇamitra as a sea captain, think of the instructions as jewels, and think of their practice as gathering jewels.

- 53.35 “Noble one, you should think of yourself as a good son, [F.287.b] think of the kalyāṇamitra as your parents, think of the instructions as the behavior of someone from a good family, and think of their practice as keeping to that good behavior.
- 53.36 “Noble one, you should think of yourself as a prince, think of the kalyāṇamitra as a Dharma king and the prime minister, think of the instructions as the king’s law, and think of their practice as looking at the crown and adornments of the king of wisdom, the turban of the Dharma bound upon his head, and the Dharma king’s city.
- 53.37 “Noble one, you should approach the kalyāṇamitras meditating on those thoughts and perceptions of the kalyāṇamitras.
- 53.38 “Why is that? Noble one, it is because when a bodhisattva, who has a pure superior motivation toward the kalyāṇamitras, is practicing all the instructions of the kalyāṇamitras, all the bodhisattva’s roots of merit will increase like the grass, bushes, herbs, and forests that depend on the Himalayas. The bodhisattva becomes a container of all Dharmas just as the great ocean is a container of water. The bodhisattva becomes the source of many qualities just as the great ocean is a source of many jewels. The bodhisattva purifies just as the heat of fire purifies gold. The bodhisattva is higher than the world just as Sumeru is higher than the ocean. The bodhisattva is unstained by the worldly qualities just as water does not cling to lotuses. The bodhisattva does not keep company with bad behavior just as the ocean does not keep a corpse. The bodhisattva increases good qualities just like the phase of the waxing moon. The bodhisattva illuminates the realm of the Dharma just as the sun illuminates the world. [F.288.a] The bodhisattva has bodies that are all born from prayer just as a son is associated with his parents.
- 53.39 “In brief, noble one, the bodhisattvas who follow thus the instructions of the kalyāṇamitras possess uncountable millions of quintillions of qualities. They purify millions of quintillions of higher motivations. They increase millions of quintillions of bodhisattva powers. They purify¹⁹⁷¹ millions of quintillions of empowerments. They purify away millions of quintillions of obscurations. They transcend millions of quintillions of māras. They enter millions of quintillions of Dharma gateways. They complete millions of quintillions of accumulations. They purify millions of quintillions of conducts. They accomplish millions of quintillions of great prayers.
- 53.40 “Thus, noble one, in brief, all bodhisattva conduct, all bodhisattva perfections, all bodhisattva bhūmis, all bodhisattva entries into patience, all bodhisattva gateways to samādhi, all bodhisattva miraculous manifestations through the wisdom of higher cognition, all the bodhisattva illumination through mental retention and eloquence, all limitless ripened¹⁹⁷² wisdom

and higher cognition, [F.288.b] all the accomplishment of bodhisattva prayers, and all attainment and accomplishment of buddha qualities depend on the kalyāṇamitras, have the kalyāṇamitras as their root, come from the kalyāṇamitras, have the kalyāṇamitras as their source, have the kalyāṇamitras as their origin,¹⁹⁷³ are born from the kalyāṇamitras, are increased by the kalyāṇamitras, are based on the kalyāṇamitras, have the kalyāṇamitras as their cause, and arise from the kalyāṇamitras.”

53.41 Sudhana, the head merchant’s son, having listened to the teaching that praised the qualities of the kalyāṇamitras, having listened to limitless bodhisattva conduct and the vast qualities of the buddhas, was filled with joy, delighted, elated, pleased, and happy, and he bowed his head to the feet of the boy Śrīsaṃbhava and the girl Śrīmati. He circumambulated the boy Śrīsaṃbhava and the girl Śrīmati many hundreds of thousands of times, keeping them to his right, and, looking back at them again and again, he departed from the boy Śrīsaṃbhava and the girl Śrīmati. [B18]

MAITREYA

- 54.1 Sudhana, the head merchant's son, his mind moistened by the instructions of the kalyāṇamitra, contemplated bodhisattva conduct. Thinking of how his many bodies in the past had failed to practice perfect conduct, he made resolute the strength of his body. Thinking of how his body and mind throughout the past, even though pure, were the worthless continuation of a saṃsāric mind, he applied the attention of his mind to conduct. Thinking how his actions throughout the past had been impure, had been devoted to the world, and were worthless hardships, he contemplated accomplishing in the present that which is very meaningful. [F.289.a] Thinking how throughout the past he had developed thoughts through incorrect examination, he generated the strength to create the correct examination of bodhisattva conduct. Thinking how his past bodies had a range of activity¹⁹⁷⁴ dedicated to engaging in self-benefit, he made firm the strength of his superior, higher motivation to engage in benefiting¹⁹⁷⁵ all beings. Thinking how in the past he had the flavorless conduct of continually seeking what was desired, he increased the great force of the power for attaining relief through engaging in obtaining the Dharma of the buddhas. Thinking how in the past he had engaged in conduct through an incorrect motivation, he purified¹⁹⁷⁶ the flow of his mind in the present with a correct view that was free of error and with dedication to bodhisattva prayer. Thinking how in the past he fruitlessly had no diligence in his undertakings and practiced without diligence, in the present he motivated his mind and body by generating the diligence for remaining prepared to gather the Dharmas of the buddhas. Examining how he and others had been lost in the lower realms and¹⁹⁷⁷ the five classes of beings, and thinking how in the past he had not taken care of his body, he increased a vast, powerful rejoicing

and aspiration for maintaining a body with the power to accomplish all the Dharmas of the buddhas, take care of all beings, and serve all kalyāṇamitras. [F.289.b]

54.2 He looked upon the body he had attained at that present time as the basis for illness, death, and misery, as a treasure that comes together and comes apart, and as the cause and condition for dedication to the practice of bodhisattva conduct until the last future kalpa; for dedication to ripening beings and possessing¹⁹⁷⁸ the Dharma of the buddhas; for dedication to seeing the tathāgatas, going to all realms, venerating all dharmabhāṇakas, and acquiring the teachings of all the tathāgatas; for help in the search for all Dharmas; for dedication to seeing all kalyāṇamitras and gathering all the Dharma of the buddhas; and for bodhisattva prayers and a body of wisdom.¹⁹⁷⁹ Thus he increased the inconceivable power and force of his roots of merit.

54.3 With such a motivation, such thoughts, and such fundamental dedication, with the faith that is created by the belief of all bodhisattvas, with the regard that is created by the aspirations of all bodhisattvas, with the respect that is created by the higher motivation of all bodhisattvas, with the reverence that is created by the power of the belief of all bodhisattvas, with the strength of the power of belief that is created by the aspiration to buddhas¹⁹⁸⁰ by all bodhisattvas, with the mind's belief that comes forth from the veneration of all bodhisattvas, with the accumulation of roots of merit that arise from the faith of all bodhisattvas, [F.290.a] with the different kinds of offerings that are created from all the activities of all the bodhisattvas, with the body having the hands placed together in homage in the same way as that of all bodhisattvas, looking with the different kinds of vision of the bodies of all beings, with the equality of the Dharma of all who are designated as bodhisattvas for all who are designated as beings, with countless designated bodies bowing and paying homage that come from the miraculous manifestations through the prayers of all bodhisattvas,¹⁹⁸¹ with the accomplishment of the display of recited praises that come from the aspects of the voices of all bodhisattvas, filled with the blessing of all the bodhisattvas in the past and present,¹⁹⁸² with the direct perception of the residence of the tathāgatas, with the all-pervading enlightenment miraculously manifested by the tathāgatas and bodhisattvas, following the bodies of all bodhisattvas pervading nothing greater than a single hair, with the perception illuminated by the higher cognition that conceives of the pure path of vision of all bodhisattvas, with the mental āyatana that follows all the different networks of the directions, with the strength that accomplishes the prayer that pervades all the different surfaces in the realm of phenomena, with the gateways for entering all the Dharma pervading everywhere to the

ends of the realm of space, continuously and with no difference in the three times, with the strength of entering faith and aspiration, and with the illumination of the instructions of the kalyāṇamitras spreading into the directions reaching the shore of the ocean of realms, [F.290.b] Sudhana, the head merchant's son, in that way, with a mind following such a perception of respect, veneration, offering, praise, homage, the blessing of seeing, and prayer, with the eyes of wisdom that comprehended such a level of the immeasurable field of activity of wisdom, prostrated himself at the door of the great kūṭāgāra called Vairocanavyūhālaṃkāragarbha.

54.4 In that way, for a moment he examined that kind of accomplishment and, through the power of accomplishment through the higher motivation and prayer that arise from aspiration and faith, was empowered to continuously be at the feet of all the tathāgatas.

54.5 In the same way, he was empowered to be directly before all bodhisattvas, before the locations of all kalyāṇamitras, before all the caityas of the tathāgatas, before all the statues of the tathāgatas, before all the palaces of the buddhas and bodhisattvas, before all the locations of the precious Dharma, and before the locations and caityas of all śrāvakas and pratyeka-buddhas. He was continuously and directly present in all the gatherings of beings up to the gatherings of the āryas, in the places of offering, and before gurus and parents, through the way of undifferentiated wisdom bodies going everywhere with empowered perception and empowered by the mental activity of wisdom.

54.6 Just as there were those perceptions at the door of the great Vairocana-vyūhālaṃkāragarbha kūṭāgāra, which have just been described, he was empowered in the same way to bow down and pay homage throughout the entire realm of phenomena. He was thus empowered continuously, throughout the future, by sameness with the extent of the measureless realm of space, [F.291.a] by sameness with the realm of phenomena without obscuration, by sameness with reaching the limits of existences, by sameness with the nonconceptual true nature,¹⁹⁸³ by sameness with the pervasion of shadow-like knowledge and perceptions, by sameness with dream-like analysis, by sameness with reflection-like perception of all worlds and beings, by sameness with echo-like origination from causes and conditions, by sameness with birthlessness, by sameness with origination and destruction,¹⁹⁸⁴ and by sameness with causes and conditions that have the same nature as nonexistence, so that he was aspiring to ripening that occurs in accordance with karma; aspiring to results that occur in accordance with causes; aspiring to all activities that arise in accordance with accumulations; aspiring to the arising of all tathāgatas, which occurs in accordance with faith; aspiring to the emanation of offerings to all buddhas,

which occurs in accordance with aspiration; aspiring to the miraculous manifestations of all tathāgatas, which occur according to veneration; aspiring to the nature of all the buddhas, which occurs in accordance with the accumulation of roots of merit; aspiring to the accomplishment of displays, which occurs in accordance with method and wisdom; aspiring to the Dharmas of all buddhas, which occur according to prayer; aspiring to all bodhisattva conduct and its all-pervasive display of the accomplishment of the entire realm of phenomena as the field of perception of omniscience, which occur according to prayers of dedication,¹⁹⁸⁵ and with the wisdom of prayers of dedication, which is free from the conception of nothingness;¹⁹⁸⁶ with the wisdom of birthlessness, which is free from the conception of eternality;¹⁹⁸⁷ [F.291.b] with the wisdom of entry into correct conduct and the accumulation of causes, which is free from false views concerning causes and actions;¹⁹⁸⁸ with the nonerroneous¹⁹⁸⁹ wisdom that is free from erroneous views; with the wisdom of nondependence, which is free from the view of independence; with the wisdom that understands dependence, which is free from the view of the concept of self and other; with the wisdom that enters the realm of phenomena that has no center or edge, which is free from the view that fixates on extremes; with the wisdom that accomplishes similarity to reflections,¹⁹⁹⁰ which is free from the view of the transference of skandhas; with the wisdom of there being neither creation nor cessation, which is free from the view of birth and destruction;¹⁹⁹¹ with the wisdom of the birthlessness of¹⁹⁹² emptiness, which is free of all views; with the strength of the wisdom that accomplishes prayers,¹⁹⁹³ which has the realization of the nature of phenomena as being devoid of independent existence; with the wisdom that has the gateway to the apex of the absence of characteristics, which is devoid of all characteristics; through the indestructible nature of phenomena that seedlings come from sprouts; through the nature of phenomena that a seal's image is produced by a seal; through the nature of phenomena that a reflection comes from a visible form; through the nature of phenomena that an echo is perceived as being the same as a sound; through the nature of phenomena that analysis is perceived to be the same as a dream;¹⁹⁹⁴ through the nature of phenomena that the production of actions is the same as conjured illusions; through the nature of phenomena that the world is produced by the formless mind; through the nature of phenomena that results arise in accordance with the conditions and causes that have been accumulated; through the nature of phenomena that the ripening of results occurs in accordance with the karma that has been accumulated; through the nature of phenomena of manifestations through skill in methods; through the nature of phenomena of being moistened by the sameness of that which is Dharma and that which

is not Dharma; and through the perception and mentation of the attainment of such an entry into wisdom, Sudhana, the head merchant's son, bowed down and paid homage at the door of the great Vairocanavyūhālaṃkāragarbha kūṭāgāra. [F.292.a]

54.7 Then, for a long time, with his mind saturated by the inconceivable force of his roots of merit, with well-being of body and mind, he stood at the gateway of the kūṭāgāra and for a little while gazed unblinking at the Vairocana-vyūhālaṃkāragarbha kūṭāgāra. Then with palms together in homage, he circumambulated it many hundreds of thousands of times.

54.8 Then, with his mind inspired by that kind of perception and mentation, he said these words: "This is the dwelling of those who are present within the dwelling of emptiness, the absence of characteristics, and the absence of aspiration; of those who are present within the dwelling of the indivisibility of the realm of the Dharma; of those who are present within the dwelling of the imperceptibility of the realm of beings; of those who are present within the dwelling of the birthlessness of all phenomena; of those who are present within the dwelling of the locationlessness of all worlds; of those who are present within the dwelling of the baselessness of all beings; of those who are present within the dwelling of meditation on all locations; of those who are present within the dwelling of nondependence on any source of dependence; of those who are present within the dwelling of nonreliance on any body; of those who are present within the dwelling of the elimination of all conceptions;¹⁹⁹⁵ of those who are present within the dwelling of the absence in all phenomena of a nature of their own; of those who are present within the dwelling of not conceiving any illusory thoughts, ideas, or concepts; of those who are present within the dwelling of the absence of conception, mind, and mentation; of those who are present within the dwelling of neither adopting nor rejecting any path; of those who are present within the dwelling of entering the profound perfection of wisdom; of those who are present within the dwelling of the method for pervading the realm of the Dharma through every gateway; [F.292.b] of those who are present within the dwelling of the pacification of all kleśas; of those who are present within the dwelling of the greatest wisdom that eliminates all false view, craving,¹⁹⁹⁶ and pride; and of those who are present within the dwelling of delighting in the arising of all dhyānas, liberations, samādhis, samāpattis, higher cognitions, and knowledges; and this is the dwelling of those who are present within the dwelling of meditation on the field of activity of the samādhis of all bodhisattvas.

54.9 "This is the dwelling of those who are present in the location of being present at the feet of all the buddhas.

54.10 “This is the dwelling of those who are present in the location of entering all kalpas within one kalpa and one kalpa within all kalpas; of those who are present in the location where there is no difference between all realms and one realm or between one realm and all realms; of those who are present in the location of compliance with all Dharmas in one Dharma and with one Dharma in all Dharmas; of those who are present in the location where there is no difference between all beings and one being or between one being and all beings; of those who are present in the location where there is no duality between all buddhas and one buddha, or between one buddha and all buddhas; of those who are present in the location where they enter all times in one instant; of those who are present in the location where with a single motivation they go to all realms; of those who are present in the location where their images appear in the locations of all beings; of those who are present in the location where there is the motivation to bring benefit and happiness to all worlds; of those who are present in the location where all attainments are dependent on oneself; [F.293.a] of those who, though they have transcended all worldly locations, appear in the locations of all beings in order to ripen all beings; of those who, though they do not dwell in any realm, are present in all realms in order to make offerings to all the tathāgatas; of those who are present in all buddha realms in order to perceive the displays of all buddha realms without moving from their locations; of those who though they are present at the feet of all tathāgatas are free from attachment to the concept of buddhas; of those who are present in all the locations where there is reliance on all kalyāṇamitras but there is no wisdom among beings that is equal or similar to theirs; of those who, though they are present in the dwellings of māras, are free of delighting in sensory pleasures; of those who, though they are present in the locations of entry into all conceptual identifications, have minds that have dispelled all conceptual identifications; of those who, though they possess bodies that spread throughout all beings, do not roam with the duality of self and beings; of those who, though they possess bodies that enter all world realms, do not roam through the realm of phenomena as differentiated locations; of those who, though they pray to be present in all future kalpas, do not dwell in the conceptions of long or short kalpas; and of those who, without deviating from the tip of a single hair, appear in all world realms.

54.11 “This is the dwelling of those who dwell in the location of entering such a difficult direction of the Dharma.

54.12 “This is the dwelling of those who dwell in profound locations, who dwell in nondual locations, [F.293.b] who dwell in locations without characteristics, who dwell in locations without negations, who dwell in locations without objects of perception, who dwell in locations without conceptual

elaborations, who dwell in locations of great love and great compassion, who dwell in locations that śrāvakas and pratyekabuddhas are unable to enter, who dwell in locations that transcend the scope of all māras, who dwell in locations that are unstained by the scope of all worlds, who dwell in the locations of the perfections of the bodhisattvas, and who dwell in the locations that correspond to the locations of all the buddhas.

54.13 “They who dwell in the location free of all characteristics do not enter the faultlessness of the śrāvakas. They who dwell in the location of the birthlessness of all phenomena do not fall into the nature of birthlessness. They who dwell in the location of unattractiveness do not manifest the nature of freedom from desire, nor do they dwell together with the qualities of desire. They who dwell in the location of love do not have minds that follow the stains of anger. They who dwell in the location of dependent origination have no ignorance in relation to all phenomena. They who dwell in the location of the four dhyānas do not arise through the power of dhyāna. They who dwell in the location of the four immeasurables do not proceed upon the path of the realm of form, so that they may ripen all beings. They who dwell in the location of the four formless samāpattis do not proceed upon the path of the formless realm, because of their possession of great compassion. They who dwell in the location of śamatha and vipaśyanā do not manifest the liberation of their own wisdom, so as to ripen all beings. [F.294.a] They who dwell in the location of great equanimity do not abandon the realm of beings. They who dwell in the location of emptiness do not depend on views. They who dwell in the location of characteristiclessness are nevertheless dedicated to guiding beings whose conduct has characteristics. They who are free of all aspirations nevertheless have the continuous aspiration of bodhisattva conduct. They who have power over all karma and kleśas nevertheless, in order to ripen beings, appear to follow karma and kleśas. They who know death, transference, and rebirth nevertheless manifest the death, transference, and rebirth of lives. They who have turned away from the existences of beings nevertheless, in order to guide beings, proceed throughout all the existences of beings. They who dwell in love nevertheless do not dwell in attachment toward anything. They who dwell in compassion nevertheless do not dwell in the view of attachment to anything. They who dwell in rejoicing nevertheless are always unhappy to view the suffering of beings. They who dwell in equanimity nevertheless always strive for the benefit of others. They who dwell in the nine successive states of samāpatti nevertheless do not denigrate birth in the desire realm. They who dwell in nondependence on all births nevertheless do not dwell in the manifestation of the final conclusion of existence. They who dwell in the three doors to liberation nevertheless do not dwell in the

attainment of the śrāvaka liberation. They who dwell in the view of the four truths of the āryas nevertheless do not dwell in the manifestation of their result. [F.294.b] They who dwell in the analysis of profound dependent origination nevertheless do not dwell in the fall into cessation. They who dwell in meditation on the eightfold path nevertheless do not dwell in the ultimate departure. They who dwell in transcendence from ordinary beings nevertheless do not dwell in the fall to the levels of the śrāvakas and pratyekabuddhas. They who dwell in the knowledge of the grasping five skandhas nevertheless do not dwell in the fall into the ultimate cessation. They who dwell in transcendence from the paths¹⁹⁹⁷ of the four māras do not dwell in the concepts of the māras. They who dwell in transcendence from the six āyatanas nevertheless do not dwell in the ultimate accomplishment. They who dwell in the true nature nevertheless do not dwell in the fall into the ultimate conclusion. They who dwell in the teaching of setting forth through all yānas nevertheless do not dwell in a lapse from the Mahāyāna. This is the dwelling of those who dwell in all such qualities.”

54.14 Then Sudhana, the head merchant’s son, recited these verses:

54.15 “Here is the glorious kalyāṇamitra¹⁹⁹⁸ Maitreya, who is pure,¹⁹⁹⁹
Has attained great compassion, is dedicated to benefiting the world,
Resides on the level of empowerment, is the senior son of the jinas,
And contemplates and resides within the range of perception of the
buddhas. {1}

54.16 “This place resembles the abode of all the unequaled
Sons of the jinas who are endowed with great renown,
Are established in the liberation of great wisdom’s range of activity,
And move without impediment through the entire realm of phenomena. {2}

54.17 “This is the dwelling of those who have perfected the Mahāyāna, have
ascended through
Their power of self-control,²⁰⁰⁰ generosity, correct conduct, patience, and
diligence,
Have realized the perfection of the power of higher cognition through
dhyāna,
And are established in wisdom, method, prayer, and strength. {3} [F.295.a]

54.18 “This is the dwelling of those who meditate on all things in all existences,
Who have unimpeded understanding and vast motivation,
Who have space as their sphere of activity without location or basis,
And who pervade the three times without obscuration. {4}

54.19 “This is the dwelling of those who have fearless wisdom,

- Who comprehend the birthlessness of all phenomena,
 Who realize the nature of phenomena to be the nature of space
 And are like a bird in the sky, not needing a support. {5}
- 54.20 “This is the dwelling of those who have peace and serenity,
 Who know the nature of desire, of anger, and of ignorance—
 That thoughts are the cause of their arising and their origin is in error—
 And who do conceptualize and are free from desire. {6}
- 54.21 “This is the dwelling of those who are skilled in wisdom and method,
 Who are wise in their perception of the liberations,
 The ārya path’s way of truth, the nature of dependence on the skandhas,
 Dhātus, and āyatanas,²⁰⁰¹ and who do not fall into peace. {7}
- 54.22 “This is the dwelling of those who are dedicated to peace,
 Who have entered the direction to unobscured wisdom,
 Who conceive of the realms of jinas and have pacified all thoughts²⁰⁰²
 And have realized that phenomena have no nature of their own. {8}
- 54.23 “This is the dwelling of those who have nondependent realization,
 Whose conduct has no impediment within the realm of phenomena,
 Whose conduct, like the wind in the sky, is devoid of existents,
 Who are devoid of any location and have a location-free conduct.²⁰⁰³ {9}
- 54.24 “This is the dwelling of those who have love and compassion,
 Who, on seeing those who have gone to the lower realms
 And are experiencing suffering, illness, and unhappiness,
 Bring peace to the lower realms with the light of their love. {10}
- 54.25 “This is the dwelling of those who are like caravan leaders,
 Who, on seeing this world as being like sightless blind travelers
 Who have lost the path of the āryas on the difficult road of saṃsāra,
 Lead them on the path to liberation. {11} [F.295.b]
- 54.26 “This is the dwelling of those unconquerable heroes
 Who, on seeing beings caught in the noose of Māra
 And under the power of birth, misery, aging, and death,
 Liberate them and safely take them in the direction free from fear. {12}
- 54.27 “This is the dwelling of those who are like great kings of physicians,
 Who, on seeing multitudes of beings sick with the kleśas,
 Gather together the great herbs of the amrita of wisdom
 And, developing vast compassion, liberate²⁰⁰⁴ them. {13}
- 54.28 “This is the dwelling of those who are like sons of mariners,

- Who, on seeing multitudes of beings suffering with no protector,
Who have fallen into the kleśas,²⁰⁰⁵ fallen into the ocean of death,²⁰⁰⁶
Rescue them onto the great ship of the good Dharma. {14}
- 54.29 “This is the dwelling of those who are like sons of fishermen,²⁰⁰⁷
Who, on seeing beings wandering in the ocean of the kleśas;
Those supreme²⁰⁰⁸ beings, with the precious motivation of omniscience,
Go into the ocean of existences and bring them out. {15}
- 54.30 “This is the dwelling of those who are like garuḍa princes,
Who dwell on the ground of prayer and have the sight of love and
compassion,
Who look upon the dwelling places of all beings
And liberate multitudes from their locations in the ocean of existences. {16}
- 54.31 “This is the dwelling of those who are like illuminators of the world,
Who, like suns and moons in the sky of the realm of phenomena,
Have a conduct that spreads light throughout the habitations of beings,
The excellent, stainless light of wisdom from the disks of prayer. {17}
- 54.32 “This is the dwelling of those who are protectors of the world,
Who in order to ripen one single being will resolutely
Remain throughout millions of future kalpas
And do the same for all beings as with that one being. {18}
- 54.33 “This is the dwelling of those whose motivation is as firm as a vajra,
Who will unwearingly act with diligence to benefit beings
Throughout future kalpas in the entire extent of a realm
And will do so in all directions as they do for one realm. {19} [F.296.a]
- 54.34 “This is the dwelling of those with great²⁰⁰⁹ understanding like an ocean,
Who without any bewilderment drink on one seat
From the Dharma clouds of the sugatas in the ten directions
And will never have enough even in a hundred thousand million kalpas. {20}
- 54.35 “This is the dwelling of those who have an unimpeded field of activity,
Who go to countless oceans of multitudes of realms
And enter oceans of the assemblies of the lords
And make oceans of various offerings to²⁰¹⁰ the jinas. {21}
- 54.36 “This is the dwelling of those who are the source of all good qualities,
Who enter into an ocean, without end or middle, of conduct,
Resolutely immersing themselves in an ocean of prayers
And performing conduct that will benefit beings for an ocean of kalpas. {22}

- 54.37 “This is the dwelling of those whose vision has no impediment,
Who enter, without becoming confused,
All realms in the tip of a single hair,
Together with all buddhas for kalpas without middle or end. {23}
- 54.38 “This is the dwelling of those who have completely attained good qualities,
Who in a single instant of mind enter an ocean of kalpas
And similarly are with buddhas and beings
And established in unobscured wisdom and memory.²⁰¹¹ {24}
- 54.39 “This is the dwelling of those who are unimpeded in enumeration,
Who can count the number of atoms in all realms,
Who know the number of drops in all rivers,
And who have accomplished that number of prayers. {25}
- 54.40 “This is where enter the sons of the sugatas, endowed with memory,
Who enter the gateways of prayers, retentions, and samādhis
And who in endless kalpas practice and accomplish
The gateways to dhyānas, liberations, and prayers. {26} [F.296.b]
- 54.41 “This is where dwell the various sons of the jinas,
Accomplishing many treatises with their words and meanings,
Who accomplish the arts in order to bring happiness to beings—
Contemplating this they dwell in this sublime place. {27}
- 54.42 “Dwelling here, with higher cognition, method, and wisdom,
They reveal all the births and the deaths everywhere
Among all the existences of beings in the ten directions
With unimpeded conduct within the liberation of the way of illusions. {28}
- 54.43 “Dwelling here, they manifest all their Dharma activity
From the first development of motivation to the conclusion of the good
Dharma.
They pervade the entire dharmadhātu with clouds of emanations
And in the same way manifest many hundreds of miracles. {29}
- 54.44 “This is the dwelling of those who have attained what is difficult,
Who with one aspect of the mind can enter realization,
Enlightenment, wisdom, understanding, and activity without middle or end,
Which would bewilder the world to hear and think of. {30}
- 54.45 “This is the dwelling of those with unimpeded understanding,
Who are active throughout the unobscured realm of phenomena,
Whose field of activity is not dependent on objects of perception,

- And who have the aspiration of stainless understanding. {31}
- 54.46 “This is the dwelling of those unequaled ones
Whose activity is without impediment,
Without a location, dwelling in all realms,
And dwelling within nondual wisdom. {32}
- 54.47 “This is the dwelling of those free of dust,
Who have realized the peace of the nature of phenomena
Being the same as that of space, without location,
And who have space as their field of activity. {33}
- 54.48 “This is where dwell those with minds of compassion,
Who, seeing beings tormented by suffering,
Are dedicated to aspiring to benefit the world
And whose conduct has acquired great compassion. {34}
- 54.49 “From here they clearly illuminate without impediment,
As do the disks of the sun and the moon, [F.297.a]
All the abodes of beings, so that nothing remains unilluminated,
And they free the beings from all the nooses of the māras. {35}
- 54.50 “Those sons of the jinas, while dwelling here,
Are also at the feet of all the jinas.
They appear in all the realms
Throughout all endless kalpas. {36}
- 54.51 “From here all the jinas pervade
All directions without exception
With clouds of emanated bodies
As numerous as those of the bodies of beings. {37}
- 54.52 “Those heroes, while dwelling here,
Evaluate the fields of activity of all jinas.
Though they have this conduct for millions of kalpas,
There will never be a time when they have had enough. {38}
- 54.53 “They realize here countless millions
Of samādhis in each instant.
Through entering samādhis in that way,
They reveal the scope of perception of the buddhas. {39}
- 54.54 “Those with vast realization here
In each instant enter into countless kalpas,
Realms, and the names of buddhas

Throughout the entirety of innumerable kalpas. {40}

- 54.55 “Those who are present here
In one instant of mind enter countless kalpas,
Manifesting according to the conceptions of beings
While being free of thoughts and conceptions. {41}
- 54.56 “They remain here within samādhi
But see clearly all the three times.
They dwell within the length of each instant,
Performing conduct within the dwelling of liberation. {42}
- 54.57 “They who are present here in this dwelling
Have bodies steadfastly seated cross-legged
But manifest simultaneously pervading
Everywhere throughout all realms. {43} [F.297.b]
- 54.58 “Those supreme leaders who dwell here
Drink from the ocean of the Dharma of the sugatas,
Enter into the ocean of wisdom,
And attain the perfection of inexhaustible qualities. {44}
- 54.59 “The bodhisattvas here are contemplating,
Without obscuration, the number of all realms,
The number of kalpas, and the number of Dharmas,
And they attain the perfection of inexhaustible qualities. {45}
- 54.60 “The jinaputras who are dwelling here
Analyze within every single instant
The creation and the destruction
Of all the realms in the three times. {46}
- 54.61 “The jinaputras who are dwelling here,
Practicing conduct in this location,
See with the unobstructed realization of jinaputras
The conduct and prayers of the jinas and the faculties of beings. {47}
- 54.62 “They see without obscuration,
In every single atom, as many
Oceans of assemblies, realms, and beings
And kalpas as there are atoms. {48}
- 54.63 “Thus, within all atoms
They observe distinctly
Every²⁰¹² assembly, realm, and kalpa

All as being like reflections. {49}

54.64 “From here they know the nature of phenomena,
And similarly of all realms, times,
Kalpas, and complete buddhas, to arise
Without substance or a nature of their own. {50}

54.65 “Dwelling here, they see the equality of beings,
The equality of the Dharma, and the equality of the buddhas,
And they comprehend the equality of realms and of prayers
And also the equality of the three times. {51}

54.66 “While constantly remaining in this dwelling,
Some guide hundreds of billions of beings.
Others similarly offer to hundreds of billions of buddhas,
And others are contemplating the Dharma. {52}

54.67 “I do not have the ability to describe the aspects
Of the scope of prayer and wisdom of their minds.
Throughout hundreds of billions of kalpas,
They possess a vast, infinite understanding. {53} [F.298.a]

54.68 “I place my hands together and bow my body down
In reverential homage to this palace
Of those who have no inferiority, are unobscured,
And delight in the supreme field of activity. {54}

54.69 “I pay homage while contemplating
That senior son of the Jina,
Ārya Maitreya, who has unobscured conduct
And a pure realization that is without compare.” {55}

54.70 Then Sudhana, the head merchant’s son, having praised through these and
countless other praises to the bodhisattvas who dwelled in the great
kūṭāgāra called Vairocanavyūhālaṃkāragarbha, bowed down to them,
prostrated to them, gazed reverently upon them, honored them, faced them,
and made offerings to them, and he waited at the door of the great kūṭāgāra
called Vairocanavyūhālaṃkāragarbha, hoping to see the bodhisattva
mahāsattva Maitreya and delighting to meet the bodhisattva mahāsattva
Maitreya.

54.71 Then he saw the bodhisattva Maitreya coming from somewhere else
outside the kūṭāgāra, with a retinue of many hundreds of thousands of
beings and preceded by many lords of devas, nāgas, yakṣas, gandharvas,
asuras, garuḍas, kinnaras, and mahoragas. On his right was Śakra and on his

left Brahmā. The lords of the world were paying homage to him, and he was encircled and preceded by many hundreds of thousands of brahmins as his family and friends. Seeing him coming to the great kūṭāgāra Vairocana-vyūhālaṃkāragarbha, Sudhana, overjoyed, pleased, happy, and content, looking in the direction of the bodhisattva Maitreya, bowed down, prostrating with his entire body to the bodhisattva Maitreya in the distance. [F.298.b]

54.72 Then the bodhisattva Maitreya looked upon Sudhana, the head merchant's son, and with his right hand indicated him to his retinue and recited these verses:

54.73 "Look upon this one who has a pure motivation,
Sudhana, the child of enduring great wealth.
Seeking the sublime bodhisattva conduct,
This wise one has come before me. {56}

54.74 "You, who have come from love and compassion, are welcome!
You, who have a vast field of love, are welcome!
You, who have a peaceful, serene gaze, are welcome!
You have not wearied in your practice of conduct. {57}

54.75 "Come here, you who have a pure motivation—you are welcome!
Come here, you who have an undaunted mind—you are welcome!
Come here, you who have faultless²⁰¹³ faculties—you are welcome!
You, wise one, who do not appear wearied in conduct! {58}

54.76 "You have come forth to analyze all phenomena.
You have been dedicated to guiding all beings.
You have become established in honoring all kalyāṇamitras.
You, who have enduring, unshakable disciplined conduct, are welcome! {59}

54.77 "You are welcome, you who have come through the path of goodness!
You are welcome, you who are established on the path of good qualities!
You are welcome, you who follow the path of the jinas!
You, who are not wearied by any path! {60}

54.78 "Come here, you who have the nature of good qualities—you are welcome!
Come here, you who are saturated by goodness—you are welcome!
You who have an infinite field of activity, you are perfectly welcome!
It is rare to see one such as you among all beings. {61}

54.79 "You have a mind that sees gain and loss as equal.
You have become free of inferiority, suffering, and infamy.
Like a blue lotus you are unstained by worldly concerns.

- You, whose mind is free of confusion, are welcome! {62}
- 54.80 “You have a virtuous motivation free of deception and deceit.
You are an excellent vessel without pride or conceit.
You who have no anger or fury, no haughtiness or arrogance, [F.299.a]
It is excellent to see you who are a delightful sight. {63}
- 54.81 “Come here, you who enter a field of conduct in all directions.
Come here, you who accomplish the treasures of the jinas.
Come here, you who increase the treasures of the jinas.
You, whose mind is never disheartened, are perfectly welcome! {64}
- 54.82 “Come here, you who have the three times as your range of perception—you
are welcome!
You who have a field of aspiration for the realm of the Dharma,
You who arise from the essence of the qualities of all buddhas,
Wise one, you who are unwearied, you are welcome! {65}
- 54.83 “Come here, you who are the supreme lotus of the wisdom of Mañjuśrī.
Come here, you who cause increase through the rain from glorious clouds.
Come here, you who have been sent by all the jinaputras,
And I will reveal to you the direction without obscuration. {66}
- 54.84 “Observe this one who is like a net of prayers
That inconceivably pervades the realm of phenomena,
Who has accomplished the path of bodhisattva conduct,
The one whose acts are vast, Sudhana, who has come here! {67}
- 54.85 “He who seeks the field of activity of the sugatas,
Who in order to practice a conduct that is free of stains
Makes inquiries about a vast range of prayers
And has an unwearied mind, has come here! {68}
- 54.86 “Just as he has been instructed by the guides of the past,
In that way he will learn from those in the future.
He has come here to ask questions concerning
The conduct of the sugatas in the present. {69}
- 54.87 “He has come here with this single thought in his mind:
‘He is my kalyāṇamitra, my dharmabhāṇaka;
He will teach me the practices of all the Dharma
And will teach me the path of bodhisattva conduct.’ {70}
- 54.88 “He has come here with this kind of virtuous motivation:
‘The bodhisattvas will develop my understanding.

- The sons of the buddhas will make me give rise to enlightenment.
The buddhas praise these kalyāṇamitras of mine. {71}
- 54.89 “ ‘They give birth to these qualities and so are like my mother.
They give me the milk of qualities and so are like my wet nurse.
They completely protect my aspects of enlightenment. [F.299.b]
These kalyāṇamitras protect me from that which is harmful. {72}
- 54.90 “ ‘They free from aging and death, like physicians.
They send down a rain of amrita like Śakra, lord of the devas.
They increase that which is good, like the moon.
They reveal the path²⁰¹⁴ to peace, like the sun. {73}
- 54.91 “ ‘They are impartial to enemies and friends, like a mountain.
They have minds that cannot be shaken, like an ocean.
And they keep me safe, like a sea captain!’
Sudhana, who has such a mind, has come here. {74}
- 54.92 “ ‘They save me from dangers, like heroes.
They are protectors and refuges, like caravan leaders.
They are focused on providing me with happiness!’²⁰¹⁵
With such an outlook, he honors the kalyāṇamitras. {75}
- 54.93 “ ‘They always teach me all the aspects of the Dharma.
They teach me the qualities and wisdom of all buddhas.
They purify all lower realms, all lower existences.
These kalyāṇamitras teach goodness to me. {76}
- 54.94 “ ‘They bestow all the treasures of the jinas.
They guard all the treasures of the jinas.
They possess the secrets of all the jinas.’
In that way, this wise one venerates the kalyāṇamitras. {77}
- 54.95 “ ‘Through them perfect wisdom is purified.
A perfect body, possessions, family, and birth—
All perfections are easily obtained from them.’
Thinking in that way, he has come here. {78}
- 54.96 “ ‘You should all regard his vast motivation,
This wise one who relies on the kalyāṇamitras.
Observe the understanding this wise one has developed.
This is how all of you should always train. {79}
- 54.97 “ ‘Through his previous good actions and merit as a cause,
He has seen Mañjuśrī and is established in enlightenment.

- He has practiced in accordance with his instructions.
Observe how this one has traveled without wearying. {80}
- 54.98 “He has renounced all pleasures and happiness.
He has renounced his home that seemed to be divine.
He has renounced his parents, his nanny, and vast enjoyments,
And like a slave he has served²⁰¹⁶ the kalyāṇamitras. {81}
- 54.99 “This wise one, having purified his motivation,
Has renounced all that he possessed,²⁰¹⁷ without exception. [F.300.a]
He will go to the palaces of all the buddhas
And therefore will attain this kind of result. {82}
- 54.100 “With a motivation of compassion, he acts to benefit beings,
Having seen them tormented by aging and illness
And afflicted with hundreds of sufferings
And oppressed by birth and death, misery and fear. {83}
- 54.101 “Having seen beings crushed by the machinery of suffering
In the domain of the circle of the five classes of beings,
He sees this strong thunderbolt of wisdom
That destroys the wheel of the machinery of suffering. {84}
- 54.102 “He seeks the excellent plow of wisdom
In order to purify the fields of beings
With their grass, trees, and thorns of desire
And their numerous tangled growths of attachment to views. {85}
- 54.103 “He will become an excellent caravan leader for beings,
With the power to show the happy direction to travel
To beings who are blind, having lost their eyes of wisdom,
And whose thoughts are a wilderness of ignorance and stupidity. {86}
- 54.104 “This hero with the strength of fearlessness,
Who wears the armor of patience, rides the steed of liberation,
And with the sword of wisdom defeats the enemy who is misery,
Will become a teacher of the path for beings. {87}
- 54.105 “He will be a sea captain²⁰¹⁸ for the ocean of the three realms
Who has mastered sailing the ship of the Dharma,
Has learned the routes in the ocean of wisdom,
And will take beings to the island of the supreme jewels of peace. {88}
- 54.106 “He will ascend as a sun that is a buddha
With bright light in the sky of the realm of phenomena,

- As a disk of prayer with the light rays of wisdom
Illuminating the abodes of all beings. {89}
- 54.107 “He will arise as a moon that is a buddha,
As a full moon disk of white qualities
With a light that accords with the wishes of all beings
And is the cooling samādhi of the joy of love.²⁰¹⁹ {90}
- 54.108 “Residing on a solid ground of aspiration,
Ascending though the stages of bodhisattva conduct,
He will become a supreme ocean of wisdom
That is the source of all the jewels of the Dharma. {91} [F.300.b]
- 54.109 “He will be lord of the nāgas of aspiration to enlightenment,
And he will ascend into the sky of the realm of phenomena
And will send down rain from Dharma clouds onto beings
And increase the harvests that are excellent results. {92}
- 54.110 “He will shine as the lamp of the Dharma,
Which has the excellent flame of the stainless aspiration for enlightenment,
And which has the oil of love in the enduring bowl of memory
And a pure essence²⁰²⁰ that eliminates the darkness of the three stains. {93}
- 54.111 “The first-week embryo²⁰²¹ is the aspiration to enlightenment,
The second-week embryo²⁰²² is compassion, the third-week embryo²⁰²³ is
love,
The fourth-week embryo²⁰²⁴ is unwavering aspiration, and finally
The limbs of enlightenment appear, and this son of the Buddha is born.²⁰²⁵
{94}
- 54.112 “He will increase the essence of merit.
He will purify the essence of wisdom.
He will arise in the essence of wisdom
And will come to be just as in the essence of prayer. {95}
- 54.113 “This kind of emanation from love and compassion
Intending to liberate beings and motivated to benefit others,
Someone who has this kind of a pure mind—
That kind of being is rare among devas and humans. {96}
- 54.114 “Someone who has such a stable root of aspiration,
Who has such an increasing stable engagement,
Who is such a servant for the three existences—
Rare is such a tree of wisdom that yields fruit. {97}²⁰²⁶

- 54.115 “He is dedicated to the arising of all qualities,
He aspires to inquire about all Dharmas,
And in order to dispel all doubts, he depends,
Without laziness, on all kalyāṇamitras. {98}
- 54.116 “He defeats the kleśas and disturbances of the māras.
He dispels the craving and stains of wrong views.
He is dedicated to liberating all beings.
This wise one is always on a special quest. {99}
- 54.117 “Through being correctly established on the path to qualities,
He will purify the lower existences.
He will reveal the path to the higher existences.
He will bring beings onto the path to liberation. {100}
- 54.118 “He will eliminate the sufferings of all classes of beings.
He will bring happiness to all classes of beings. [F.301.a]
He will cut through the noose of all existences,
And he will become the eliminator of all the classes of existences. {101}
- 54.119 “He will open up the views that are narrow.
He will cut through the nets of vines of craving.²⁰²⁷
He will purify the desire of attachment,
And he will reveal the paths of the three existences. {102}
- 54.120 “He will be a protector and refuge for the world.
He will be a bringer of light for all beings.
He will be skilled in eliminating existences everywhere.
He will become a guide for all three realms. {103}
- 54.121 “He will wake beings from their sleep of the kleśas.
This wise one will free them from the swamp of desire.
He will liberate them from fixation on conceptualization,
And he will bring freedom from all bondage. {104}
- 54.122 “Sudhana,²⁰²⁸ you will give rise to joy.
You will illuminate the separate surfaces of the realm of phenomena.
You will purify the separate surfaces of the world realms.
You will cross over all the separate bases of the realm of phenomena. {105}
- 54.123 “The way that you, the wise one,²⁰²⁹ will practice,
The way in which your faith²⁰³⁰ is not inferior,
The way your aspiration is endowed with good qualities
Will completely fulfill all aspirations. {106}

- 54.124 “Because of the way you have made yourself excellent,
Before long you will see all the buddhas,
Before long you will go to all the realms,
And before long you will know all Dharmas. {107}
- 54.125 “You will purify an ocean of realms.
You will liberate²⁰³¹ an ocean of beings.
You will perfect an ocean of conduct.
You will have such an ocean of good qualities. {108}
- 54.126 “You will be a vessel for good qualities.
You will be a source of goodness.
You will be the same as a son of the jinas.
Such is your field of aspiration. {109}
- 54.127 “You will defeat the field of the māras.
You will purify the field of karma. [F.301.b]
You will purify the field of the kleśas.
Such is your field of prayer. {110}
- 54.128 “You will purify the revolving of wisdom.
You will teach the revolving of Dharma.
You will soon eliminate the revolving
Of the machinery of karma, kleśas, and suffering. {111}
- 54.129 “You will turn the supreme wheel of the Dharma,
Which destroys the wheel of the suffering of all beings,
Dependence on the wheels of existence, the wheels of worlds,
And the ignorance of the wheels of the blisters²⁰³² of the five existences.
{112}
- 54.130 “You will be a holder of the family of the Buddha.
You will purify the family of the Dharma.
You will gather the family of the Saṅgha.
You will become a source from which the Jewels arise. {113}
- 54.131 “You will repel the net of craving
And also the cluster of nets of wrong views,
And you will liberate beings from the net of suffering.
Such is the net of your prayers. {114}
- 54.132 “You will ripen the realm of beings.
You will purify the world realms.
You will purify the realm of wisdom.

Such is the realm of your aspiration. {115}

54.133 “You will bring the happiness of the joy of benefit to beings.
You will bring the happiness of the family and lineage of the bodhisattvas.
You will bring the happiness of the prayers of all the buddhas.
Sudhana, you will become one who increases happiness. {116}

54.134 “You will reveal the abodes of the existences of all beings.
You will reveal the images of all the realms.
You will reveal the illumination of all the Dharmas.
You will become a jina who is delightful to see. {117}

54.135 “You will have light that illuminates the realm of phenomena.
You will have light that brings happiness to the realms of beings.
You will have light that brings peace to the lower existences.
You will become a pacifier of the sufferings in the three existences. {118}

54.136 “You will reveal the door to the higher existences.
You will open the door²⁰³³ to the buddhas for beings.
You will lead beings to the door to liberation.
Such doors²⁰³⁴ as these will be purified by you. {119} [F.302.a]

54.137 “You will turn others away from the incorrect paths.
You will guide them on the path of the higher beings.
You who have strong understanding and no laziness
Will without distraction seek the path to enlightenment. {120}

54.138 “You will be dedicated to bringing to freedom from suffering
The beings who dwell in the ocean of existence,
And you will liberate beings from the ocean of existence.
Such are the great qualities you have. {121}

54.139 “With an ocean of the light rays from the supreme sun of wisdom,
You will dry up the ocean of the kleśas of beings.
You will establish them in an ocean of practice
And then establish them in an ocean of wisdom. {122}

54.140 “You will increase an ocean of understanding.
You will carry out an ocean of conduct.
And before long you will enter into
An ocean of the prayers of all the buddhas. {123}

54.141 “You, wise one, with the power of an ocean of understanding,
Will go to many oceans of realms,
You will see many oceans of assemblies,

- And you will drink oceans of many Dharmas. {124}
- 54.142 “You will see billions of clouds of buddhas.
You will perform vast clouds of offerings.
You will hear billions of clouds of Dharma.
You will create such clouds of prayers as these. {125}
- 54.143 “You will pervade the many locations of all beings.
You will go to the locations of all realms.
You will go to the locations of all buddhas.
You will be present in such directions as these. {126}
- 54.144 “You will enter the dwelling of samādhis,
You will attain the dwelling of liberations,
You will be active in the dwelling of higher cognitions,
And you will be established in the dwelling of the realm of the Dharma. {127}
- 54.145 “You will shine like the sun and the moon.
You will appear within the dwellings of all beings.
You will ascend to be before the jinas.
You will ascend to great paths such as these. {128} [F.302.b]
- 54.146 “You will have a conduct that is not located in any world.
You will practice a conduct in the excellent field of activity of space.
Your field of activity will be one of peace.
Such will be the field of activity of your higher cognition. {129}
- 54.147 “You will be wise in the different aspects of the net of illusions.
Before long you will pervade completely,
Like hail falling without impediment from the sky,
As many of the different surfaces of the net of realms as there are. {130}
- 54.148 “You will comprehend the vast extent of the realm of phenomena,
You will go to the vast extent of world realms,
And you will see the vast extent of the buddhas in the three times;
Therefore, Sudhana, be happy! {131}
- 54.149 “You have seen these kinds of liberation,
Are seeing them, and will still see them.
Therefore, Sudhana, do not be saddened
But be happy and free from worries. {132}
- 54.150 “Sudhana, you are an excellent vessel for good qualities.
You accord with the instructions of the jinas.
You have the ability to keep to this way.

- That is why you see these miraculous manifestations. {133}
- 54.151 “Sons of the buddhas who have the conduct without location
Are indescribable and very difficult²⁰³⁵ to ever see,
Even during a hundred billion kalpas, but you
Have seen their conduct at the time of their excellent conduct. {134}
- 54.152 “In that way, you have directly perceived Mañjuśrī,
And having become such a vessel for good qualities,
Your attainment is vast and inconceivable.
You who have become a human are welcome! {135}
- 54.153 “You have turned away from all paths to the lower existences.
You have been purified of all inopportune, unfortunate existences.
You have cast away all the qualities of suffering,
So cast aside all unhappiness. {139}
- 54.154 “You have turned away from the level of foolish beings.
You are established on the level of bodhisattva qualities.
You have filled the supreme level of wisdom,
And you will soon attain the level of a buddha. {137}
- 54.155 “You should be happy, for you have attained
All the oceans of bodhisattva conduct,
The wisdom of the buddhas, which is like the treasure of space,
And the corresponding extent of the ocean of prayers. {138} [F.303.a]
- 54.156 “Those who thus have unwearying powers,
Strong aspiration, and definite practice
And rely on these kinds of kalyāṇamitras
Will become leaders before long. {139}
- 54.157 “You²⁰³⁶ have seen many beings being guided
By a variety of bodhisattva conducts.
You should not develop any doubts concerning
Bodhisattva activity that is the gateway to all Dharmas. {140}
- 54.158 “Your perfection of merit is inconceivable.
You have perfect benefit, Dharma qualities, and faith.
Because of that, today, here, son of the buddhas,
You are seeing this kind of perfection. {141}
- 54.159 “Look at the great attainment of yours
In seeing this continuous succession of jinaputras,
Each one revealing to you their individual prayers,

- And you comprehend them all accordingly. {142}
- 54.160 “Even in a hundred existences it is difficult
To find such a vessel for bodhisattva conduct as you.
Therefore, the jinaputras in continuous succession
Teach you the ways of the liberations. {143}
- 54.161 “Those beings who during a quintillion kalpas
Have been in the company of sons of the sugatas
Without knowing their field of activity
Cannot themselves be vessels for the good qualities. {144}
- 54.162 “You have heard these kinds of ways,
And you have seen the miraculous manifestations
Of great bodhisattvas, which are rare in the world;
Therefore, Sudhana, have a happy mind! {145}
- 54.163 “All of the buddhas pay heed to you.
All the bodhisattvas remain caring for you,
And you are established in their teaching.
Well done, Sudhana, you have a good life! {146}
- 54.164 “You dwell within the family of the bodhisattvas.
You train in the qualities of the jinaputras.
You will increase the lineage of the sugatas.
Sudhana, you should experience the highest joy! {147}
- 54.165 “All the unequaled buddhas are your fathers. [F.303.b]
All the bodhisattvas are your brothers.
All the aspects of enlightenment are your relatives.
You are a son born from the heart of the sugatas. {148}
- 54.166 “You are a holder of the family lineage of the king of Dharma.
You increase the family lineage of the bodhisattvas.
Before long you will become a king of the Dharma.
Sudhana, be happy, with satisfied senses. {149}
- 54.167 “Before long you will attain the wonderful,
Supreme consecration from all the buddhas.
You will become the same as and equal to the bodhisattvas,²⁰³⁷
And your conduct will also be the same in that way. {150}
- 54.168 “Whatever kinds of seeds are planted by humans,
They will gain the corresponding results.
You should experience an inconceivable, vast joy,

For today I am giving you my reassurance. {151}

- 54.169 “That which you have attained in one lifetime
Is a perfection that has not been obtained
By countless billions of bodhisattvas
Practicing bodhisattva conduct in billions of kalpas. {152}
- 54.170 “Whoever delights²⁰³⁸ in this conduct
In all these results that are aspired to,
And similarly in its diligence and motivation,
Should practice Sudhana’s conduct. {153}
- 54.171 “All conduct originates from prayer.
All Dharma originates from aspiration.
Sudhana, this has been accomplished by you.
Always pursue this supreme conduct! {154}
- 54.172 “To the extent that the nāgas have the intention,
To that extent there will come rainfall.
To the extent that there is the field of activity of the wisdom of prayers,
To that extent spreads the conduct of a bodhisattva. {155}
- 54.173 “Sudhana, this conduct that is called good,
This is the way that has been taught to you.
Knowing it, you will naturally be serving
The kalyāṇamitras; at that time, have no fear.²⁰³⁹ {156}
- 54.174 “Contemplate how in the past you have wasted
Millions of lives meaninglessly for the sake of desires.
Now, in seeking for enlightenment,
Proceed perfectly disciplined by disciplined conduct. {157} [F.304.a]
- 54.175 “While ten million kalpas passed by,
You experienced all composite suffering.
You did not honor buddhas as numerous as the Ganges sands
Or hear from them the teaching on this way. {158}
- 54.176 “Now this time you have been born into an opportune human existence,
Have seen the appearance of a buddha, and have heard
This supreme bodhisattva conduct from these kinds of kalyāṇamitras,
So why should your mind not be pure? {159}
- 54.177 “The sugatas can appear repeatedly
And the Dharma heard from the kalyāṇamitras,
But if your aspiration has not been purified,

It will be difficult to hear this way. {160}

54.178 “Therefore, develop faith, aspiration, and motivation,
And with veneration for the gurus
Be weary of and reject views of doubt,
And listen again and again to this way. {161}

54.179 “Those who have heard this kind of entry into conduct
And have accomplished that kind of prayer
Will have an inconceivable, perfect attainment
And will have an excellent human existence. {162}

54.180 “For the ones who purify that kind of aspiration,
The sight of all the sugatas will not be rare.
All jinaputras will be their kin, and henceforward
He will have no doubts about enlightenment. {163}

54.181 “Those who enter this kind of way
Will forsake all downfalls through error,
Will eliminate all the phenomena of suffering,
And will accumulate all good qualities. {164}

54.182 “When the body is abandoned, one will soon
Go to a completely pure buddha realm;
One will enter the dwellings of the bodhisattvas
And will see the tathāgatas of the ten directions. {165}

54.183 “Sudhana, through your multitude of causes in the past,
Through your definite aspiration in the present,
And through your relying on kalyāṇamitras for a special purpose,
You will grow like a blue lotus on the water. {166}

54.184 “You who have the aspiration to revere all kalyāṇamitras,
You who have the aspiration to please all buddhas, [F.304.b]
You who have the aspiration to inquire about all Dharmas,
You who have excellent discipline, stand up easefully. {167}

54.185 “Stand, you who are established in all practices of the Dharma,
You who are established in following all paths,
You who are established in the prayers of the sons of buddhas,
You who are a vessel for all good qualities and the Dharma. {168}

54.186 “Just as you have developed a perfect aspiration
And you have paid homage to me,
Before long you will come to be

Directly before the assemblies of all buddhas. {169}

- 54.187 “Well done, Sudhana, you who have an untiring mind,
Who have the motivation of the prayers of all the buddhas;
You who have firm discipline, you will before long
Perfectly accomplish the qualities of all buddhas. {170}
- 54.188 “Sudhana, go into the presence of Mañjuśrī,
Who has fully attained the field of activity of wisdom,
And ask him about the supreme, excellent good conduct,
And then you will enter that way and practice it.” {171}
- 54.189 In that way, Maitreya, who has an unimpeded field of activity,
Saw Sudhana, who was superior through his excellent qualities.
He then showed him to his entire assembly of followers
And described this excellent treasury of his qualities. {172}²⁰⁴⁰
- 54.190 When Sudhana had heard such instructions
And such a sublime teaching as this,
His senses were saturated by the power of joy,
And he streamed with a flow of many tears. {173}
- 54.191 There arose a great experience of joy,
His senses were satisfied, and he was spontaneously relieved.
Sudhana stood up with his palms pressed together,
And he performed circumambulations around Maitreya. {174}
- 54.192 Through the power of Mañjuśrī there appeared
A precious garland of flowers in Sudhana’s hands,
And there appeared many kinds of delights,
Which were arising from bodhisattva prayers. {175}
- 54.193 At that time, Sudhana was filled with joy,
And he joyfully scattered them toward Maitreya.
At that time, Maitreya stroked his head, [F.305.a]
And then he recited this verse: {176}
- 54.194 “Well done, well done, Jinaputra Sudhana.
In that manner you remain unwearied.
You will quickly become a vessel for qualities
So that you will be just like me and Mañjuśrī.” {177}
- 54.195 When he heard that, Sudhana, filled with joy, recited,
“My meeting this kind of kalyāṇamitra
Would be a rare event even in hundreds of lives!

It is excellent that I have come here today! {178}

54.196 “Through your excellent blessing, Mañjuśrī,²⁰⁴¹

You who have attained the perfection of all qualities,

I have found these rare kalyāṇamitras.

May I soon be together with you!” {179} [B19]

54.197 Then Sudhana, the head merchant’s son, stood before the bodhisattva mahāsattva Maitreya with his palms together in homage and said, “Ārya, I have set out upon the highest, complete enlightenment, but I do not know how bodhisattvas should train in bodhisattva conduct and in what way they should practice it.

54.198 “Ārya Maitreya, you have been prophesied by all the tathāgatas to be only one lifetime from the highest, complete enlightenment.

54.199 “Those who are only one lifetime from the highest, complete enlightenment have transcended all the established states of bodhisattvas. They have entered the faultlessness of bodhisattvas. They have completed all the perfections. They have entered all the gateways to patience. They have attained all the bodhisattva bhūmis. They delight in all the entrances to the bodhisattva liberations. They have accomplished all samādhis. [F.305.b] They have realized all the states of existence of bodhisattvas. They have attained all the ways of the light of retention and eloquence. They have gained all the powers of bodhisattvas. They have gathered all the accumulations of bodhisattvas. They delight in the ways of skill in wisdom and methods. They have developed the ways of the light of great higher cognition, knowledge, and wisdom. They have come forth from all trainings. They have purified all bodhisattva conduct. They have accomplished all the gateways that arise from prayer. They have obtained the prophecies of all tathāgatas. They are skilled in the gateways that arise from all yānas. They have obtained the blessing of all the tathāgatas. They have grasped the enlightenment of all the buddhas. They have gained the Dharma treasure of all the tathāgatas. They possess the treasure of the secrets of all the tathāgatas. They are the heads of all the secret fields of all bodhisattvas. They are heroes who alarm all the hosts of the kleśas. They are the guides for those lost in the wilderness of saṃsāra. They are physicians for those afflicted by the illness of the kleśas. They are supreme among all beings. They are lords of all lords of the world.²⁰⁴² They are the most senior among all ārya individuals. They are the chief of all śrāvakas and pratyekabuddhas. They are the sea captains for those who are in the ocean of saṃsāra. [F.306.a] They wash others with the great ocean of methods of guiding beings.²⁰⁴³ They see the faculties of ripened beings. They are dedicated to gathering²⁰⁴⁴ all beings. They are dedicated to protecting all bodhisattvas. They are

dedicated to remaining within the activities of bodhisattvas. They are present at the feet of all the tathāgatas. They are superior among all the assemblies of followers. Their image appears within the abodes of all beings. They are unstained by any worldly quality. They have transcended the scope of all māras. They follow the scope of all the buddhas. They attain without obscuration the scope of all bodhisattvas. They are dedicated to making offerings to all the tathāgatas. They unite into one way all the Dharmas of the buddhas. They have attained the method of consecration. They dwell in the great kingdom of the Dharma. They are consecrated for the scope of the wisdom of omniscience. They are from all the Dharmas of the buddhas. They have fully accomplished power over omniscient wisdom.

54.200 “Ārya, I pray that you teach me how bodhisattvas should train in bodhisattva conduct, how they should practice it, how practicing bodhisattvas should attain all the Dharmas of the buddhas; serve the realms of beings by taking care of them; correctly reach the conclusion of the commitments that have been made; accomplish the great bodhisattva conduct that has been undertaken; [F.306.b] bring relief to worlds and their devas; not deceive²⁰⁴⁵ themselves, beings,²⁰⁴⁶ the Buddha, the Dharma, and the Saṅgha; not be separated from the family lineage of the buddhas; not make empty the family of the bodhisattvas; and become holders of all the ways of the tathāgatas.”

54.201 The bodhisattva mahāsattva Maitreya looked at all his assembly of followers and, indicating Sudhana, the head merchant’s son, said, “Noble ones, regard how this head merchant’s son has asked me about the accomplishment of bodhisattva conduct and qualities. Patient ones, this head merchant’s son, with this kind of diligent undertaking, with this kind of dedication to a goal, with this kind of aspiring commitment, with this kind of firm motivation, with this kind of unflagging diligence, with this kind of unceasing appetite for the Buddha’s Dharma, with this kind of quest for what is superior, with this kind of conduct as if his hair were on fire, with this kind of longing to see kalyāṇamitras, with this kind of unwearying service to the kalyāṇamitras, has sought out all kalyāṇamitras, questioned them, and honored them. Sent by Mañjuśrī Kumārabhūta, starting from the city of Dhanyākara, he has roamed throughout the southern region, asked questions of a hundred and ten kalyāṇamitras, and finally come before me, throughout that time proceeding with a superior motivation free of any kind of weariness.

54.202 “Noble ones, it is very rare to hear the name, see the body, accompany the field of activity, or have a conduct equal to that of someone who is, in this way, established in the Mahāyāna, who has maintained a great commitment, who has a mind that is disciplined by a great aspiration, who wears the

armor of great compassion, who has the intention to protect all beings with great love, who is dedicated to the perfection of diligence, [F.307.a] who is dedicated to protecting the multitude of fellow traveling beings, who is engaged in freeing beings from the great ocean of saṃsāra, who is a follower of the great path to omniscience, who is dedicated to making available the great ship of the Dharma, who is determined to accumulate great Dharma and precious merit, and who is dedicated to gathering the accumulation of a great gift of the Dharma.

54.203 “Why is that? Noble ones, it is because this excellent individual has risen up in order to protect all beings. He has appeared in order to free all beings from suffering; in order to eliminate all lower existences; in order to dispel all inopportune paths; in order that all frightening paths be forsaken; in order to dispel all the darkness of ignorance; in order that all the wildernesses of saṃsāra be left behind; in order to repel all the cycles of the existences of beings; in order to transcend the scope of all māras; in order that all bases of dependency be risen above; in order that there will be no basis in any of the classes of existence; in order that beings will be extracted from the swamp of desire; in order that they forsake desire for pleasures; in order that they cut through the bondage of views; in order that they eliminate attachment to the false view of destructible aggregations; in order that they cut through the noose of conceptualization; in order that they turn away from incorrect paths; in order to bring down the banner of pride; in order to extract the splinters of habits; in order to destroy the door of obscurations; [F.307.b] in order to disintegrate the mountain of obscurations; in order to extract beings from the net of craving; in order to separate beings from the conduct of ignorance; in order to bring beings across the great river of existences; in order for beings to forsake deception and deceit; in order to purify minds of pollution; in order to eliminate doubt, uncertainty, and hesitation; in order to bring beings across the great river of ignorance; and in order that beings be revolted by the faults of saṃsāra.

54.204 “Noble ones, this excellent individual wishes to provide beings with the ship of the Dharma in order to take them across the four great rivers. He wishes to bring those who are sinking in the swamp of wrong views onto the raised ground of the Dharma. He wishes to bring the light of wisdom to those enveloped in the darkness of ignorance. He wishes to show the path of the āryas to those wandering in the wilderness of saṃsāra. He wishes to give the medicine of the Dharma to those tormented by the great illness of the kleśas. He wishes to provide the realm of deathlessness to those oppressed by birth, aging, and death. He wishes to extinguish the three blazing fires with the water of śamatha. He wishes to bring great relief to those who are distressed by misery, wailing, unhappiness, and tribulation.

He wishes to give the weapon²⁰⁴⁷ of wisdom to those imprisoned in the wheel of existences.²⁰⁴⁸ He wishes to give the weapon of wisdom to those beings in the bondage of wrong views. He wishes to show the gateway to liberation to those imprisoned in the city of the three realms. He wishes to reveal the safe direction to those who are going in the direction of danger. He wishes to bring great relief to those being attacked by the bandits of the kleśas. He wishes to take by the hand those who are frightened and terrified by the abyss of the lower realms. He wishes to show the city of nirvāṇa to those who have been seized by the murderers who are the skandhas. [F.308.a] He wishes to show escape through the path of the āryas to those encircled by the serpent of the dhātus. He wishes to bring the illumination of the light of wisdom to those dwelling in deserted villages. He wishes to bring those at bad fording places to the correct fording places. He wishes to show genuine kalyāṇamitras to those who have fallen into the hands of those who are not kalyāṇamitras. He wishes to bring to the Dharma of the āryas those who aspire to the field of conduct of foolish Dharma. He wishes to raise upward those who delight in the house of saṃsāra and bring them into the palace of omniscience.

54.205 “Noble ones, in that way, this excellent individual, with that kind of intention to save beings, continuously seeks to purify the development of the aspiration for enlightenment. He never wearies in accomplishing the Mahāyāna. He is never satisfied in drinking from all the clouds of the Dharma. He is continuously dedicated to completing all accumulations. He is dedicated to never abandoning purifying all the gateways of the Dharma. He never abandons his dedication to performing bodhisattva conduct. He has unswerving application to accomplishing all prayers. He never has enough of seeing all kalyāṇamitras. He is never fatigued in serving all kalyāṇamitras. He correctly holds the teaching of the instructions of all the kalyāṇamitras.

54.206 “Noble ones, a being in the world of beings who has that kind of prayer for the highest, complete enlightenment is a rare being. [F.308.b] Therefore, someone who, in setting out for the highest, complete enlightenment, accumulates the Dharma of the buddhas with this kind of diligent undertaking; who seeks the path of the bodhisattvas with this kind of intense aspiration; who purifies bodhisattva conduct with this kind of dedication; who serves the kalyāṇamitras through this kind of hardship;²⁰⁴⁹ who with this kind of conduct, which is undertaken as if his hair were on fire, never disobeys the kalyāṇamitras; who practices the instructions of the kalyāṇamitras by practicing with this kind of firm, superior motivation; who accomplishes the aspects of enlightenment with this kind of successful acquisition; who with this kind of disinterest in gain, honor, and fame never contradicts the nature of bodhisattva aspiration; who with this kind of

renunciation, without attachment to home, possessions, desired delights, happiness, parents, friends, or anything, seeks the company of bodhisattvas; and who with this kind of lack of concern for his own body and life aspires to omniscience—such a being is extremely rare.

54.207 “Noble ones, no other bodhisattva has appeared in a hundred thousand quintillion kalpas who has attained and realized the perfection of bodhisattva conduct and prayer, or has come close to the enlightenment of buddhahood, or has purified a buddha realm, or has ripened and guided beings, or has entered the knowledge of the realm of phenomena, [F.309.a] or has accomplished the perfections, or has spread the net of conduct, or has perfectly accomplished prayers, or has transcended the activities of the māras, or has served the kalyāṇamitras, or has accomplished and purified all bodhisattva conduct, or has perfected the strength of accomplishing completely good bodhisattva conduct in the way that he has attained and realized them in this one lifetime.”

54.208 Then, because of the bodhisattva mahāsattva Maitreya having described the qualities and excellences of Sudhana, the head merchant’s son, a hundred thousand beings, having strengthened their aspiration to the aspects of enlightenment, said to Sudhana, the head merchant’s son, “Noble one, it is excellent, excellent, that you have developed the aspiration for the highest, complete enlightenment in order to bring benefit and happiness to all worlds, in order to save all the realms of beings, and in order to attain all the Dharma of the buddhas.

54.209 “Noble one, it is because you have developed the aspiration for the highest, complete enlightenment that you have perfectly attained what is to be attained, you have the perfect attainment of a human life, you live perfectly in the world of the living, you have pleased the appearance of a buddha, you have perfectly seen the kalyāṇamitra Mañjuśrī, the continuum of your mind is an excellent vessel, you are saturated with roots of merit, you rely perfectly upon good qualities, you have perfectly purified your vast aspiration and your virtuous motivation, [F.309.b] you are perfectly regarded by all the buddhas, and, noble one, you have been perfectly accepted by the kalyāṇamitras.

54.210 “Why is that? Noble one, the aspiration to enlightenment is like the seed of all the Dharma of the buddhas. It is like a field because it increases the good qualities of all beings. It is like the earth because it supports all worlds. It is like water because it cleans away the stains of the kleśas. It is like air because all worlds lack solidity. It is like fire because it burns all the grass of grasping views. It is like the sun because it illuminates all the abodes of beings. It is like the moon because it enlarges the disk of white qualities. It is like a lamp because it brings the light of the Dharma. It is like eyes because it

enables one to see those have no equal. It is like a path because it leads to the city of omniscience. It is like a fording place because it shuns teachers who are bad fords. It is like a carriage because all bodhisattvas are situated in it. It is like a door because it enables entry through the gateway to all bodhisattva conduct. It is like a divine palace because it enables one to dwell in the mansion of samādhi. It is like a park because it enables one to experience the joy of the Dharma. It is like a shelter because it protects all beings. It is like a support because it brings benefit to all worlds. It is like a foundation because it enables the practice of all bodhisattva conduct. It is like a father because it protects all bodhisattvas. It is like a mother of all great bodhisattvas.²⁰⁵⁰ It is like a nanny because it looks after others thoroughly. It is like a king because it outshines the minds of all training and trained śrāvakas and pratyekabuddhas. It is like a lord because it is superior to all other prayers. [F.310.a] It is like a great ocean because it gathers into itself all good qualities. It is like great Meru²⁰⁵¹ because it has the same motivation toward all beings. It is like the Cakravāla mountain range because it supports the whole world. It is like the Himalayas because it multiplies the herbs of wisdom. It is like Gandhamādana Mountain because from it comes all the aroma of good qualities. It is like the sky because of the vast expanse of good qualities. It is like a lotus because it is unstained by all worldly concerns. It is like an elephant because the mind is disciplined and tamed. It is like a thoroughbred stallion because it is free of all wildness. It is like a charioteer because it is the vanguard that protects the Mahāyāna. It is like a physician because it cures the illness of the kleśas. It is like the Pātāla worlds because it causes all bad qualities to vanish. It is like a vajra because it penetrates definitively into all Dharmas. It is like a censer because it creates the lovely aroma of good qualities. It is like an excellent flower because all the world delights to see it. It is like Himalayan sandalwood because it cools the fever of the kleśas.²⁰⁵² It is like black agarwood because it pervades the realm of phenomena. It is like the beautiful king of medicines because it defeats all the illnesses of the kleśas. It is like a medicine for extraction, because it perfectly removes all the splinters that are predispositions. It is like Indra because it is sovereign over all the faculties. It is like Vaiśravaṇa because it dispels all poverty. It is like splendor because it adorns with all good qualities. It is like jewelry because it beautifies all bodhisattvas. It is like the inferno at the kalpa's end because it burns away all evil. It is like the great king of medicine that has no root, because it increases all the buddha qualities. [F.310.b] It is like a nāga's jewel because it eliminates all the poisons of the kleśas. It is like the water-purifying jewel because it dispels all pollution. It is like the king of wish-fulfilling jewels because it accomplishes all goals. It is like the miraculous vase because it fulfills all wishes. It is like a

wish-fulfilling tree because it sends down a rain of the jewelry of all good qualities. It is like goose-quality²⁰⁵³ clothing because it is unblended with any of the faults of saṃsāra. It is like cotton cloth because it is naturally bright. It is like a plow because it purifies²⁰⁵⁴ the field of the aspirations of beings. It is like an arrow because it pierces the armor of the view of the reality of destructible aggregations. It is like a spear because it vanquishes the enemy that is the kleśas. It is like armor because it protects from incorrect mental activity. It is like a sword because it decapitates the kleśas. It is like a sword's blade because it cuts through the armor of pride, conceit, and arrogance. It is like an arrowhead because it pierces the armor of predispositions. It is like a military standard because it overthrows the banner of pride. It is like a cutting tool because it brings down the tree of ignorance. It is like an axe because it cuts down the tree of suffering. It is like a weapon because it protects from all harm. It is like hands because it guards the body of the perfections. It is like feet because it is situated in all qualities.²⁰⁵⁵ It is like an eye physician because it removes the cataracts of ignorance. It is like tweezers because it removes the splinters of the view of the destructible aggregation as real. It is like a sickle because it clears away the thorns of predispositions. It is like a friend because it frees you from the bondage of saṃsāra. It is like a jewel because it dispels all harm. [F.311.a] It is like a text because it enables you to know the path of the arising of bodhisattva conduct. It is like a treasure because of its inexhaustible merit. It is like a spring because of its unceasing wisdom. It is like the surface of a mirror because it reveals the image of the face of all the Dharma. It is like a white lotus because it is unstained. It is like a great river because in it there is the unceasing flow of the perfections and the methods of gathering pupils. It is like a great king of the nāgas because it causes rain to fall from the clouds of the Dharma. It is like the power of life because it possesses the great compassion of all bodhisattvas. It is like amrita because it enables one to go to the realm of deathlessness. It is like an all-encompassing net of snares²⁰⁵⁶ because it seizes and draws in all beings who are to be guided. It is like a fishhook because it pulls out those wandering in the river of saṃsāra.²⁰⁵⁷ It is like a small casket of perfume because it possesses the lovely aroma of all good qualities. It is like healing medicine²⁰⁵⁸ because it brings perfect health. It is like an antidote to poison because it eliminates the poison of delight in desires. It is like a mantra and dhāraṇī because it purifies all the poisons of error. It is like the circle of the wind because it scatters all the grasses of obscurations and obstacles. It is like an island of jewels because it is the source of all the precious Dharma of the aspects of enlightenment. It is like a family because it is the origin of all good qualities. It is like a source because it is the gateway to the birth of all the phenomena of good qualities. It is like

a market because it is the conduct of all the bodhisattva merchants. It is like the element of water because it washes away all the stains of karma, kleśas, and obscurations. It is like a honeycomb because it completes the accumulation of omniscience. [F.311.b] It is like a road because it enables all bodhisattvas to reach the palace of omniscience. It is like a vessel because it holds all good qualities. It is like rain because it clears away all the floating dust of the kleśas. It is like a dwelling because it reveals the state in which all bodhisattvas are established. It is like a magnet because it does not become attached to the liberation of the śrāvakas. It is like beryl because it is naturally stainless. It is like sapphire because it overshadows and outshines the knowledge of all śrāvakas and pratyekabuddhas and all worldly knowledge. It is like the dawn²⁰⁵⁹ drum because it wakes beings from the sleep of the kleśas. It is like clear water because it is not polluted. It is like jewelry made of Jambu River gold, because it overshadows²⁰⁶⁰ all accumulations of roots of merit through composite activity.²⁰⁶¹ It is like the great king of mountains because it is higher than the three worlds. It is like a refuge because it does not turn away those seeking refuge. It is like meaning because it overcomes what is meaningless. It is like wealth²⁰⁶² because it gladdens the heart. It is like charitable offerings because it brings satisfaction to all beings. It is like a senior person²⁰⁶³ because it is chief and principal in the minds of all beings. It is like a treasure²⁰⁶⁴ because it holds all the Dharma of the buddhas. It is like a confluence because all bodhisattva prayer and conduct gather in it. It is like a herder because it protects all worlds. It is like a guard because it repels all evil. It is like Indra's net of illusions because it draws in the asuras of the kleśas. It is like Varuṇa's²⁰⁶⁵ noose because it draws in those to be guided. It is like Indra's fire because it incinerates²⁰⁶⁶ all propensities, predispositions, and kleśas. It is like a caitya for the world and its humans, devas, and asuras. [F.312.a]

- 54.211 “Noble one, the aspiration to enlightenment has these qualities and countless other special qualities.
- 54.212 “Noble one, in brief, see that however many Dharmas of the buddhas and however many qualities of the buddhas there are, they are all qualities of the aspiration to enlightenment and all perfectly present within it.
- 54.213 “Why is that? It is because the field of activity of all bodhisattvas arises from it. Even all the buddhas of the past, present, and future arise from it.
- 54.214 “Therefore, noble one, this aspiration to the highest, complete enlightenment, through being held with the motivation for omniscience and a higher motivation, has a perfection of limitless qualities.
- 54.215 “Noble one, it is like this: just as the five fears will not occur if you possess the potion called *fearlessness*, which means you will not be burned by fire, will not be harmed by fire, will not be cut by weapons, will not be swept away by

water, and will not suffocate in smoke, in the same way, the bodhisattva who possesses the potion of the motivation toward omniscience will not be burned by the fire of desire, will not be harmed by the poison of sensory perceptions, will not be cut by the weapons of the kleśas, will not be swept away by the river of existence, and will not be suffocated by the smoke of conceptualization.

54.216 “Noble one, just as when someone possesses the potion called *never lost*²⁰⁶⁷ there is never any fear of harm from others, in the same way, no fear of harm from saṃsāra will arise in the bodhisattva who possesses the potion that is the wisdom of the aspiration to enlightenment.

54.217 “Noble one, just as when someone possesses the potion called *maght*²⁰⁶⁸ the mere smell of it causes snakes to flee, in the same way, the mere smell of the qualities of the bodhisattva who possesses the potion of the aspiration to enlightenment causes all the snakes of the kleśas to flee. [F.312.b]

54.218 “Noble one, just as someone who possesses the potion called *invincible*²⁰⁶⁹ cannot be defeated by an entire field of enemies, in the same way, the bodhisattva who possesses the potion of an invincible aspiration to omniscience cannot be defeated by an entire field of māras and adversaries.

54.219 “Noble one, just as when someone possesses the potion called *elimination*²⁰⁷⁰ all splinters will be removed, in the same way, the bodhisattva who possesses the extracting potion of the aspiration to enlightenment removes all the splinters of desire, anger, and ignorance.²⁰⁷¹

54.220 “Noble one, just as when someone possesses the great king of potions called *beauty*²⁰⁷² all illnesses are dispelled, in the same way, for the bodhisattva who possesses the great king of potions, the beauty of the aspiration to enlightenment, all the illnesses of the kleśas and ignorance will be dispelled.

54.221 “Noble one, just as when someone possesses the great tree potion called *connection*²⁰⁷³ all wounds are healed the instant they are touched by the bark, and wherever bark is peeled from it the bark regrows, in the same way, when the tree of connection to omniscience, which grows from the seed of the aspiration to enlightenment, is seen by noble ones with faith, their wounds of karma and kleśas will be instantly healed.

54.222 “Noble one, just as when someone possesses the kind of great potion called *without a root*²⁰⁷⁴ all the branches of the trees in Jambudvīpa increase through its power, in the same way, through the power of the great potion *without a root*, which is the aspiration to enlightenment, the Dharma trees of all the training and trained śrāvakas, the pratyekabuddhas, and the bodhisattvas will increase. [F.313.a]

- 54.223 “Noble one, just as when someone possesses the potion called *attainment of joy*²⁰⁷⁵ the body and mind of whoever wears it will become healthy, in the same way the *attainment of joy* potion of the aspiration to omniscience creates a healthy body and mind for all bodhisattvas.
- 54.224 “Noble one, just as possessing the potion called *attainment of memory*²⁰⁷⁶ purifies the mind’s memory, in the same way, the *attainment of memory* potion of the aspiration to omniscience purifies for bodhisattvas the unobscured memory of all the Dharma of the buddhas.
- 54.225 “Noble one, just as when someone possesses the potion called *great lotus*²⁰⁷⁷ their lifespan is extended to a kalpa by consuming it, in the same way, the bodhisattva who consumes the *great lotus* potion of the aspiration to enlightenment attains the perfection of power over lifetimes of countless kalpas.
- 54.226 “Noble one, just as someone who possesses the potion called *invisibility*²⁰⁷⁸ cannot be seen by humans or nonhumans while carrying it, in the same way, the bodhisattva whose activity possesses and blends with the *invisibility* potion of the aspiration to enlightenment is invisible in the scope of perception of the māras.
- 54.227 “Noble one, if *the accumulation of all jewels*,²⁰⁷⁹ which is the name of the great king of precious jewels within the great ocean, does not leave for another world realm, then even all the incinerating fires at the end of a kalpa will be unable to dry up the great ocean, even to the depth of a palm tree. In the same way, for the bodhisattvas who have within their thoughts and the continuum of their minds that great king of precious jewels, *the accumulation of all jewels*, there will be no situation and no time when even one of all their roots of merit that have been dedicated to omniscience will be lost. [F.313.b] It would be impossible, as all the roots of merit dedicated to the development of the aspiration to omniscience will never dry up.
- 54.228 “Noble one, there is the great precious jewel called *the gathering of all light*.²⁰⁸⁰ If that is worn at the throat, it will outshine all other precious jewelry. In the same way, if the *gathering of all light* great precious jewel of the aspiration to enlightenment is worn by a bodhisattva as an adorning aspiration, it will outshine all the precious jewelry that is the development of the aspirations to become a śrāvaka or a pratyekabuddha.
- 54.229 “Noble one, there is the great precious jewel called *pure water*.²⁰⁸¹ If it is placed in water, it becomes clear of all mud and pollution. In the same way, the great precious *pure water* jewel of the aspiration to enlightenment clears away the mud and pollution of the kleśas.
- 54.230 “Noble one, there is the great precious jewel called *being with water*.²⁰⁸² A fisherman who wears it will not drown in the water. In the same way, the bodhisattva who wears the great precious *being with water* jewel of the

aspiration to omniscience will not drown in all the oceans of saṃsāra.

54.231 “Noble one, there is the great precious jewel called *nāga jewel armor*.²⁰⁸³ If fishermen and all those who make their living from the water hold it in their hands, they will not be attacked by snakes even if they enter all abodes of the nāgas. In the same way, the bodhisattva who wears the great precious *nāga jewel armor* of the aspiration to omniscience, even if entering all the abodes of the realm of desire, will not be impaired.

54.232 “Noble one, Śakra, the king of the devas, who wears the great precious jewel called *attached to Śakra*,²⁰⁸⁴ outshines the host of devas. [F.314.a] In the same way, the bodhisattva who wears as a crown of prayer the great precious *attached to Śakra* jewel of the aspiration to omniscience outshines all the three realms.

54.233 “Noble one, a human who wears the great precious jewel called *the king of wish fulfillment*²⁰⁸⁵ has no fear of poverty. In the same way, the bodhisattva who wears the great precious *king of wish fulfillment* jewel of the development of the aspiration to omniscience has no fear concerning necessities and livelihood.

54.234 “Noble one, if one faces the great precious jewel called *beautified by the sun*²⁰⁸⁶ toward the sun, fire will arise. In the same way, if the light rays of wisdom strike the great precious *beautified by the sun* jewel of the development of the aspiration to omniscience, it will emit the fire of wisdom.

54.235 “Noble one, if moonlight strikes the great precious jewel called *beautified by the moon*,²⁰⁸⁷ it will emit a flow of water. In the same way, if the light rays of the dedication of roots of merit strike the great precious *beautified by the moon* jewel of the development of the aspiration to enlightenment, it will emit a flow of the water of the prayers of all roots of merit.

54.236 “Noble one, the great nāga kings who wear the great precious jewel called *the king of wish fulfillment*²⁰⁸⁸ as a crest adornment have no fear of harm from others. In the same way, the bodhisattvas who wear the great precious *king of wish fulfillment* jewel of the great compassion of the development of the aspiration to enlightenment have no fear of harm from lower existences, the bad existences.

54.237 “Noble one, the great precious jewel called *the excellent*²⁰⁸⁹ *array of beings*²⁰⁹⁰ fulfills the wishes of all beings without ever ceasing to do so. In the same way, the great precious *excellent array of beings* jewel of the development of the aspiration to enlightenment fulfills the wishes of all beings and the prayers of bodhisattvas without ever ceasing to do so. [F.314.b]

54.238 “Noble one, the great precious jewel of a cakravartin dispels all darkness wherever it is present, illuminating even those dwelling in the middle of the harem quarters.²⁰⁹¹ In the same way, the great, precious cakravartin jewel of

the development of the aspiration to omniscience dispels all darkness of ignorance within all the classes of beings, spreading the great light of wisdom even to those dwelling in the desire realm.

54.239 “Noble one, whatever is struck by the light of the great precious sapphire jewel is transformed into the color of the great precious sapphire jewel. In the same way, in whatever Dharma the great precious sapphire jewel of the development of the aspiration to omniscience is practiced, whatever it is directed toward, and whatever root of merit is dedicated by the development of the aspiration to omniscience, they all become transformed into the color of the great precious sapphire jewel of the development of the aspiration to omniscience.

54.240 “Noble one, even though the precious beryl jewel remains for a hundred thousand years among impurities, it will not become associated with their unpleasant smell. Its bright nature remains in that way clear and unstained.²⁰⁹² In the same way, even though the precious beryl jewel of the development of the aspiration to omniscience remains for a hundred thousand years within all desire realms, it will not become afflicted by any of the faults of the desire realm. The bright nature of the realm of the Dharma will remain pure in that way.²⁰⁹³

54.241 “Noble one, the great precious jewel called *stainless pure light*²⁰⁹⁴ outshines all sources of jewels. [F.315.a] In the same way, the great precious *stainless pure light* jewel of the development of the aspiration to omniscience outshines the source of the jewels of the qualities of ordinary beings, of training and trained śrāvakas, and of pratyekabuddhas.

54.242 “Noble one, a single great precious jewel called *the arising of fire*²⁰⁹⁵ can dispel all darkness. In the same way, a single great precious *arising of fire* jewel of the development of the aspiration to omniscience that is endowed with vipaśyanā will through its correct mentation dispel all the darkness of ignorance.

54.243 “Noble one, when a priceless precious jewel taken from the great ocean by a ship comes into the hands of a merchant and he goes into the city, it outshines even a hundred thousand pieces of glass jewelry. In the same way, although the priceless great precious jewel of the development of the aspiration to omniscience is within the great ocean of saṃsāra, it is brought onto the ship of prayer. Bodhisattvas who have the higher aspiration from having developed for the first time the aspiration for enlightenment, even though they have not reached the city of omniscience, when they enter the city of liberation, they outshine all the śrāvakas and pratyekabuddhas, who are like jewelry made of glass.

- 54.244 “Noble one, there is the great precious jewel called *the king of power*.²⁰⁹⁶ Even though it is located in Jambudvīpa, it manifests the reflections of the divine palaces that are the disks of the sun and moon, which are forty thousand yojanas distant. In the same way, the great precious *king of power* jewel of the development of the aspiration to omniscience, even while in saṃsāra, [F.315.b] manifests the reflections of the sun and moon of the great wisdom of the tathāgatas who move through their range of activity, which is the sky that is the realm of phenomena, and the reflections of all the fields of perception of the buddhas.
- 54.245 “Noble one, for as long²⁰⁹⁷ as the disks of the sun and moon shine, for that long, all the wealth, grain, jewels, gold, silver, flowers, perfumes, garlands, clothes, and possessions there can be cannot all together reach the value of the great precious jewel called *the king of power*. In the same way, for as long as the wisdom of omniscience illuminates the realm of phenomena in the three times, for that long all the roots of merit, whether defiled or undefiled, of all devas, humans, śrāvakas, and pratyekabuddhas cannot all together reach the value of the great, precious *king of power* jewel of the aspiration to enlightenment.
- 54.246 “Noble one, there is the great precious jewel called *the excellence*²⁰⁹⁸ *of the ocean’s display*,²⁰⁹⁹ which reveals the entire display of the ocean. In the same way, the great precious *excellence of the ocean’s display* jewel of the development of the aspiration to enlightenment reveals all the displays of the ocean of the scope of omniscient wisdom.
- 54.247 “Noble one, except for the great precious jewel called *the king of wish-fulfillment*,²¹⁰⁰ there is nothing that is superior to divine Jambu River gold. In the same way, except for the great precious *king of wish-fulfillment* jewel of omniscient wisdom, there is nothing that is superior to the divine Jambu River gold of the aspiration to enlightenment.
- 54.248 “Noble one, a snake tamer who has the accomplishment of the hosts of nāgas has power over nāgas and snakes. [F.316.a] In the same way, the snake-tamer bodhisattva who has the accomplishment of the hosts of nāgas, which is the practice of the development of the aspiration to omniscience, has power over all the nāgas and snakes of the kleśas.
- 54.249 “Noble one, a hero with weapons is difficult for the host of enemies to harm. In the same way, all bodhisattvas who have the weapons of the development of the aspiration to omniscience cannot be harmed by all the hosts of enemies who are the kleśas.
- 54.250 “Noble one, one dharaṇa of divine uragasāra sandalwood powder will fill a thousand worlds with a lovely aroma, so that even jewels that could fill a billion-world universe would not reach the value of one karṣa of divine uragasāra sandalwood powder. In the same way, a single instance of the

superior aspiration that is the divine uragasāra sandalwood of the development of the aspiration to omniscience will pervade the entire realm of phenomena with the lovely aroma of good qualities, and therefore it outshines the aspirations of all training śrāvakas and accomplished śrāvakas and of pratyekabuddhas.

54.251 “Noble one, precious Himalayan sandalwood will pacify all torment and cool the entire body. In the same way, the precious Himalayan sandalwood of the development of the aspiration to omniscience will dispel all the torment from the conceptualization, desire, anger, and ignorance of the kleśas and will refresh the body of wisdom.

54.252 “Noble one, all who approach Sumeru, the king of mountains, become the same color as its golden color. [F.316.b] In the same way, whoever approaches the development of the aspiration to omniscience will become the same color as the color of omniscience.

54.253 “Noble one, the kind of lovely aroma that comes from the bark of the divine coral tree and orchid tree is not found among the gardenia, royal jasmine, jasmine, and the other flowers of Jambudvīpa. In the same way, there is the bodhisattva aroma that comes from the qualities and wisdom that are the bark of the tree of prayer grown from the seed that is the development of the aspiration to omniscience. This is not found among all those who have lesser roots of merit, among the śrāvakas and the pratyekabuddhas who are the gardenia, royal jasmine, and jasmine flowers, and who have immaculate correct conduct, samādhis, wisdoms, liberations, and the sight of the wisdom of liberation.

54.254 “Noble one, know that when a divine coral tree and orchid tree blossom, they become the source of many thousands of flowers. In the same way, when the divine orchid tree of the development of the aspiration to omniscience has the blossoms of the roots of merit, know that it becomes the source of both the stained and immaculate flowers of enlightenment of countless devas and humans.

54.255 “Noble one, the kind of lovely aroma that arises in one day from cloth or oil perfumed by the flower of a divine orchid tree does not come in a hundred thousand days from cloth or oil perfumed by magnolia or jasmine flowers. [F.317.a] In the same way, the lovely aroma of the qualities and wisdom of the bodhisattva who has meditated in one lifetime on the continuum of the aspiration to omniscience spreads into the presence of all the buddhas in the ten directions. That kind of lovely aroma does not arise from the immaculate roots of merit and knowledge of the Dharma in the minds of śrāvakas and pratyekabuddhas who have meditated for a hundred thousand kalpas.

- 54.256 “Noble one, there is the species of tree called the coconut, which originates in the Udyataka Sea. From its roots to its flowers and fruit²¹⁰¹ it has always, at all times, nourished beings. In the same way, the bodhisattva, who has arisen from great compassion and prayer as the roots, since the first development of the aspiration to omniscience until the conclusion of dwelling in the Dharma always, at all times, nourishes the world with its devas.
- 54.257 “Noble one, there is the kind of mercury called *golden light*,²¹⁰² one pala of which can transform a thousand palas of iron into gold, but those thousand palas of iron do not eliminate that pala of mercury or transform it into iron. In the same way, one element of the mercury²¹⁰³ of the development of the aspiration to omniscience in the grasp of the wisdom of the dedication of roots of merit will eliminate all the iron of the obscurations of karma and kleśas and create the color of the omniscient wisdom of all phenomena, but all the iron of the obscurations of karma and kleśas cannot eliminate that single element of the mercury²¹⁰⁴ of the development of the aspiration to omniscience or transform it into kleśas.
- 54.258 “Noble one, however small a fire one has, just by encountering the right conditions it will give rise to flames. [F.317.b] In the same way, however small the fire of the development of the aspiration to omniscience one has, just by its encountering the right conditions of the accumulations with a vast focus, the light of wisdom will spread and thereby increase.
- 54.259 “Noble one, one lamp can light a hundred thousand lamps, and there is no end and no limit to the lamps it can light. In the same way, one lamp of the development of the aspiration to omniscience can light the many lamps of the development of the aspiration to omniscience of all the past, present, and future tathāgatas, but there is no end and no limit to the lamps of the development of the aspiration to omniscience that can come from that single lamp flame of the development of the aspiration to omniscience.
- 54.260 “Noble one, when one lamp is placed inside a house or at a window, it instantly illuminates, dispelling darkness that has accumulated there even for a thousand years. In the same way, the lamp²¹⁰⁵ of a single development of aspiration to omniscience, as soon as it enters the darkness of ignorance in the dark home of the thoughts of a being, brings the light of wisdom and dispels all the darkness and obscurations of karma and kleśas that have accumulated throughout countless hundreds of thousands of kalpas.
- 54.261 “Noble one, as long as a lamp has a wick,²¹⁰⁶ the lamp will illuminate, and for as long as there is an accumulation of oil, for that long it will burn. In the same way, as long as the lamp of the development of the aspiration to omniscience has the special wick of bodhisattva prayer, it will illuminate the

realm of phenomena. For as long as there is the accumulation of the oil of the conduct of great compassion, for that long it will burn by guiding beings, purifying realms, and accomplishing the body²¹⁰⁷ of a buddha. [F.318.a] [B20]

54.262 “Noble one, the adornment made of divine Jambu River gold that is worn on the head of Vaśavartin, the king of devas, cannot be surpassed by any of the devas within the desire realm. In the same way, the irreversible bodhisattvas have the adornment made of divine Jambu River gold that is the development of the aspiration to omniscience, which is being established in practice and good qualities and is the great prayer that is worn upon their heads. It cannot be surpassed by any of the various kinds of foolish beings, by the training śrāvakas and accomplished śrāvakas, or by pratyekabuddhas.

54.263 “Noble one, the roar of the lion, the king of beasts, gladdens the newly born lion cubs and drives away other animals.²¹⁰⁸ In the same way, from the tathāgata individual who is a great lion comes the roar that describes the development of the aspiration to enlightenment so that the lion cubs, who are the beginner bodhisattvas, are gladdened by the Dharma²¹⁰⁹ of the Buddha, and all beings who are dependent on the objects of sensory perception are driven away.

54.264 “Noble one, the sound from the lute strings made from the gut of a lion causes other lute strings to snap. In the same way, the sound that describes good qualities that come from the strings made from the gut of the development of the aspiration to enlightenment of the lion that is the Buddha with a body of the perfections causes all the lute strings of delight in desires to snap.²¹¹⁰ It also brings to a stop all the talk of the conduct and qualities of śrāvakas and pratyekabuddhas. [F.318.b]

54.265 “Noble one, if one drop of the milk of a lion is dropped into an ocean of the milk of cows, buffalo, and goats, all those milks will separate from it and not absorb it. In the same way, if one drop of the milk of the development of the aspiration to omniscience from a lion who is an individual who is a tathāgata is dropped into an ocean of the milk of the kleśas²¹¹¹ that has accumulated throughout hundreds of thousands of kalpas, they will all cease, and, also, the liberations of the śrāvakas and pratyekabuddhas will not remain and will not conjoin with it.

54.266 “Noble one, the avadavat chick has an especially powerful song even while still inside the egg, while none of the flocks of birds that live in the Himalayas have such strength and power in their song. In the same way, the beginner bodhisattva who is the avadavat chick inside the egg of saṃsāra has the especially powerful song of great compassion and the aspiration to enlightenment, which none of the śrāvakas and pratyekabuddhas have.

- 54.267 “Noble one, not long after a great garuḍa’s chick is born, it possesses the power and strength of the wind from its wings, and it has the quality of pure eyes that no other kind of bird has, even when fully grown. In the same way, the great garuḍa’s chick that is a bodhisattva who has developed motivation for the first time, who is born from the family and lineage of the great garuḍa who is the tathāgata, possesses the power and strength of the wind from the wings of the development of the aspiration to omniscience and has the quality of the pure eyes of great compassion and higher motivation, which are not to be found among the śrāvakas and pratyekabuddhas who appear during a full hundred thousand kalpas. [F.319.a]
- 54.268 “Noble one, the arrowhead shot from the hands of a great man will pierce armor no matter how thick. In the same way, there is no armor of predispositions that cannot be pierced by the arrowhead of the development of the aspiration to omniscience when it is fired from the hands of a bodhisattva with firm diligence.
- 54.269 “Noble one, when a great strongman is filled with wrath, for as long as there are bulges on his forehead there will be no one in Jambudvīpa who can defeat him. In the same way, for as long as there are the bulges of the development of the aspiration to omniscience on the face of a bodhisattva strongman with the fierce higher motivation of great compassion, then no māras in all world realms and no māra activity can defeat him.
- 54.270 “Noble one, a student training under a master archer has not gained mastery of the method of archery but has a training in the art and methods and particulars of archery that is not found among those who have no knowledge of archery. In the same way, the bodhisattva with a beginner’s knowledge has not gained the mastery of the level of omniscience, but whatever special wisdom of prayer and power of conduct they have is not to be found among any beings who have not²¹¹² developed the aspiration to omniscience, among the training śrāvakas and accomplished śrāvakas, or among the pratyekabuddhas.
- 54.271 “Noble one, in learning the art of archery, first there is the preliminary of learning the stance. In the same way, in the bodhisattva training for the level of omniscience, [F.319.b] in order to comprehend all the Dharma of the buddhas, one must first be established in the preliminary of the higher motivation of the development of the aspiration to omniscience.
- 54.272 “Noble one, all the illusory manifestations and objects of perceptions created by a conjurer are accomplished through first focusing on the accomplishment of the magical power of a mantra. In the same way, all the field of perception of the buddhas and bodhisattvas, which is the manifestation of all bodhisattva miracles and objects of perception, is accomplished through first developing the aspiration to omniscience.

- 54.273 “Noble one, all the magic mantras and spells have no form, and there is nothing to be shown, and yet through the development of an aspiration, conjured illusions and forms of all kinds manifest. In the same way, the development of the aspiration to omniscience has no form, and there is nothing to be shown, and yet just through having the power of aspiration in the realm of phenomena there is the accomplishment of the manifestation of the display of qualities throughout the entire realm of phenomena.
- 54.274 “Noble one, when a cat merely looks at a mouse it runs away. In the same way, the bodhisattva, just through engaging in the higher motivation of the development of the aspiration to omniscience, causes all karma and kleśas to run away.
- 54.275 “Noble one, when a person wears jewelry made of Jambu River gold, it outshines all other adornments. In the same way, when the bodhisattva wears the jewelry made of Jambu River gold, which is the development of the aspiration to enlightenment, it outshines all the jewelry of the qualities of all śrāvakas and pratyekabuddhas.
- 54.276 “Noble one, however small an element of the king of lodestones may be, [F.320.a] it destroys all hard iron chains. In the same way, however small the element of a sincere development of the aspiration to omniscience, it destroys the iron chains of wrong views, ignorance, and craving.
- 54.277 “Noble one, wherever one places an element of lodestone, ordinary iron will disperse, will not remain, and will not gather. In the same way, wherever the element of the development of the aspiration to omniscience is present among karma, kleśas, and the liberations of śrāvakas and pratyekabuddhas, those karma, kleśas, and the liberations of śrāvakas and pratyekabuddhas will disperse, will not remain, and will not gather.
- 54.278 “Noble one, a fisherman who eats just a fragment of the fat of a makara will become freed from fear of all water creatures, and the bite of the makara will not harm his body. In the same way, bodhisattvas who with a higher motivation eat only a part of the aspiration to enlightenment will become free from fear of the kleśas, and even though they come into the presence of all śrāvakas and pratyekabuddhas and remain there, they will not be harmed by falling into the wrong path for manifesting the final conclusion.
- 54.279 “Noble one, a person who drinks amrita will not die as the result of any harm from others. In the same way, the bodhisattva who drinks the amrita of the development of the aspiration to omniscience will not die on the level of any śrāvaka or pratyekabuddha and will not cease the continuous bodhisattva prayers of great compassion. [F.320.b]
- 54.280 “Noble one, a person who has the magical accomplishment of collyrium can be active within all human habitations but will be seen by no one. In the same way, the bodhisattva who relies²¹¹³ on the wisdom and prayer of the

development of the aspiration to enlightenment, although active in all the realms of the māras, will not be seen by any māra.

54.281 “Noble one, a person who is supported by a great king has no fear of ordinary people. In the same way, the bodhisattva who is supported by the great king of the Dharma, which is the development of the aspiration to enlightenment, has no fear of all obscurations, obstacles, and lower realms.

54.282 “Noble one, if something lives in a hole in the ground and that gap in the earth is saturated with water, it has no fear of fire. In the same way, the bodhisattva whose mind is saturated by the roots of merit of the aspiration to enlightenment has no fear of the fire of the wisdom of liberation of the śrāvakas and pratyekabuddhas.

54.283 “Noble one, a person who is supported by a hero has no fear of any enemy. In the same way, the bodhisattva who is supported by the hero that is the development of the aspiration to omniscience has no fear of the enemy that is bad conduct.

54.284 “Noble one, Śakra, the lord of the devas, wielding the weapon of the vajra, defeats the entire host of asuras. In the same way, the bodhisattva who wields the vajra weapon of the higher motivation that is dependent on the development of the aspiration to omniscience defeats the entire host of the asuras who are māras and adversaries.

54.285 “Noble one, a person who drinks the elixir of life will have a very long life, will not become weak, and will not grow old. [F.321.a] In the same way, the bodhisattva who drinks the accumulated life-elixir of the development of the aspiration to omniscience will continue in saṃsāra for countless kalpas without ever wearying or becoming stained by the defects of saṃsāra.

54.286 “Noble one, in all preparations of herbal medicines, one first needs water, and then they will not turn bad. In the same way, in practicing an accumulation of all bodhisattva conduct and prayer, one first needs to have the development of the aspiration to omniscience, and then they will not turn bad.

54.287 “Noble one, in all accomplishment of human goals, there must first be the faculty of life. In the same way, the bodhisattva must first have the aspiration to enlightenment in order to acquire all the Dharmas of the buddhas.

54.288 “Noble one, a person who is deprived of the faculty of life has no power to perform any action and cannot be brought to life even by parents and a host of relatives. In the same way, bodhisattvas who are separate from the development of the aspiration to omniscience will have no power to attain the wisdom of the buddhas, and all beings cannot bring them to life with the qualities of omniscience.

- 54.289 “Noble one, the great ocean cannot be poisoned by any poisons. In the same way, the great ocean of the development of the aspiration to omniscience cannot be poisoned by any of the poisons of karma, kleśas, or the aspirations to enlightenment of the śrāvakas and pratyekabuddhas.
- 54.290 “Noble one, the light of all the stars cannot overwhelm the disk of the sun. [F.321.b] In the same way, the sun disk of the development of aspiration to omniscience cannot be overwhelmed by the immaculate qualities of all śrāvaka and pratyekabuddha stars.
- 54.291 “Noble one, not long after a prince has been born, he outshines the highest ministers who are his seniors through being of noble birth and sovereignty. In the same way, not long after bodhisattvas have developed the aspiration for enlightenment, through being born in the family of the Dharma kings, the tathāgatas, even though they are beginners, through the sovereignty of the great compassion of the aspiration to enlightenment, they outshine all the śrāvakas who are their seniors in having practiced celibacy for a long time.
- 54.292 “Noble one, all ministers have to pay homage to a prince, however young he is and however senior to him they are, and yet the prince does not disrespect the senior ministers. In the same way, however senior the śrāvakas and pratyekabuddhas may be, however long they have been practicing celibacy, they should bow down to a beginner bodhisattva. Also, the bodhisattvas should not disrespect the śrāvakas and pratyekabuddhas.
- 54.293 “Noble one, even though a prince is not needed by anyone,²¹¹⁴ because he has the royal title and because of the nobility of his family, none of the king’s ministers is his equal. In the same way, even though beginner bodhisattvas are oppressed by result-causing karma and kleśas, they have the title of having developed the aspiration to omniscience and have the nobility and greatness of the family of the buddhas, and therefore none of the śrāvakas and pratyekabuddhas that have reached complete attainment are their equals. [F.322.a]
- 54.294 “Noble one, a completely pure, precious jewel will appear impure to someone who has the visual defect of cataracts. In the same way, the nature of the jewel of the development of the aspiration to omniscience is pure, but it appears impure to those whose eyes of faith have the defect of the cataracts of ignorance.
- 54.295 “Noble one, when all mantras and elixirs have been gathered together and prepared, they heal the illness of beings through being touched or seen, or through being in their presence. In the same way, the body of the prayer and wisdom of the aspiration to enlightenment is created from all the mantras and elixirs of the accumulation of roots of merit and of wisdom and method.

Hearing, seeing, being in the presence of, or thinking of someone who possesses that aspiration to enlightenment heals the illness of the kleśas of beings.

54.296 “Noble one, clothing that has the characteristic of duck feathers²¹¹⁵ is unstained by the defect of mud. In the same way, the aspiration to enlightenment that is the clothing that has the characteristic of duck feathers is not afflicted by the defect of the mud of the kleśas of saṃsāra.

54.297 “Noble one, a wooden figure that has its head shaft will not fall apart but be able to perform all functions. In the same way, if in the head of the body of the wisdom of the prayer²¹¹⁶ for omniscience there is the shaft of the prayer for the development of the aspiration to enlightenment, it will have the power for all bodhisattva activities, and because the body is created from the wisdom of the prayer for omniscience, it will not fall apart.

54.298 “Noble one, a machine that does not have a shaft, even though it possesses wooden limbs, will not have the power for necessary actions. [F.322.b] In the same way, if bodhisattvas do not possess the higher motivation of the aspiration to omniscience, even though they have the accumulation of the limbs of enlightenment, they will not have the power to accomplish the Dharma of the buddhas.

54.299 “Noble one, a cakravartin has the precious black agarwood called *essence of the elephant*. As soon as that incense is lit, all four branches of the cakravartin’s army rise up into the sky. In the same way, all the bodhisattva’s roots of merit, which are the agarwood incense of the development of the aspiration to omniscience, rise above all the three realms and fully accomplish the noncomposite field of activity that is the sky of the wisdom of the tathāgatas.

54.300 “Noble one, diamonds do not come from inferior jewel mines but from diamond mines or from gold mines. In the same way, the development of the aspiration to omniscience is like a diamond. It does not arise in the jewel mines of the lesser roots of merit of the aspirations of beings, but from the diamond mines of the great compassion that protects beings or from the great gold mines of the higher focus on the omniscient wisdom.

54.301 “Noble one, the class of trees called *without a root* ultimately has no visible roots, and yet the trees are seen to be covered like a net with branches, leaves, foliage, and flowers. In the same way, there are ultimately no visible roots of merit of the development of the aspiration to omniscience, and yet in all existences in all worlds there appear the extensive flowers of its merit, wisdom, and higher cognitions, as a net of great prayers. [F.323.a]

54.302 “Noble one, if a diamond is placed in a poor container, it does not appear to be beautiful, and a vessel with cracks or holes cannot contain it, only a vessel in perfect condition. In the same way, the great diamond of the

development of the aspiration to omniscience will not have beauty in the vessels of beings who have weak aspiration, are miserly, have bad conduct, are malevolent, are lazy, have disrupted mindfulness, or have wrong understanding. It cannot be contained within beings who are vessels with unstable minds and who follow erroneous higher motivations, but only in the precious vessels of a bodhisattva's higher motivation.

54.303 "Noble one, a diamond can pierce all other jewels. In the same way, the diamond of the development of the aspiration to omniscience can pierce and comprehend all the precious Dharmas of the buddhas.

54.304 "Noble one, a diamond can cut through and overcome all stones. In the same way, the diamond of the development of the aspiration to omniscience can cut through and overcome the stone of false views.

54.305 "Noble one, even if a diamond is broken, it is superior to all other jewels and outshines ornaments of gold. In the same way, even if the diamond jewel of the development of the aspiration to omniscience becomes broken through one's following erroneous thoughts, it still outshines the golden adornments that are the qualities of all śrāvakas and pratyekabuddhas.

54.306 "Noble one, even if a diamond is broken, it will dispel all poverty. In the same way, even if the diamond jewel of the development of the aspiration to omniscience becomes broken through not being practiced, it can still dispel the poverty that is saṃsāra. [F.323.b]

54.307 "Noble one, however small a diamond element may be, it still has the characteristic of being able to cut all jewels and stones. In the same way, however minor the engagement in the diamond element of the development of the aspiration to omniscience, it still has the characteristic of destroying all ignorance.

54.308 "Noble one, a diamond jewel does not come into the hands of lesser people. In the same way, the diamond jewel of the development of the aspiration to omniscience does not come into the hands of devas and humans who have inferior aspiration and poor roots of merit.

54.309 "Noble one, a person who is not skilled in examining jewels will not know the qualities of a diamond jewel and therefore will not experience its qualities. In the same way, a person whose understanding is confused is not skilled in the qualities of the great diamond jewel of the development of the aspiration to omniscience and therefore will not experience its qualities.

54.310 "Noble one, a diamond cannot be dissolved.²¹¹⁷ In the same way, the diamond of the aspiration to enlightenment, which is the cause of omniscience, cannot be dissolved.

54.311 "Noble one, the great diamond weapon can only be held by someone who has the superior powerful strength and might of the great Nārāyaṇa, and not by another strongman. In the same way, the great diamond weapon of the

development of the aspiration to omniscience can only be acquired by a great bodhisattva whose limitless roots of merit are made firm by the power of the cause of omniscience, which has superior powerful strength and might like that of the great Nārāyaṇa. Otherwise, it cannot be held by any other strongmen, who are the śrāvakas and pratyekabuddhas. [F.324.a]

54.312 “Noble one, a diamond can pierce what no other weapon can pierce, without itself being damaged. In the same way, wherever the weapons of the prayers and wisdom of śrāvakas and pratyekabuddhas are ineffective in ripening and guiding beings, or in associating with the suffering that is experienced during the kalpas of the three times, there the bodhisattva who wields the great diamond weapon of the development of the aspiration to omniscience is effective without weariness of mind, and without it being unendurable, and without being adversely affected by it.

54.313 “Noble one, a diamond can only be contained in a ground made of diamond and not in any other place. In the same way, only the strong diamond ground of the development of the aspiration to omniscience can contain the diamond of the accumulations of the prayers that arise from a bodhisattva, so that śrāvakas and pratyekabuddhas cannot possess it.

54.314 “Noble one, the container of the great ocean is the diamond ground that is solid and without fissures so that water cannot leak through the cracks.²¹¹⁸ In the same way, the roots of merit of a bodhisattva that rest on the uncracked ground of dedication of the diamond of the development of the aspiration to enlightenment will never be exhausted throughout all existences.

54.315 “Noble one, the great earth that rests on a foundation of diamond will never be destroyed and will never degenerate. In the same way, the bodhisattva prayers that are based upon the solid diamond ground of the development of the aspiration to enlightenment will never be destroyed and will never degenerate.

54.316 “Noble one, a diamond will not rot if immersed in water. In the same way, the diamond of the development of the aspiration to enlightenment will not become rotten even if it remains for a kalpa in the water of all karma and kleśas. [F.324.b]

54.317 “Noble one, a diamond will not be burned or scorched by the heat of fire. In the same way, the diamond of the development of the aspiration to omniscience will not be burned by the heat of the fire of the sufferings of all saṃsāra and will not be scorched by the burning fire of all the kleśas.

54.318 “Noble one, when a tathāgata arhat samyakṣaṃbuddha sits on the bodhimaṇḍa, overcomes the māras, and attains omniscient buddhahood, no place can be its location other than the ground that is the diamond center of a world realm of a billion worlds. In the same way, all the strength, power,

and might of the bodhisattvas' roots of merit from their prayers for the attainment of the highest, complete enlightenment, their entry into patience, their attainment of the bhūmis, their completion of the roots of merit, their receiving their prophecy, their reliance²¹¹⁹ on all the accumulations of the bodhisattva path, their making offerings to all the tathāgatas, and their holding all the great clouds of the Dharma can only be located on the solid diamond center of the wisdom of all the prayers for the development of the aspiration to omniscience, and other beings will not be able to possess it.

54.319 "Noble one, the development of the aspiration to omniscience has those qualities and countless others; it possesses an indescribable extent of indescribable special qualities. [F.325.a] Any being who develops the aspiration to the highest, complete enlightenment possesses the phenomena of such qualities and will possess them going forward.

54.320 "Therefore, noble one, you have gained an excellent attainment in developing the aspiration to the highest, complete enlightenment, and in order to attain these qualities you have sought bodhisattva conduct.

54.321 "Noble one, you asked, 'How does one perform bodhisattva conduct? How does one practice it?'

"Noble one, go inside the great kūṭāgāra called Vairocanavyūhālaṃkāragarbha and look! You will then know how a bodhisattva should train in bodhisattva conduct and, having trained, what kind of qualities will be accomplished."

54.322 Sudhana, the head merchant's son, circumambulated the bodhisattva Maitreya, keeping him to his right, and then said, "Ārya, open the door of the kūṭāgāra. I am going to enter."

54.323 The bodhisattva Maitreya came in front of the door of the Vairocana-vyūhālaṃkāragarbha kūṭāgāra. With his right hand he snapped his fingers, and with that sound the door opened.

He said, "Noble son, enter the kūṭāgāra."

54.324 Sudhana, the head merchant's son, was greatly amazed, and he entered the kūṭāgāra. The instant he entered, the door closed by itself. He saw that the kūṭāgāra was vast and immense, many hundreds of thousands of yojanas wide; [F.325.b] as high as the surface of the sky; in all directions as vast as space; adorned by countless parasols, banners, and flags; adorned by countless jewels; adorned by countless hung strings of pearls; adorned by countless hung strings of jewels; adorned by countless hung strings of red pearls; adorned by countless hung strings of lion pearls; adorned by countless lion banners; adorned by countless moons and half moons; adorned by countless hung silk streamers of various colors; adorned by countless silk flags of various colors; adorned by the lights of countless nets²¹²⁰ of strings of jewels; adorned by countless nets of gold strings;

adorned by countless streamers of jewels; adorned by countless cords of gold beautified by jewels; adorned by countless bells with beautiful sounds; adorned by countless strings of precious tiny bells that made beautiful sounds when moved; adorned by rains of countless divine flowers; adorned by countless hung streams of divine garlands; adorned by countless censers from which flowed the aroma of incense sticks;²¹²¹ adorned by countless raindrops of gold dust; adorned by countless nets of upper balconies; adorned by countless windows; adorned by countless toraṇas; [F.326.a] adorned by countless pinnacles; adorned by countless mirrors; adorned by countless precious cornices; adorned by countless precious panels; adorned by countless pillars; adorned by countless clouds of precious cloths; adorned by countless precious tree trunks; adorned by countless precious platforms; adorned by countless precious pathways; adorned by countless precious canopies; adorned by countless precious floors of various kinds; adorned by countless precious kūṭāgāra adornments; adorned by countless precious thrones; adorned by countless precious statues of females; adorned by countless walkways overhung with precious streamers; adorned by countless beautifully arranged pillars of banana trees made of Jambu River gold; adorned by countless statues made of all precious materials; adorned by countless statues of bodhisattvas; adorned by countless flocks of various birds singing beautiful songs; adorned by countless precious lotuses; adorned by countless precious supporting columns; adorned by countless pools; adorned by countless white lotuses; adorned by countless stairways; adorned by countless arrangements of daises;²¹²² adorned by countless various kinds of precious ground; [F.326.b] adorned by countless lights of great precious jewels; adorned by countless arrangements of all jewels; and adorned by countless perfect qualities and excellences.

54.325 He saw within the kūṭāgāra another hundred thousand with this kind of an array of adornments: adorned by countless precious parasols, banners, and flags, and so on, adorned by countless perfect excellent qualities.

54.326 He saw that all those kūṭāgāras were in that way vast, immense, and immeasurable; were treasuries of space; and had been completely, beautifully adorned.

54.327 He saw that these kūṭāgāras were perfectly arranged so that in a single perception they appeared in the manner of reflections that were separate from one another, not mingled with one another, and distinct from one another, and so that they appeared with all of them without exception being perceived in a single perception.

54.328 Sudhana, the head merchant's son, having seen in that way the inconceivable field of perception and miraculous manifestations of the Vairocanavyūhālaṃkāragarbha kūṭāgāra, had great delight, and his

enthusiasm and aspiration increased by an immeasurable power of joy, which saturated his mind and body; his mind was clarified of all conceptualizations; his mind dispelled all obscurations; he was freed from all ignorance; he entered the direction of the absence of delusion;²¹²³ [F.327.a] he had hearing that perceived with the unimpeded memory of all sounds; he had mentation that was free of all confusion; he had the power of understanding that followed the way of unobscured liberation; he had eyesight that reached all perceptions without obscuration; and with the accomplishment of paying homage with his body while facing all directions he paid homage by prostrating with the full length of his all-pervading body.

54.329 As soon as Sudhana, the head merchant's son, bowed down he perceived that he had entered all those kūṭāgāras through the power of the bodhisattva Maitreya's blessing. He saw the many different and various miraculous manifestations and inconceivable objects of perception inside those kūṭāgāras. Inside some kūṭāgāras he perceived and comprehended where the bodhisattva Maitreya first developed the prayer for the highest, complete enlightenment: his birth into a family, what name he had, what roots of merit he was inspired to, which kalyāṇamitras inspired him, his lifespan, the name of the kalpa, and under which tathāgata in a realm with what kinds of displays and in what kind of assembly he made which particular prayers.

54.330 He also perceived himself, during the entire lifetime of that tathāgata and of those beings, to be at the feet of that tathāgata in that time, [F.327.b] and he saw all those activities.

54.331 In some kūṭāgāras he saw the bodhisattva Maitreya at the time that he first attained the samādhi of love.

54.332 In some, he saw where he practiced conduct; in some, where he completed the perfections; in some, where he entered the state of patience; in some, where he ascended the bhūmis; in some, where he gained the displays of buddha realms; in some, where he obtained the teaching of tathāgatas; in some, where he attained the patience of the birthlessness of phenomena; and in some, where he received the prophecy of his highest, complete enlightenment, and everything about what kind of prophecy he received, who gave the prophecy, and the length of time that was prophesied.

54.333 In some kūṭāgāras he saw the bodhisattva Maitreya being a cakravartin establishing beings on the path of the ten good actions.

54.334 In some, he saw him being a lord of the world, benefiting the world and gathering beings through all kinds of happiness; in some, being a Śakra, turning beings away from delighting in sensory pleasures; in some, being a Brahmā, describing to beings dhyāna and immeasurable joy; in some, being a Suyāma deva lord, describing limitless qualities to beings; in some, being a

Samtuṣita deva lord, describing the qualities of a bodhisattva with one life remaining; [F.328.a] in some, being a Sunirmita deva lord, manifesting the array of emanations of all bodhisattvas to his retinue; in some, being a Vaśavartin deva lord, displaying to the devas power over all phenomena; in some, being a Māra, teaching to devas the impermanence of all good fortune; and in some, being born in the dwelling of the lord of the asuras, teaching the Dharma to his retinue of asuras in order that they forsake all pride, arrogance, and conceit, enter the great ocean of wisdom,²¹²⁴ and attain the illusory powers²¹²⁵ of the wisdom of the Dharma.

54.335 In some kūṭāgāras he saw the realm of Yama, in which the light of the bodhisattva Maitreya illuminated all the beings in the hells, so that all the sufferings of the hells ceased for the beings who had been reborn in the hells.

54.336 In some kūṭāgāras he saw the realm of the pretas, in which the bodhisattva Maitreya created much food and drink for the beings who had been reborn in the preta realms, ending their hunger and thirst.

54.337 In some kūṭāgāras he saw the worlds of animals, in which through taking birth in their various kinds of physical existences he guided those beings who had been reborn as animals.

54.338 In some kūṭāgāras he saw him in the deva retinues of the realms of the Mahārājas, where he taught the Dharma to the world lords; in some, he was in the retinue of a Śakra deva lord; in some, in the retinue of a Suyāma deva king; [F.328.b] in some, in the retinue of a Samtuṣita deva king; in some, in the retinue of a Sunirmita deva king; in some, in the retinue of a Vaśavartin deva king; in some, in the retinue of a Māra; and in some kūṭāgāras he saw the bodhisattva Maitreya teaching the Dharma in the retinue of a Brahmā lord.

54.339 In some kūṭāgāras, he saw the bodhisattva Maitreya teaching the Dharma in the retinues of great nāgas and mahoragas; in some, in the retinues of yakṣas and rākṣasas; in some, in the retinues of gandharvas and kinnaras; in some, in the retinues of the lords of the asuras and dānavas; in some, in the retinues of great lords of the garuḍas; in some, in the retinues of humans; in some, in the retinues of devas, nāgas, yakṣas, gandharvas, asuras, garuḍas, kinnaras, mahoragas, humans, and nonhumans; in some, in the retinues of śrāvakas; in some, in the retinues of pratyekabuddhas; and in some, in the retinues of bodhisattvas.

54.340 In some kūṭāgāras, he saw the bodhisattva Maitreya teaching the Dharma to beginner bodhisattvas who had developed the aspiration to enlightenment for the first time; in some, to those who were engaged in

bodhisattva conduct; in some, to those who had attained patience and were irreversible; and in some, to those who were in their last lifetime and had been consecrated by the buddhas.

54.341 In some kūṭāgāras, he saw him describing the particular qualities of a bhūmi to bodhisattvas who were on the first bhūmi, and in some he saw the bodhisattva Maitreya discussing all the particular qualities of the bhūmis with bodhisattvas on all ten bhūmis; in some, he had the completion of all the perfections; [F.329.a] in some, he had infinite²¹²⁶ entries into all trainings; in some, he had vast entries through the gateways of all samādhis; in some, he had profound liberations; in some he had pervaded the peaceful scope of dhyāna, samādhi, samāpatti, and higher cognitions; in some, he entered the bodhisattva's conduct, guidance, and methods; and in some he had a vast accomplishment of prayers.

54.342 In some kūṭāgāras, he saw the bodhisattva Maitreya accompanying bodhisattvas who followed the same kind of conduct and spoke in unison²¹²⁷ about engaging, in order to benefit beings, in the various specific kinds of arts and treatises that bring benefit, happiness, and wealth to all beings.

54.343 In some, he saw him speaking in unison²¹²⁸ with bodhisattvas with one lifetime remaining about entering the gateway of the wisdom consecration of all the buddhas.

54.344 In some kūṭāgāras, he saw the bodhisattva Maitreya dedicated to walking²¹²⁹ for many hundreds of thousands of years.

54.345 In some kūṭāgāras, he saw the bodhisattva Maitreya dedicated to chanting the teachings; in some, he was dedicated to examining the gateways of the Dharma; in some, he was dedicated to discussing the Dharma; in some, he was dedicated to writing out the Dharma; in some, he was resting in meditation on love; in some, he was resting in meditation on all dhyānas and immeasurables; in some, he was resting in meditation on all the āyatana meditation states and liberations; [F.329.b] and in some, he was resting in meditation in the samādhi of the method for accomplishing the higher cognitions of a bodhisattva.

54.346 In some kūṭāgāras, he saw many bodhisattvas resting in the bodhisattva samādhi of emanations, and he saw many clouds of all emanations coming from all the pores of all their bodies.

54.347 From some of them, he saw many clouds of devas arising from all their bodies and pores. From some of them, he saw many clouds of nāgas, yakṣas, gandharvas, asuras, garuḍas, kinnaras, mahoragas, Śakras, Brahmās, world lords, and cakravartins arising from all their bodies and pores; from some of them, many clouds of kings of realms from all their bodies and pores; from some of them, many clouds of young princes from all their bodies and pores;

from some of them, many clouds of head merchants, ministers, and householders from all their bodies and pores; from some of them, many clouds of śrāvakas, pratyekabuddhas, and bodhisattvas from all their bodies and pores; from some of them, many clouds of the bodies of tathāgatas from all their bodies and pores; and from some of them, measureless clouds of emanated beings arising from all their bodies and pores.

54.348 From some of them, he heard various Dharma gateways coming from all their bodies and pores, which means he heard the many sounds of entering all Dharma doors such as the door of praising the qualities of bodhisattvas; [F.330.a] the door of the perfection of generosity; the doors of the perfections of conduct, patience, diligence, dhyāna, wisdom, method, prayer, strength, and knowledge; the doors of the methods of gathering pupils, the dhyānas, the immeasurables, the samādhis, the samāpattis, the higher cognitions, gnosis, the retentions, the eloquences, the truths, the discernments, śamatha, vipaśyanā, and liberation; and the doors of dependent origination, elimination, the bases of miraculous powers, the powers, the strengths, the aspects of enlightenment, the paths, the teaching of the Śrāvakayāna, the teaching of the Pratyekabuddhayāna, the teaching of the Mahāyāna, the bhūmis, patience, conduct, and prayer.

54.349 In some kūṭāgāras, he saw the gathered assemblies of followers of tathāgatas. He saw the various different births of those tathāgatas, their different families, their countless different lifetimes,²¹³⁰ their different realms, their different kalpas, their different teachings of the Dharma, their different gateways of emanations,²¹³¹ the different durations of their Dharmas, and so on, up to all the different forms of their assemblies of followers without exception. [F.330.b]

54.350 He saw in the center of the Vairocanavyūhāṃkāragarbha kūṭāgāra one kūṭāgāra that was greater and vaster than the others and was adorned with adornments that were greatly superior to all the adornments, without exception, of all the other kūṭāgāras.

54.351 He saw within that kūṭāgāra a billion-world world realm. He saw in that billion-world world realm the billion four-continent worlds and a billion Jambudvīpas and a billion Tuṣita paradises.

54.352 He saw within those Jambudvīpas the bodhisattva Maitreya being born from within a lotus; being taken up by Śakra and Brahmā, walking seven steps, gazing into the ten directions, and emitting the lion's roar; manifesting all the stages of youth; being within the harem; going to the park; turning toward omniscience; setting forth and entering homelessness; manifesting the practice of asceticism; eating food; going to the bodhimaṇḍa; engaging in subjugating the māras; attaining the enlightenment of buddhahood; gazing without closing the eyes at the Bodhi tree; being supplicated by

Mahābrahmā; turning the wheel of the Dharma; and passing away to divine abodes, which was done through various different manifestations of the range of attainments of buddhahood, followed by turning the wheel of the Dharma in different ways, names, and forms, with various different lifespans, with various different assemblies of followers, [F.331.a] with various different manifestations of pure buddha realms, with various different conduct and prayers, with various methods for presenting and teaching the Dharma and for ripening beings, and with various different manifestations of the distribution of relics and the power of the duration of the teachings.

54.353 Sudhana, the head merchant's son, perceived himself to be at the feet of them all.

54.354 Through the blessing of the unfailing memory, all the steadfast knowledge of all those assemblies of followers, all those manifestations of activities, and all those different lifespans remained within his level of comprehending knowledge.

54.355 From all the nets of strings of bells and jingle bells, and from the music and songs and all other perceived sounds, he heard the inconceivable thunder from the clouds of the Dharma being emitted.

54.356 He heard from them all the sounds of all the Dharma just as it had been previously taught: from some he heard the different kinds of aspiration to enlightenment; from some, the different kinds of conduct and prayer of the perfections; from some, the different kinds of countless bhūmis; from some, the different kinds of miraculous manifestation from inconceivable higher cognitions; from some, the different kinds of various offerings to the tathāgatas; from some, the different kinds of displays of buddha realms; and from some, the different kinds of measureless clouds of the Dharma of the tathāgatas.

54.357 From some, he heard the words concerning entering into omniscience: that in a world realm of such and such a name, [F.331.b] a bodhisattva with such and such a name hears such and such a Dharma gateway, is inspired by such and such a kalyāṇamitra, and at the feet of such and such a tathāgata hears that in a kalpa with a certain name he will be present in a certain realm, in a certain circle of followers, and having generated certain roots of merit and having heard of certain buddha qualities will develop a certain aspiration, and through a certain kind of prayer will develop the aspiration to enlightenment and will practice bodhisattva conduct for a certain number of kalpas, and will then attain the highest, complete enlightenment of buddhahood, when he will have a certain name and a certain lifespan and have a certain perfection of qualities and arrays of a buddha realm, and through certain specific prayers will guide beings in a certain way and will

gather a certain following of śrāvakas and pratyekabuddhas, and when he has passed into nirvāṇa his Dharma will remain for a certain number of kalpas, and he will thus benefit beings in that way.

54.358 From some, he heard that in a world realm of such and such a name, a bodhisattva with such and such a name practices the perfection of generosity, making a hundred gifts in a certain way of that which it is hard to give away; that a bodhisattva with such and such a name maintains correct conduct, meditates on patience, engages in diligence, [F.332.a] rests in dhyāna, or practices the analysis of wisdom; that a bodhisattva with such and such a name gives away his kingdom in order to search for the Dharma; that he gives away his jewels, gives away his children, gives away his wives, gives away his hands and feet, gives away his head, and jumps into fire; that a bodhisattva with such and such a name holds the teaching of a tathāgata, recites the Dharma, makes a gift of the Dharma, makes an offering of the Dharma, raises the banner of the Dharma, beats the drum of the Dharma, blows the conch of the Dharma, sends down a rain of the Dharma, holds the teaching of a tathāgata, adorns the caitya of the Tathāgata, adorns the image of the Tathāgata, gathers the articles that will bring happiness to beings, and guards the treasure of the Dharma.

54.359 From some, he heard that in a world realm of such and such a name, there resided, lived, and remained a tathāgata with such and such a name, teaching the Dharma through a consecration with a certain name, to a certain assembly, in a certain buddha realm, in a certain kalpa, with a certain lifespan, with certain Dharma teachings, guiding beings in a certain way, and having attained buddhahood through certain prayers.

54.360 In that way, he heard from all the perceived networks of bells and jingle bells, music, and so on the words of countless different kinds of Dharma doors. On hearing all those words, the mind of Sudhana, the head merchant's son, became saturated with the vast power of joy [F.332.b] and attained, through hearing, those Dharma doors. On hearing some, he attained many doors of eloquence. On hearing some, he attained many doors of the power of patience. On hearing some, he attained many doors of conduct. On hearing some, he attained many doors of prayer. On hearing some, he attained many doors of the perfections. On hearing some, he attained many doors of the higher cognitions. On hearing some, he attained many doors of gnosis and knowledge. On hearing some, he attained many doors of liberations. On hearing some, he attained many doors of samādhis. [B21]

54.361 He saw in the mirrors countless reflections of images. In some he saw the perception of the reflections of the assemblies of followers of tathāgatas; in some he saw the perception of the reflections of the assemblies of followers

of bodhisattvas; in some, the perception of the reflections of the assemblies of followers of śrāvakas; in some, the perception of the reflections of the assemblies of followers of pratyekabuddhas; in some, the perception of the reflections of the assemblies of followers of tathāgatas; in some, the perception of the reflections of defiled realms; in some, the perception of the reflections of pure realms; in some, the perception of the reflections of defiled pure realms; in some, the perception of the reflections of purified defiled realms; [F.333.a] in some, the perception of the reflections of world realms with buddhas; in some, the perception of the reflections of world realms without the presence of a buddha; in some, the perception of the reflections of small world realms; in some, the perception of the reflections of great world realms; in some, the perception of the reflections of narrow world realms; in some, the perception of the reflections of vast²¹³² world realms; in some, the perception of the reflections of world realms that were within magical illusion; in some, the perception of the reflections of world realms that were sideways; in some, the perception of the reflections of world realms that were upside-down; in some, the perception of the reflections of world realms that were level; in some, the perception of the reflections of world realms that were the abodes of the hell beings, animals, and pretas; and in some, the perception of the reflections of world realms filled with devas and humans.

54.362 He also saw countless bodhisattvas on the walkways and seated²¹³³ on the thrones dedicated to a variety of necessities: some were walking, some were in meditation, some were looking, some were filled great compassion for beings, some were composing treatises on various subjects in order to benefit the world, some were receiving scriptural transmission, some were chanting it, some were writing it,²¹³⁴ [F.333.b] some were asking questions, some were dedicated to *The Confession of the Three Heaps* and to dedication prayers, and some were accomplishing prayers.

54.363 He saw many nets of light of all the kinds of jewels coming from the pillars: from some came blue lights; from some, yellow; from some, red; from some, white; from some, the color of crystal; from some, the color of gold; from some, the color of sapphire; from some, the colors of the rainbow; from some, the color of Jambu River gold; and from some, lights in every color; which brought happiness to the body and mind and were supremely beautiful.

54.364 He saw that the pillars of banana trees made of Jambu River gold and the hands of the statues made of all precious materials were hung²¹³⁵ with clouds of flowers, and he saw that the hands were hung with wreaths of garlands; the hands were draped with cloths; the hands held parasols, banners, and flags; the hands held perfumes, incense, and ointments; the

- hands were hung with nets of strings of precious jewels;²¹³⁶ the hands were hung with various jewels on various cords of gold; the hands were hung with long necklaces of various pearls; the hands were hung with long necklaces of various jewels; the hands were holding all kinds of adornments.
- 54.365 He saw that some were bowing down their topknot jewels and crowns, staring with unblinking eyes, and paying homage with their palms placed together.
- 54.366 He saw that from the strings of pearls fell a gentle rain of water with the eight good qualities that had the lovely aroma of various scents. [F.334.a]
- 54.367 He saw many shining rows of lamps come from the nets of strings of beryl jewels.
- 54.368 He saw the precious parasols adorned by every kind of adornment and decoration. He saw their interiors adorned by precious bells, nets of jingle bells, silk streamers and tassels, precious tablets,²¹³⁷ and eggs²¹³⁸ made of various kinds of precious jewels.
- 54.369 He saw the ponds in which arose countless precious red lotuses, blue lotuses, night lotuses, and white lotuses. He saw that some were a hand span in size, some were a fathom in circumference, some were the size of carriage wheels, on which were arrayed the adornments of various statues. He saw that there were statues of women, statues of men, statues of boys, statues of girls, statues of Śakra, statues of Brahmā, statues of the world lords, and statues of devas, nāgas, yakṣas, gandharvas, asuras, garuḍas, kinnaras, mahoragas, śrāvakas, pratyekabuddhas, and bodhisattvas, and also statues in the form of all beings with their many various colors and bodies, all arranged paying homage, with their palms together and bowing their bodies.
- 54.370 He also saw statues of tathāgatas adorned with the thirty-two signs of a great being and sitting cross-legged.
- 54.371 He saw that the floor was a great ground made of beryl with a checkerboard pattern, and within each of the squares there were countless perceptions of reflections. [F.334.b]²¹³⁹ In some,²¹⁴⁰ he saw the perception of reflections of realms; in some, the perception of reflections of bodhisattvas; and in some, the perception of reflections of buddhas.
- 54.372 He saw that reflections of the entire array of the adornments in the kūṭāgāras appeared in each of the squares.
- 54.373 He saw that from out of the entire treasury of the various flowers and fruits of the precious trees emerged the upper halves of many bodies with various shapes and various colors. He saw that from some emerged the upper halves of the bodies of buddhas; from some emerged the upper halves of the bodies of bodhisattvas; from some emerged the upper halves of the bodies of devas, nāgas, yakṣas, gandharvas, asuras, garuḍas, kinnaras, and

mahoragas; from some emerged the upper halves of the bodies of Śakra, Brahmā, and world lords; from some emerged the upper halves of the bodies of cakravartins and lords of humans; from some emerged the upper halves of the bodies of young princes, head merchants, householders, ministers, men, women, boys, girls, bhikṣus, bhikṣuṇīs, upāsakas, and upāsikās.

54.374 He saw that some of them had flower garlands hanging²¹⁴¹ from their hands; some of them had strings of jewels hanging from their hands; some of them had all adornments held in their hands; some were bowing, with palms together, and gazing with unblinking eyes; [F.335.a] some were praising; some were resting in meditation; some were the color of gold; some were the color of silver; some were the color of coral; some were the color of blue beryl; some were the color of sapphires; some were the color of the radiance of vairocana jewels; some were the color of magnolia flowers; some had bodies of light; and some were beautified by the signs of a great being.

54.375 He saw that from the half moons emerged countless reflections of suns, moons, planets, and stars.

54.376 He saw that on all the walls of the buildings, divine palaces, and kūṭāgāras there were checkerboard patterns made of all jewels.

54.377 He saw within²¹⁴² those jewel checkerboard patterns all the bodhisattva Maitreya's stages of bodhisattva conduct in his past practice of bodhisattva conduct; in some of the squares he saw the bodhisattva Maitreya giving away his head; in some, giving away his eyes; in some, giving away his hands; in some, giving away his clothes;²¹⁴³ in some, giving away his crest jewel; in some, giving away his crest jewel of righteousness;²¹⁴⁴ in some, giving away his teeth; in some, giving away his tongue; in some, giving away his ears; in some, giving away his nose; in some, giving away his heart; in some, giving away his flesh and bone marrow; [F.335.b] in some, giving away his blood; in some, giving away his skin and panniculus; in some, giving away his fingernails and toenails with their flesh; in some, giving away his fingers with their connecting webs; in some, giving away his sons, daughters, and wives; in some, giving away heaps of jewels; in some, giving away villages, towns, districts, regions, realms, and royal capitals; in some, giving away Jambudvīpa; in some, giving away the power of sovereignty; in some, giving away the royal throne; in some, giving away his male and female slaves; in some, giving away his harem; in some, giving away his parks and forest groves;²¹⁴⁵ in some, giving away parasols, banners, and flags; in some, giving away flowers, garlands, perfumes,²¹⁴⁶ and ointments; in some, giving away healing medicines; in some, giving away much food and drink; in some, giving away all requisites; in some, giving away all shelters; in some, giving away white copper²¹⁴⁷ vessels filled with jewels; in some, giving away precious carriages; in some, freeing prisoners; in some,

freeing those condemned to death; in some, curing children; and in some, showing the way to those who were lost; in some, he was a ferryman who sailed his boat across the river; in some, he was Bālāha, the king of horses, who saved the beings who had gone to the island of the rākṣasīs²¹⁴⁸ in the great ocean; [F.336.a] in some, he was a great ṛṣi who created teaching traditions; in some, he was a cakravartin who established beings on the path of the ten good actions; in some, he was a physician who healed sickness; in some, he was someone who honored his father and mother; in some, he was someone who revered kalyāṇamitras; in some, he was dedicated to guiding beings in the appearance and form of a śrāvaka; in some, he was dedicated to guiding beings in the appearance and form of a pratyekabuddha; in some, he was dedicated to guiding beings in the appearance and form of a bodhisattva; in some, he was dedicated to guiding beings in the appearance and form of a buddha; in some, he ripened beings through manifesting being reborn in any of the particular births of beings; in some, in the form of a dharmabhāṇaka, he entered the teachings of a tathāgata, received the transmission of the teachings, recited the teachings, correctly analyzed them, adorned the caitya of the Tathāgata, had statues of the Tathāgata made, inspired beings to make offerings to the Tathāgata, anointed them with perfumes and ointments, dressed them in bells and garlands, and so on, and he was dedicated to making offerings to the Buddha and established beings on the path of the ten good actions, established beings in the five precepts, the eight poṣadha vows, taking refuge in the Buddha, Dharma, and Saṅgha, [F.336.b] entering mendicancy, hearing the Dharma, receiving the transmission of the Dharma, reciting the Dharma, and contemplating it correctly; and in order to talk about the Dharma he sat upon a lion throne and explained the enlightenment of the buddhas.

54.378 In that way, the bodhisattva Maitreya practiced the six perfections for countless hundreds of thousands of quintillions of kalpas. Sudhana, the head merchant's son, saw all of that in various ways within each square of the checkerboard patterns.

54.379 He saw in some kūṭāgāras the bodhisattva Maitreya serving as many kalyāṇamitras as there are, and all the array of miraculous manifestations that came from that.

54.380 Sudhana went before all those kalyāṇamitras, and he perceived them speaking to him and giving an instruction: "Come here, Sudhana! Welcome! Are you well? Look at this inconceivable range and display of miraculous manifestations of the bodhisattva!"²¹⁴⁹

54.381 Sudhana, the head merchant's son, saw in each of the kūṭāgāras, and in each object of perception, this and other ranges and displays of miraculous manifestations. Because of his unfailing power of memory, his pure vision,

his view of all directions, and his unobscured wisdom of view in vipaśyanā, he was established on the level of wisdom that comes from the understanding of a bodhisattva, and therefore he saw all that infinite range and display of miraculous manifestations. [F.337.a]

54.382 It was like when a person goes to sleep and in a dream sees many various particular perceived forms, such as delightful houses and divine palaces; delightful villages, towns, districts, and regions; delightful parks, gardens, and forest groves; delightful trees, rivers, pools, and mountains; delightful clothes, food, drink, and enjoyments; and the enjoyment of the pleasures of delightful songs, instrumental music, and percussive music. He perceives himself in the company of his father, mother, friends, family, and relatives. He sees the great ocean. He perceives Sumeru, the king of mountains, all divine realms, and Jambudvīpas, in which he himself is many hundreds of yojanas²¹⁵⁰ tall. He sees his house and environs as vast. He perceives them to be adorned with all qualities and adornments. Even though he knows it is daytime, he cannot tell if that day is long or short, or even know that this is a dream. He perceives having all things that are pleasant, and he has the appearance of his composite body being in a state of happiness, not sleeping and free of all that is unpleasant, experiencing vast joy and happiness. He thinks this lasts a long time: for a day, a week, a fortnight, a month, a year, a hundred years, or longer, and when he wakes he remembers it all. [F.337.b]

54.383 In that way, Sudhana, the head merchant's son, through the blessing of the bodhisattva Maitreya, and through a knowledge that was free from a limited perception, like that of someone who has entered a dream of the three realms, was dwelling in the vast, extensive, unobscured perception of a bodhisattva and possessed the comprehension that could follow the inconceivable entry into the way of the bodhisattva and comprehend the scope of the displays of a bodhisattva, and therefore he saw all of those displays of miraculous manifestations, knew them, experienced them, examined them, identified them, and beheld them. He also perceived himself to be present among them.

54.384 This is like when a sick person is in the final phase of his mind. In the instant that occurs, his existing karma manifests: there is the ripening of whatever kind of karma he has accumulated, so that on the basis of bad karma he sees the hells, birth as an animal, the realm of the pretas, or the servants of Yama holding menacing weapons and furiously shouting abuse; he hears the sounds of the wailing and cries of the beings in the hells; he sees the rivers of acid; he sees the mountains of rows of razor-blade edges, the iron cotton trees, and the forests of sword blades; and he sees the beings in hell on fire, burning, being incinerated, and all burning inside one iron

pot. [F.338.a] He perceives those harms being inflicted and those sensations being experienced, and he sees and feels the suffering of the hell beings being burned by fire.

54.385 Through good karma he sees the palaces and dwellings of devas: he sees the retinue of a deva, the groups of apsaras, and all the arrayed adornments; he sees and experiences parks, forest groves, rivers, ponds, precious mountains, wish-fulfilling trees, and many enjoyments, and he perceives them to last for a lifetime.

54.386 Even though he has not passed away from this world and has not been reborn elsewhere, because of the inconceivable scope of karma, those kinds of appearances are not imperceptible but are perceived and experienced.

54.387 In the same way, Sudhana, the head merchant's son, because of the inconceivable scope of a bodhisattva's karma, saw all that display of miraculous manifestations.

54.388 By analogy, when a person is overpowered by a demon spirit, they will see many various kinds of forms, and whatever questions they ask, it will reveal an answer to them. In the same way, Sudhana, the head merchant's son, saw all those arrays through the power of the blessing of the bodhisattva.

54.389 By analogy, a person who goes into the dwelling of a nāga will enter into a nāga's perception [F.338.b] and will have the perception of a day, a week, a fortnight, a month, a year, or a hundred years passing, but when they separate from the nāga's perception, they will see that in terms of human perception only a moment²¹⁵¹ has passed. In the same way, Sudhana, the head merchant's son, having a mind that maintained the perception of a bodhisattva and the blessing of the bodhisattva Maitreya, perceived in one moment many hundreds of thousands of quintillions of kalpas.

54.390 By analogy, within Mahābrahmā's divine palace, called Sarvajagadvara-vyūhagarbha, the perceived reflections of all the world realms in the billion-world universe appear clearly and distinctly. In the same way, Sudhana, the head merchant's son, saw the arising of all those displays, all those perceptions, unmixed with one another and unmingled with one another.

54.391 By analogy, a monk dwelling in the samāpatti of a meditative state of totality in a singleness without duality, whether in his cell or on a walkway,²¹⁵² seated on a seat or standing up, perceives, sees, and experiences the entire world as the inconceivable scope of his meditation, the scope of his samāpatti of whichever meditative state of totality. [F.339.a] In the same way, Sudhana, the head merchant's son, saw and experienced those displays according to whatever scope of perception he engaged in.

54.392 It was like the display and ornamentation of a gandharva city that appears in the sky, which occurs without any obscuration.

54.393 It was like the palace of a yakṣa being within a human palace, or a human palace being within a yakṣa palace; they are inseparable but are perceived in accordance with the purity of the scope of perception of a person's karma.²¹⁵³

54.394 It was like all the world realms of a billion-world universe appearing upon a great ocean as reflections on the ocean.²¹⁵⁴

54.395 By analogy, a conjurer manifests all kinds of forms and activities through the blessings of the power of mantras, spells, and potions. In the same way, Sudhana, the head merchant's son, saw all the displays of miraculous manifestations because of the bodhisattva Maitreya's engagement in inconceivable conjurations from blessing and wisdom. This was because of his accomplishment of the power of conjuration from the knowledge of all phenomena and because of conjuration through a bodhisattva's power of blessing and wisdom.

54.396 Then the bodhisattva Maitreya entered the kūṭāgāra and, diminishing those blessings, he snapped his fingers, saying to Sudhana, the head merchant's son, "Arise, noble one!²¹⁵⁵ Noble one, this is the nature of phenomena. This is the blessing of the wisdom of a bodhisattva. It is the characteristic of accomplishment from the practice of all Dharmas. [F.339.b] They thus have no existing nature of their own. They are like conjurations, dreams, and reflections."

54.397 Then, with that finger snap, Sudhana, the head merchant's son, arose from samādhi. The bodhisattva Maitreya then said to him, "Noble one, you have seen the miraculous manifestations of the blessing of a bodhisattva. You have seen the power and natural result of the accumulations of a bodhisattva. You have seen accomplishments through the wisdom of the prayers of a bodhisattva. You have seen the delightful abodes of a bodhisattva. You have seen the accumulated conduct of a bodhisattva. You have heard the doors through which the bodhisattvas come forth. You have seen the immeasurable qualities and displays of the buddha realms. You have seen the specific different prayers of the tathāgatas. You have followed the inconceivable liberation of the bodhisattva. You have experienced the delight and bliss of the bodhisattva's samādhi."

54.398 Sudhana said, "Ārya, I have seen them through the blessing of the kalyāṇamitra, through the intention of the kalyāṇamitra, and through the power of the kalyāṇamitra. Ārya, what is this liberation called?"

Maitreya answered, "Noble one, this liberation is called *the essence of the display of the unfailing memory that engages with the knowledge of all objects of perception in the three times*.

54.399 “Noble one, this²¹⁵⁶ kind of liberation, which is inexpressibly inexpressible, is the attainment of a bodhisattva with one lifetime remaining.” [F.340.a]

54.400 Sudhana asked, “Ārya, where is this display?”

The bodhisattva Maitreya answered, “It is where it comes from.”

54.401 Sudhana asked, “Where does it come from?”

The bodhisattva Maitreya answered, “It comes from the accomplishment of the blessing of the wisdom of a bodhisattva. It dwells within that blessing. It does not come or go from anywhere. It does not accumulate. It does not come together. It does not amass. It has no location as a thing. It has no location as an object of perception. It has no location in any direction.

54.402 “By analogy, noble one, the net of clouds of the nāgas is not located in the body, is not located in the mind, is not located internally, and yet through the power of a nāga’s mind and through the inconceivable power of a nāga there is emitted a measureless flow of rain, which is not nonexistent and appears. In the same way, noble one, those displays are not located internally and are not located externally, but they become visible through the power of a bodhisattva’s blessing and through your being a good vessel.

54.403 “By analogy, noble one, a conjurer displays the entire range of illusions, but they do not come from anywhere, do not go anywhere, and are not transferred to anywhere, but through the power of mantra and concoctions, they are perceived. In the same way, noble one, those displays do not go anywhere, have not come from anywhere, and are not transferred anywhere, but they are perceived through having trained in the inconceivable wisdom conjurations of a bodhisattva and through the power of wisdom and the blessing of past prayers.”

54.404 Sudhana asked, “Ārya, from how far have you come?”

The bodhisattva Maitreya answered, “Noble one, the movement of bodhisattvas has no coming or going; [F.340.b] their motion is without movement or stillness. Their motion is without basis or location. Their motion is without passing away or rebirth. Their motion is without remaining or going elsewhere. Their motion is without movement or rising. Their motion is without dependence or location. Their motion is without karma or its ripening. Their motion is without creation or cessation. Their motion is without permanence or annihilation.

54.405 “Moreover, noble one, the motion of bodhisattvas is great compassion because it observes beings to be guided. The motion of bodhisattvas is great²¹⁵⁷ love because it saves beings from suffering. The motion of bodhisattvas is correct conduct because it regards everyone kindly. The motion of bodhisattvas is prayer because of the blessings of the past. The motion of bodhisattvas is higher cognition because it manifests itself²¹⁵⁸ to

all. The motion of bodhisattvas has no formation, as there is no movement from being at the feet of all the tathāgatas. The motion of bodhisattvas has no acquisition or rejection, because it is not focused on a body or mind. The motion of bodhisattvas is wisdom and method because it follows all beings. The motion of bodhisattvas is the manifestation of emanations because it is like a mirage, a reflection, or an illusory manifestation.

54.406 “Moreover, noble one, you asked, ‘From how far have you come?’²¹⁵⁹ Noble son, I come here from a hamlet called Kuṭi in the land of the Māladas, which is the place of my birth.²¹⁶⁰ In that place there was a head merchant by the name of Gopālaka. After I had established him in the Buddha’s Dharma, [F.341.a] I taught the Dharma, in accordance with the nature of the recipients, to the people of my birthplace. After I had inspired my parents, family, and relatives²¹⁶¹ and brahmins and householders to enter the Mahāyāna, I came here.”

54.407 Sudhana asked, “Ārya, where are the birthplaces of the bodhisattvas?”

Maitreya replied, “Noble one, there are ten birthplaces of the bodhisattvas. What are the ten?

54.408 (1) “The aspiration to enlightenment is a birthplace of the bodhisattvas because it is birth into the family of bodhisattvas. (2) The higher motivation is a birthplace of the bodhisattvas because it is birth into the family of kalyāṇamitras. (3) Being upon the bhūmis is a birthplace of the bodhisattvas because it is birth into the family of the perfections. (4) The accomplishment of prayer is a birthplace of the bodhisattvas because it is birth into the family of bodhisattva conduct. (5) Great compassion is a birthplace of the bodhisattvas because it is birth into the family of all the methods of gathering pupils. (6) The correct realization of the nature of phenomena is a birthplace of the bodhisattvas because it is birth into the family of the perfection of wisdom. (7) The Mahāyāna is a birthplace of the bodhisattvas because it is birth into the family of skillful methods. (8) Ripening beings is a birthplace of the bodhisattvas because it is birth into the family of complete buddhahood. (9) Method and wisdom are a birthplace of the bodhisattvas because they are birth into the family of patience from the birthlessness of phenomena. (10) Noble one, the practice of the Dharma is a birthplace of the bodhisattvas because it is birth into the family of all past, future, and present tathāgatas. [F.341.b] Noble one, those ten are the birthplaces of the bodhisattvas.

54.409 “Noble one, method and wisdom are the father of the bodhisattvas; the perfection of wisdom is their mother; the perfection of generosity is their wet nurse; the perfection of conduct is their nanny; the perfection of patience is their adornment and jewelry; the perfection of diligence is their growing up; the perfection of meditation is their correct conduct; the kalyāṇamitras are

their training in conduct; all the aspects of enlightenment are their companions; all the qualities of the roots of merit are their friends; all the bodhisattvas are their brothers; the aspiration to enlightenment is their family; their practice is the qualities of their family; being upon the bhūmis is being in their family; attaining patience is being born into the family; accomplishing prayer is inheriting the knowledge of the family; pure conduct is gaining the qualities of the family; inspiring others to the Mahāyāna is maintaining the continuity of the family; being consecrated as having one life remaining is being the senior son of a Dharma king; and attaining becoming a tathāgata is purifying the lineage of the family.

54.410 “Noble one, in that way, the bodhisattvas transcend the level of different foolish beings; enter the faultlessness of a bodhisattva; enter the family of the tathāgatas; are within the lineage of the tathāgatas; practice to maintain the continuity of the family of the Three Jewels; are dedicated to protecting²¹⁶² the family of the bodhisattvas; [F.342.a] make the family and clan pure; do not cause the vital lineage to decline; have no fault of transgression in the family that could be criticized by any of the beings in the world including its devas, its māras, its Brahmā deities, and its śramaṇas and brahmins; and have the nobility of their family because through being born in the supreme family of the buddhas they possess a body of great prayer.

54.411 “Noble one, the bodhisattvas who have such a family lineage know all phenomena to be like reflections, so they are not revolted by births in all worlds. Knowing that all births in existences are like magical illusions, they are born in and remain within the various modes of existence without being afflicted by them. They have comprehended the absence of a self in everything and therefore do not become wearied in ripening and guiding beings. They possess bodies of great love and great compassion and therefore do not become fatigued in benefiting beings. They have realized that all saṃsāra is like a dream and therefore do not become disheartened in remaining in it throughout all kalpas. They know that all the skandhas are like conjured illusions, and therefore they are not made despondent by all manifestations of birth, passing away, and death. They have realized the dhātus²¹⁶³ and āyatanas to have the nature of the realm of phenomena and are therefore not wounded by anything in the range of sensory possessions. They meditate on all forms of perception as being like mirages and therefore have no aspiration for any of the joys of saṃsāra. They play with all phenomena as being like conjured illusions and therefore are unstained²¹⁶⁴ by any scope of the māras. [F.342.b] They have Dharma bodies²¹⁶⁵ and therefore are not brought down by the kleśas. And they have attained power over rebirth and therefore realize and comprehend all classes of existence.

- 54.412 “Noble son, in that way, I have spread throughout the realm of phenomena with a body that enters birth in all world realms, with the particular appearances²¹⁶⁶ that are congruent with the forms of all beings, with specific definitions that are congruent²¹⁶⁷ with all beings, with various names that are congruent²¹⁶⁸ with all beings, with conduct that is congruent with the aspirations of all beings, with a conformity to worlds that is congruent²¹⁶⁹ with guiding all beings, with the manifestations of lifespans and births in families that are congruent with the beings who are to be purified, with gateways of entry into activities that are congruent with all the conducts of foolish beings,²¹⁷⁰ with an engagement in knowledge that is congruent with all the forms of perception of beings,²¹⁷¹ and with the manifestations and splendor²¹⁷² of bodies that are congruent with all the emanations from the prayers of bodhisattvas.
- 54.413 “Noble one, in order to ripen those beings who in the past practiced in the same way as I did but lost aspiration for enlightenment, and in order to manifest a birth and life in Jambudvīpa, I was born in the brahmin castes in this hamlet called Kuṭi in the lands of the Māladas in this southern region. I was born here so as to guide my father, mother, family, and relatives, to dispel arrogance among those in the particular brahmin castes who were proud of their birth into those castes, and so that they would be born in the family of the tathāgatas. [F.343.a]
- 54.414 “Noble one, in that way, I dwell in this Vairocanavyūhālaṃkāragarbha kūṭāgāra here in this southern region, ripening and guiding beings in whatever way is necessary and according to their aspirations through these kinds of methods.
- 54.415 “When I die and pass away from here, I will manifest taking birth in the Tuṣita paradise in order to take care of beings in accordance with their aspirations; in order to ripen the Tuṣita devas whose conduct accords with mine; in order to manifest a bodhisattva’s merit, wisdom, and display of miracles to all those who have transcended the realm of desire; in order to dispel craving for desired pleasures; in order to teach the impermanence of all that is composite;²¹⁷³ in order to teach their eventual decline to all those who have been born as devas; in order to discuss,²¹⁷⁴ together with bodhisattvas who have one lifetime remaining, the Dharma gateway to great wisdom; in order to gather together those born there who have been ripened together with me; and in order to cause the lotuses of the guidance sent forth by the Tathāgata Śākyamuni to blossom. When the time has come for my intentions to be fulfilled, I will set out to attain omniscience, and when I have attained enlightenment, you will see me again, together with the kalyāṇamitra Mañjuśrī.

- 54.416 “Depart, noble one. Go again into the presence of the bodhisattva Mañjuśrī and ask him, ‘How should bodhisattvas train in bodhisattva conduct? [F.343.b] How should they practice it? How should they comprehend the field of completely good conduct? How should they accomplish it? How should they pray for it? How should they increase it? How should they follow it? How should they master²¹⁷⁵ it? How should they enter it? How should they perfect it?’ Then that kalyāṇamitra will teach you.
- 54.417 “Why is that? Because Mañjuśrī Kumārabhūta has a special prayer for the accomplishment of that conduct, which a hundred thousand quintillion bodhisattvas do not have. Mañjuśrī Kumārabhūta has accomplished countless prayers. Mañjuśrī Kumārabhūta has accomplished countless special bodhisattva qualities. Mañjuśrī Kumārabhūta is like a mother for a hundred thousand quintillion buddhas. Mañjuśrī Kumārabhūta teaches instructions to a hundred thousand quintillion bodhisattvas. Mañjuśrī Kumārabhūta is dedicated to ripening and guiding all realms of beings. Mañjuśrī Kumārabhūta has spread the wheel of his name throughout the world realms of the ten directions. Mañjuśrī Kumārabhūta is a person who has spoken to all the assembled followers of the tathāgatas. Mañjuśrī Kumārabhūta is extolled and praised by all the tathāgatas. Mañjuśrī Kumārabhūta sees all phenomena exactly as they are and practices the wisdom of the profound Dharma. [F.344.a] Mañjuśrī Kumārabhūta has the scope of conduct that has gone far in the ways of all liberations and follows the completely good bodhisattva conduct.
- 54.418 “Noble one, that kalyāṇamitra is the one who has given birth to you into the family of the tathāgatas; he is the one who has increased your roots of merit;²¹⁷⁶ he is the one who has caused you to look for²¹⁷⁷ bodhisattva accumulations; he is the one who has revealed²¹⁷⁸ the kalyāṇamitras to you; he is the one who has inspired you toward all qualities; he is the one who caused you to enter the net of great prayers; he is the one who has established you in the accomplishment of prayers; he is the one who caused you to hear the secrets of all the bodhisattvas; he is the one who has taught you all the inconceivabilities of the bodhisattvas; and he is the one who has practiced together with you in your past lives.²¹⁷⁹
- 54.419 “Therefore, noble one, be again at the feet of Mañjuśrī, and do not weary or be disheartened while receiving all the instructions for the qualities. Why is that? It is because, Sudhana, you should see that all the kalyāṇamitras that you have seen, all the gateways to conduct that you have heard, however many liberations you have engaged in, and whatever specific prayers you have been immersed in are all because of the power and blessing of Mañjuśrī Kumārabhūta.”

54.420 Then Sudhana, the head merchant's son, bowed his head to the feet of the bodhisattva mahāsattva Maitreya, circumambulated him many hundreds of thousands of times, keeping him to his right, and, looking back again and again, departed from the bodhisattva Maitreya. [F.344.b]

MAÑJUŚRĪ

- 55.1 Sudhana, the head merchant's son, after passing through a hundred and ten towns, came to the district called Sumanāmukha, where, while thinking of and looking for Mañjuśrī Kumārabhūta, he was aspiring and praying to see Mañjuśrī Kumārabhūta and continually yearning to meet him.
- 55.2 Then Mañjuśrī Kumārabhūta, from a distance of a hundred and ten yojanas, extended his hand and placed it upon the head of Sudhana, the head merchant's son, who was in the town of Sumanāmukha, and said, "Well done, well done, noble one! Someone who does not have the power of faith, who has a mind that wearies, who has thoughts of despondency, who abandons practice, who turns away from diligence, who is pleased by having a few qualities, who remains clinging to a single root of merit, who is not skilled in accomplishing the conduct and prayer, who is not in the care of a kalyāṇamitra, and who does not consider the buddhas is unable to know the true nature of phenomena in this way, or to know this kind of way and this kind of range of activity, or to know this kind of place or enter it, or to believe in it or examine it or understand it or attain it."
- 55.3 Then Mañjuśrī Kumārabhūta taught Sudhana by speaking of the Dharma and, having inspired him, extolled him, and gladdened him, made him the possessor of countless Dharma gateways, so that he attained the great illumination of infinite wisdom. He blessed him with a bodhisattva's retention, eloquence, samādhi, higher cognitions, and infinite wisdom and established him in the field of completely good conduct, and he remained in his own region and departed from the presence of Sudhana, the head merchant's son. [F.345.a] [B22]

SAMANTABHADRA AND “THE PRAYER FOR COMPLETELY GOOD CONDUCT”

- 56.1 Sudhana, the head merchant’s son, who had revered as many kalyāṇamītras as there are atoms in the world realms of a billion-world universe; who had the motivation to gather the accumulations for omniscience; who correctly held and practiced the instructions and teachings of all kalyāṇamītras; who in the presence of all kalyāṇamītras gave rise to the same aspiration as they did; who had the realization that pleased and was not displeasing to all kalyāṇamītras; who followed the ocean of the ways of the instructions and teachings of all kalyāṇamītras; who had the essence that arises from the ocean of the aspiration of great compassion; who had shone on all beings with the clouds of the ways of great love; who had a body that increased the power of great joy; who was active²¹⁸⁰ in complete peace within the vast bodhisattva liberations; who had the vision focused on whatever emanates from all gateways;²¹⁸¹ who had perfected the practice of the ocean of the qualities of all tathāgatas;²¹⁸² who had followed the path of aspiration of all the tathāgatas;²¹⁸³ who had increased the power of diligence in the accumulation of omniscience; who had a mind with the perfect development of the motivation and aspiration of all bodhisattvas; who had comprehended the succession of all the tathāgatas in the three times; [F.345.b] who had realized the ocean of the ways of the Dharmas of all buddhas; who had followed the ocean of the ways of the Dharma wheels of all the tathāgatas; who had the range of activity of manifesting the appearance of taking birth in all worlds; who had comprehended the ocean of the ways of the prayers of all bodhisattvas; who was established in bodhisattva conduct in all kalpas; who had attained the illumination of the scope of omniscience; who had increased all the powers of a bodhisattva; who had attained the illumination of the path to omniscience; who had attained the unobscured illumination of all directions; who had the

realization that pervades the ways of the entire realm of phenomena; who had accomplished the illumination of the ways of all realms; who had engaged in the appropriate way with the activities of the vast extent of beings; who had demolished all the precipices and mountains of obscurations; who had followed the unobscured true nature of phenomena; who was active²¹⁸⁴ in complete peace in the bodhisattva liberations that have the essence of all the surfaces and bases in the realm of phenomena; who was seeking the range of activity of all the tathāgatas; who had been blessed by all the tathāgatas; who was established in being active²¹⁸⁵ in the range of activity of a bodhisattva; who had heard the name of the bodhisattva mahāsattva Samantabhadra; who had heard of his bodhisattva activity; who had heard of his special prayers; who had heard of his special entry and dwelling in the accomplishment of accumulation; who had heard of his special path of accomplishment and setting forth; [F.346.a] who had heard of his way of activity on the completely good level; who had heard of the accumulations of his level; who had heard of his power for attaining that level; who had heard of his ascending to that level; who had heard of his being established on that level; who had heard of his reaching that level through leaving the previous levels; who had heard of the range of activity of that level; who had heard of the blessings of that level; who had heard of his dwelling on that level; and who yearned and thirsted for the sight of the bodhisattva Samantabhadra; with a motivation as vast as space that had risen above all clinging; with a perfect meditation that perceived all²¹⁸⁶ realms; with a mind that had transcended all attachments; with an unobscured range of activity in all phenomena; with an obstructed mind that pervaded the entire ocean of the directions; with an unobscured mind that ascended to the scope of perception of omniscience; with a pure mind that had the pure vipaśyanā that adorns a bodhimaṇḍa; with a perfectly distinct mind that comprehended the ocean of the Dharmas of all the buddhas; with a vast mind that pervaded all realms of beings in order to ripen and guide them; with an immense²¹⁸⁷ mind that purified all buddha realms; with a measureless mind that manifested his appearance within the assemblies of the followers of all buddhas; and with an inexhaustible and endless mind that dwelled in all kalpas and had the conclusive strengths, fearlessnesses, and unique qualities of all the tathāgatas, Sudhana, in the bodhimaṇḍa, which had the supreme vajra as its essence, was seated upon a lotus seat that was a mass of all jewels, gazing at the lion throne that was the seat of the Tathāgata. [F.346.b]

- 56.2 Sudhana, the head merchant's son, who was dedicated to that kind of aspiration and attention, was saturated by previous roots of merit, was blessed by the tathāgatas, and had the equivalent roots of merit in the past

as the bodhisattva Samantabhadra, and therefore there appeared ten omens of the appearance of the bodhisattva Samantabhadra.

56.3 What were those ten? They were that (1) all buddha realms were purified through having pure adornments at the bodhimaṇḍas of all tathāgatas; (2) all buddha realms were purified through the elimination of all their unfortunate states, lower existences, and lower realms; (3) all buddha realms were purified through becoming pure buddha realms with arrays of lotus²¹⁸⁸ beds; (4) all buddha realms were purified through the bodies and minds of all their beings becoming joyous and happy; (5) all buddha realms were purified through becoming made of all precious materials; (6) all buddha realms were purified through all their realms of beings becoming adorned by the signs and features of a great being; (7) all buddha realms were purified through being covered by clouds of adornments and decorations; (8) all buddha realms were purified through all their beings having a nature that was mutually loving, altruistic, and without malice; (9) all buddha realms were purified through their bodhimaṇḍas becoming adorned by adornments; and (10) all buddha realms were purified through all their beings becoming dedicated to remembering and focusing on the buddhas. [F.347.a] Those were the ten omens of the appearance of the bodhisattva mahāsattva Samantabhadra.

56.4 There also appeared ten lights that were omens of the appearance of the bodhisattva Samantabhadra.

What were those ten? They were that (1) from each atom of the atoms of all world realms shone a multitude of nets of light rays from all tathāgatas; (2) from each atom of the atoms of all world realms emerged a multitude of halos of buddhas, some of a single color, some of various colors, some with many hundreds of thousands of colors, spreading throughout the entire realm of phenomena; (3) from each atom of the atoms of all world realms emerged clouds of all jewels creating the perception of the images of all tathāgatas spreading throughout the entire realm of phenomena; (4) from each atom of the atoms of all world realms emerged wheels, and circles of the light radiated from all tathāgatas spreading throughout the entire realm of phenomena; (5) from each atom of the atoms of all world realms emerged a multitude of clouds of perfume, flowers, garlands, ointments, and incense that resounded with thunder from all the clouds that proclaimed the ocean of the phenomena of the qualities of the bodhisattva Samantabhadra, spreading throughout the entire realm of phenomena; [F.347.b] (6) from each atom of the atoms of all world realms emerged multitudes of clouds of suns, moons, and stars, emanating the light of the bodhisattva Samantabhadra, spreading throughout the entire realm of phenomena; (7) from each atom of the atoms of all world realms emerged multitudes of clouds of lamps in the

shapes of all bodies,²¹⁸⁹ shining like the light rays of buddhas and spreading throughout the entire realm of phenomena; (8) from each atom of the atoms of all world realms emerged multitudes of clouds of figures made of precious jewels that represent the bodies of the tathāgatas, spreading throughout all the world realms in the ten directions; (9) from each atom of the atoms of all world realms emerged multitudes of clouds of figures made of light rays that appeared in the forms of the bodies of all the tathāgatas, sending down rain from the clouds of the blessings and prayers of all the buddhas and spreading throughout the entire realm of phenomena; and (10) from each atom of the atoms of all world realms emerged an ocean of clouds of the images with the appearance of all kinds of forms of the bodies of bodhisattvas, engaged in liberating²¹⁹⁰ all beings and accomplishing the fulfillment of the Dharma aspirations of all beings and spreading throughout the entire realm of phenomena. Those were the ten great lights that were omens of the appearance of the bodhisattva mahāsattva Samantabhadra. [F.348.a]

56.5 When Sudhana, the head merchant's son, had seen those ten great lights as omens, he gained the opportunity to see Samantabhadra. He had the support of his own roots of merit. He had the blessing of all the tathāgatas and had given rise to the illumination of the Dharma of all the buddhas. He was focused on the conduct of the bodhisattva Samantabhadra. He was blessed by the prayers of the bodhisattva Samantabhadra. He aspired to the range of conduct of all the tathāgatas. He had attained the strength and power of certainty in the immense field of activity of the bodhisattva. He thought that seeing the bodhisattva Samantabhadra would be the same as attaining omniscience. His faculties were directed to seeing the bodhisattva Samantabhadra. He had gained the great power of diligence for seeing the bodhisattva Samantabhadra. He applied himself with unflagging diligence in seeking the sight of the bodhisattva Samantabhadra.

56.6 With the wheel of his faculties facing in all directions; with the body of a bodhisattva that has reached the all-seeing²¹⁹¹ range of perception; with a mind fixed on the bodhisattva Samantabhadra as being present at the feet of all buddhas without exception; with a focus on all buddhas as the object of his perception; with an aspiration that never ceased to seek the bodhisattva Samantabhadra as an object of perception; with the eyes of wisdom that follow the path of the bodhisattva Samantabhadra having as their essence the idea of seeing the bodhisattva Samantabhadra; with an aspiration that was as vast as space; [F.348.b] with a higher motivation that possessed the thunderbolt of great compassion; with the prayer²¹⁹² to follow the bodhisattva Samantabhadra; with the blessing that lasts till the last of future kalpas; with the pure power of ascension; by following the same conduct as

that of the bodhisattva Samantabhadra; by dwelling²¹⁹³ in the wisdom that is established on the level of the bodhisattva Samantabhadra; by residing in the field of perception of all tathāgatas; and by possessing²¹⁹⁴ those qualities, he saw the bodhisattva Samantabhadra, who had attained equality with all tathāgatas, who followed the three times equally, who possessed an inconceivable field of perception, who had an inviolable conduct, who had a limitless field of perception of wisdom, who was looked upon by all bodhisattvas, who could not be surpassed by all worlds, who was followed by all assemblies of followers, and who possessed a superior field of perception.

56.7 He was seated on a great precious lotus on the center of a lion throne in front of the Tathāgata Arhat Samyaksaṃbuddha, the Bhagavat Vairocana, with an ocean of an assembly of bodhisattva followers, at the head of a gathering of bodhisattvas.

56.8 He saw that from all the pores on his body, from each of those pores, emerged multitudes of clouds of light rays that illuminated all world realms throughout the extent of the realm of phenomena to its limits and brought an end to the suffering of beings. [F.349.a]

56.9 He saw him increasing the vast power of joy and aspiration in all bodhisattvas.

56.10 He saw emanating from the crown of his head, his two shoulders, and all his pores a multitude of clouds of perfumes and lights of various colors, which spread throughout the assemblies of the followers of all tathāgatas and let fall their rain.

56.11 He saw that from all the pores on his body, from each of those pores, emerged multitudes of clouds of all flowers, which were as numerous as the atoms in all buddha realms and which spread throughout the assemblies of the followers of all tathāgatas and let fall their rain.

56.12 He saw that from all the pores on his body, from each of those pores, emerged multitudes of clouds of various aromatic trees, which were as numerous as the atoms in all buddha realms and which spread throughout the realm of phenomena, throughout the entire realm of space to its limits, adorning it with the clouds of aromatic trees, letting fall a rain of an inexhaustible treasure of perfume, aromatic powders, and incense and spreading throughout the assemblies of the followers of all tathāgatas and letting fall their rain.

56.13 He saw that from all the pores on his body, from each of those pores, emerged multitudes of clouds of various clothes, which spread over and adorned the entire realm of phenomena, the entire realm of space.

- 56.14 He saw that from all the pores on his body, from each of those pores, emerged clouds of streamers of silks in various colors, clouds of various garlands, clouds of various pearls, [F.349.b] and clouds of wish-fulfilling precious jewels, which were as numerous as the atoms in all buddha realms and which spread throughout the assemblies of the followers of all tathāgatas and let fall their rain.
- 56.15 He saw that from all the pores on his body, from each of those pores, in order to fulfill the wishes of all beings, there emerged clouds of jewel trees, which were as numerous as the atoms in all buddha realms and which spread throughout the realm of phenomena, throughout the entire realm of space to its limits, adorning the buddha realms with treasures of jewels emanated from the jewel trees and spreading throughout the assemblies of the followers of all tathāgatas and letting fall their rain.
- 56.16 He saw that from all the pores on his body, from each of those pores, emerged clouds of devas of the form realm, who were as numerous as the atoms in all buddha realms and who praised the bodhisattva and spread throughout all buddha realms.
- 56.17 He saw that from all the pores on his body, from each of those pores, emerged clouds of emanated devas of the Brahmā paradises, who supplicated the tathāgatas to turn the wheel of the Dharma.
- 56.18 He saw that from all the pores on his body, from each of those pores, emerged multitudes of clouds of the bodies of the deva lords from within the entire desire realm, who held many wheels of Dharma of all the tathāgatas.
- 56.19 He saw that from all the pores on his body, from each of those pores, there emerged, with each instant of mind, clouds of buddha realms that resembled all the buddha realms within the three times [F.350.a] and were as numerous as the atoms in all buddha realms, and they spread throughout the realm of phenomena, throughout the entire realm of space to its limits, becoming a dwelling, a refuge, and a basis for beings without a dwelling, without a refuge, and without a basis.
- 56.20 He saw that from all the pores on his body, from each of those pores, there emerged, with each instant of mind, clouds filled with pure buddha realms, the appearances of buddhas, and all the assemblies of bodhisattva followers, which were as numerous as the atoms in all buddha realms, spreading throughout the realm of phenomena, throughout the entire realm of space to its limits, accomplishing the purification of beings with powerful aspirations.
- 56.21 He saw that from all the pores on his body, from each of those pores, there emerged, with each instant of mind, multitudes of clouds of various defiled pure realms, which were as numerous as the atoms in all buddha realms and

which spread throughout the realm of phenomena, throughout the entire realm of space to its limits, accomplishing the purification of beings afflicted by the kleśas.

56.22 He saw that from all the pores on his body, from each of those pores, there emerged, with each instant of mind, multitudes of clouds of purified defiled realms, which were as numerous as the atoms in all buddha realms and which spread throughout the realm of phenomena, throughout the entire realm of space to its limits, accomplishing the purification of every single being afflicted by the kleśas.

56.23 He saw that from all the pores on his body, from each of those pores, emerged clouds of the bodies of all beings, which were as numerous as the atoms in all buddha realms [F.350.b] and which spread throughout the realms of beings, throughout the entire realm of space to its limits, following the conducts of beings and ripening all beings for the highest, complete enlightenment.

56.24 He saw that from all the pores on his body, from each of those pores, there emerged, with each instant of mind, clouds of the bodies of bodhisattvas, which were as numerous as the atoms in all buddha realms and which spread throughout the realm of phenomena, throughout the entire realm of space to its limits, reciting the multitude of names of all buddhas in order to increase the roots of merit of beings.

56.25 He saw that from all the pores on his body, from each of those pores, emerged multitudes of clouds of bodies of bodhisattvas, which were as numerous as the atoms in all buddha realms and which spread throughout the realm of phenomena, throughout the entire realm of space to its limits, accomplishing in the entire vast extent of buddha realms the roots of merit of developing and maintaining the first aspiration of all bodhisattvas.

56.26 He saw that from all the pores on his body, from each of those pores, emerged clouds of bodhisattvas, which were as numerous as the atoms in all buddha realms, reciting in all buddha realms the entire ocean of bodhisattva prayers in order to perform the completely pure conduct of Samantabhadra.

56.27 He saw that from all the pores on his body, from each of those pores, in order to fulfill the aspirations of all beings, there emerged clouds of the bodhisattva Samantabhadra's conduct, which were as numerous as the atoms in all buddha realms, [F.351.a] increasing the power of joy through ascending toward omniscience and letting fall their rain.

56.28 He saw that from all the pores on his body, from each of those pores, emerged clouds of the attainment of buddhahood, manifesting the attainment of complete buddhahood in all buddha realms and increasing the great clouds of Dharma that ascend toward omniscience, which were as numerous as the atoms in all buddha realms.

- 56.29 Sudhana, the head merchant's son, was overjoyed, pleased, delighted, thrilled, and blissful on seeing the scope of the bodhisattva Samantabhadra's miracles, and he contemplated the bodhisattva Samantabhadra's body even more strongly.
- 56.30 In each of the bodhisattva Samantabhadra's limbs, in each section of his limbs, in each part of his body, in each section of the parts of his body, in each side of his limbs, in each section of the sides of his limbs, in each form,²¹⁹⁵ in each section of each form, in each pore, and in each section of each pore, he saw the images of this billion-world world realm with its mass of air, its mass of water, its mass of earth, its mass of fire, its oceans, its continents, its rivers, its mountains of jewels, its Sumerus, its Cakravālas, its villages, towns, districts, regions, realms, and royal capitals, its forests, its houses, [F.351.b] its populations, its hells, its animal existences, its Yama realms, its asura realms, its nāga realms, its deva realms, its Brahmā realms, its range of desire realms, its range of form realms, its range of formless realms, its ground, its foundations, its shapes, its clouds, its lightning, its stars, its days and nights, its fortnights, its months, its seasons, its years, its intermediate kalpas, and its kalpas.
- 56.31 Just as he saw this world realm, he saw the images of all the world realms in the eastern direction. Just as he saw those in the eastern direction, he also saw the world realms in the southern direction, in the western direction, in the northern direction, in the northeastern direction, in the southeastern direction, in the southwestern direction, in the northwestern direction, and in the downward and upward directions, together with their appearances of buddhas and their assemblies of bodhisattva followers.
- 56.32 He also saw all the past successions of worlds in this Sahā world realm in each of the bodhisattva Samantabhadra's physical signs of a great being, [F.352.a] together with their appearances of buddhas, all their assemblies of bodhisattva followers, all their beings, all their houses, all their days and nights, and all their kalpas. In the same way, he saw the entire vast extent of its future buddha realms.
- 56.33 Just as he saw the past and future of this world realm, in that way he saw the succession of all world realms.
- 56.34 In the same way, he saw the past and future successive world realms of all world realms in the ten directions in the bodhisattva Samantabhadra's body, and in each of his physical signs of a great being and in each pore, all distinctly and not mixed with one another.
- 56.35 In the same way that he saw the bodhisattva Samantabhadra manifesting this play of being seated on a great precious lotus on the center of a lion throne in front of the Bhagavat, the Tathāgata Vairocana, in the same way he

saw him manifesting this same play in the eastern direction in the world realm Padmaśrī of the Bhagavat, the Tathāgata Bhadraśrī.

56.36 In the same way as in the eastern direction, he saw the bodhisattva Samantabhadra manifesting this play of being seated on a great precious lotus on the center of a lion throne in front of all the tathāgatas of all the world realms in the principal and intermediate directions. [F.352.b]

56.37 In the same way that he saw the bodhisattva Samantabhadra manifesting this display of being seated on a great precious lotus on the center of a lion throne in front of all the tathāgatas in all the world realms in the ten directions, he saw, in the atoms of all the buddha realms in the ten directions, the bodhisattva Samantabhadra manifesting this display of being seated on a great precious lotus upon the center of a lion throne in front of all the tathāgatas within an assembly of followers of the Buddha, as vast as the realm of phenomena, in each atom.

56.38 He saw in each of those bodies the manifestation of reflections of all objects of perception in the three times.

56.39 He saw the manifestation of the perceptions as reflections of all realms, all beings, all appearances of buddhas, and all the assemblies of bodhisattva followers.

56.40 He heard the sounds of all beings, the voices of all buddhas, the Dharma wheels of all tathāgatas, and all the miraculous manifestations of the teaching of instructions.

56.41 Having seen and heard in that way the play²¹⁹⁶ of the bodhisattva Samantabhadra's liberation, he attained the ten practices of the perfection of knowledge.

56.42 What are those ten? [F.353.a] (1) He attained the practice of the perfection of knowledge of filling all buddha realms with his body in each instant of mind; (2) he attained the practice of the perfection of knowledge of going into the presence of all tathāgatas without differentiation; (3) he attained the practice of the perfection of knowledge of serving and making offerings to all tathāgatas; (4) he attained the practice of the perfection of knowledge of the attainment of acquiring all the Dharmas of the buddhas from all tathāgatas and from each tathāgata; (5) he attained the practice of the perfection of knowledge of the definitive understanding of the Dharma wheels of all tathāgatas; (6) he attained the practice of the perfection of knowledge of the inconceivable miracles of the buddhas; (7) he attained the practice of the perfection of knowledge of an unceasing discernment of all Dharmas,²¹⁹⁷ which is steadfast until the last of future kalpas, through the teaching of a single word of the Dharma; (8) he attained the practice of the perfection of knowledge that directly perceives the entire ocean²¹⁹⁸ of the Dharma; (9) he attained the practice of the perfection of knowledge that

manifests within the perceptions of all beings; and (10) he attained the practice of the perfection of knowledge that directly perceives the conduct of the bodhisattva Samantabhadra in each instant of mind. [F.353.b]

56.43 The bodhisattva Samantabhadra extended his right hand and placed it upon the head of Sudhana, the head merchant's son, who possessed such a practice of the perfection of knowledge.

56.44 The instant that the bodhisattva Samantabhadra placed his right hand upon the head of Sudhana, the head merchant's son, he entered as many samādhi gateways as there are atoms in all buddha realms. In each samādhi he realized the sight of an ocean of world realms, as numerous as the atoms in a buddha realm, which he had never seen before. He gathered as many accumulations of omniscience as there are atoms in a buddha realm. There came as many accumulations of the Dharmas of omniscience as there are atoms in a buddha realm. He arose to as many great establishments in omniscience as there are atoms in a buddha realm. He comprehended an ocean of prayers as numerous as the atoms in a buddha realm. He set out along paths that have arisen from omniscience, which were as numerous as the atoms in a buddha realm. He entered into as many bodhisattva conducts as there are atoms in a buddha realm. He increased as many powers of omniscience as there are atoms in a buddha realm. He illuminated with as many illuminations from the knowledge of all buddhas as there are atoms in a buddha realm. [F.354.a]

56.45 Just as the bodhisattva Samantabhadra, at the feet of the Bhagavat, the Tathāgata Vairocana in this Sahā world realm, extended his right hand and placed it upon the head of Sudhana, the head merchant's son, in the same way, the bodhisattva Samantabhadra at the feet of the tathāgatas in all world realms extended his right hand and placed it upon the head of Sudhana, the head merchant's son. In the same way, the bodhisattva Samantabhadra at the feet of all the tathāgatas within the atoms of all world realms in all the principal and intermediate directions extended his right hand and placed it upon the head of Sudhana, the head merchant's son.

56.46 Just as Sudhana, the head merchant's son, entered many Dharma gateways when touched by the hand of the bodhisattva Samantabhadra at the feet of the Bhagavat Vairocana, in the same way Sudhana, the head merchant's son, entered in many ways many Dharma gateways when touched by the clouds of hands emanated from all the bodies of Samantabhadra.

56.47 Then the bodhisattva mahāsattva Samantabhadra said to Sudhana, the head merchant's son, "Noble one, you have seen my miraculous manifestations."

- Sudhana said, “Ārya, I have seen them. The inconceivable liberations that I have seen can only be known by the knowledge of a tathāgata.” [F.354.b]
- 56.48 Samantabhadra said, “Noble one, I long for the omniscient mind and have practiced for as many kalpas as there are atoms in an *anabhilāpyānabhilāpya* of buddha realms.
- 56.49 “In each of those great kalpas, I purified the aspiration for enlightenment, and I served as many tathāgatas as there are atoms in an *anabhilāpyānabhilāpya* of buddha realms.
- 56.50 “In each of those great kalpas, I accumulated the merit for omniscience and engaged in all the great giving of gifts and offerings. I held bestowals of gifts and offerings that were proclaimed throughout the world and were bestowed upon all beings.
- 56.51 “In each of those great kalpas, aspiring to the Dharmas of omniscience, I gave gifts, great gifts, and extreme gifts that were as numerous as the atoms in an *anabhilāpyānabhilāpya* of buddha realms.
- 56.52 “In each of those great kalpas, without concern for body and life, and cherishing the Dharma of the buddhas, I gave away bodies as numerous as the atoms in an *anabhilāpyānabhilāpya* of buddha realms. I gave away great kingdoms. I gave away villages, towns, regions, lands, realms, and royal capitals. I gave away gatherings of entourages that were beautiful and pleasing and that I could not part with. I gave away sons, daughters, and wives. I gave away my body and flesh. I gave the blood from my body to those who asked for it. I gave away my bones and marrow. [F.355.a] I gave away my legs and arms. I gave away the greater and smaller parts of my body. I gave away my nose and ears. I gave away my eyes. I gave away the organ of my tongue from my mouth.
- 56.53 “In each of those great kalpas, aspiring for the head of omniscience that is above and higher than all worlds, I gave away my own head as many times as there are atoms in an *anabhilāpyānabhilāpya* of buddha realms.
- 56.54 “As it was in each of those great kalpas, it was the same in each of an ocean of kalpas as numerous as the atoms in an *anabhilāpyānabhilāpya* of buddha realms, in which through becoming a supreme lord I served, honored, and venerated tathāgatas as numerous as the atoms in an *anabhilāpyānabhilāpya* of buddha realms, making offerings to them and giving them clothing, food, beds, medicines when ill, and necessary utensils. I entered homelessness in the teachings of those tathāgatas, following all their instructions, and held their teachings.
- 56.55 “Noble one, throughout the ocean of that many kalpas, I developed an aspiration solely for the teaching of the tathāgatas and do not remember ever developing an inappropriate aspiration. Throughout the ocean of that many kalpas, I developed solely that aspiration, and I do not remember developing

an aspiration through anger, an aspiration through fixation on the self, an aspiration from protecting and grasping a self, [F.355.b] an aspiration that made a distinction between self and others, or an aspiration that was not connected with the path to enlightenment, nor do I remember developing an aspiration that became wearied or disheartened or confused by obscurations through remaining in saṃsāra. Instead, I developed the aspiration for gathering the accumulations for omniscience, an aspiration that had an invincible knowledge and unconquerable essence.

56.56 “Noble one, it is like this: an ocean of kalpas would pass if I were to teach my past perfect practices, my engagement in purifying buddha realms, my engagement in protecting, ripening, and purifying beings with my attainment of great compassion, my engagement in making offerings to and serving buddhas, my engagement in serving gurus in order to seek the good Dharma, my engagement in giving away my body in order to obtain the good Dharma, and my engagement in giving up my life in order to protect the good Dharma.

56.57 “Noble one, there is not one word or letter from all that ocean of the Dharma for which I did not give up the kingdom of a cakravartin or all my possessions through being dedicated to saving all beings, dedicated to attaining definitive understanding of the continuum of my mind, dedicated to others hearing the Dharma, dedicated to the elucidation of the light of worldly knowledge, dedicated to the elucidation of all world-transcending knowledge, [F.356.a] dedicated to giving rise to happiness in saṃsāra for all beings, and dedicated to praising the qualities of all the tathāgatas. In that way, an ocean of kalpas as numerous as the atoms in an *anabhilāpyānabhilāpya* of buddha realms would pass by if I were to teach my perfect practices in the past.

56.58 “Noble one, in that way, I attained the pure Dharma body that is undifferentiated by the three times through the strength of such accumulations, through the strength of the accumulation of the causal roots of merit, through the strength of a vast aspiration, through the strength of practicing the qualities, through the strength of correctly comprehending all Dharmas, through the strength of the eyes of wisdom, through the strength of the blessing of the tathāgatas, through the strength of great prayers, through the strength of great compassion, through the strength of perfectly purified higher cognitions, and through the strength of being taken into the care of the kalyāṇamitras. I also purified the unsurpassable form body that transcends all worlds, that is perceived by all beings according to their aspirations, that is spread throughout all buddha realms, that is present everywhere, that manifests all miracles in every place, and that is attractive to all beings.²¹⁹⁹ [F.356.b]

- 56.59 “Noble one, regard this perfect body I have attained, which has been accomplished through an endless ocean of kalpas and which is rare to appear and rare to see in many hundreds of thousands of quintillions of kalpas.
- 56.60 “Noble one, those beings who have not developed roots of merit cannot hear me, let alone see me.
- 56.61 “Noble one, those beings who just hear my name become irreversible in their progress toward the highest, complete enlightenment. Those who just see me, touch me, accompany me, follow me, see me in a dream, or hear my name in a dream become irreversible in their progress toward the highest, complete enlightenment.
- 56.62 “Some, through thinking of me, become ripened in one day, some in one week, some in a fortnight, some in a month, some in a year, some in a hundred years, some in a kalpa, some in a hundred kalpas, and some in as many kalpas as there are atoms in an *anabhilāpyānabhilāpya* of buddha realms. Some become ripened after as many lifetimes as there are atoms in an *anabhilāpyānabhilāpya* of buddha realms. Some become ripened through seeing my light, some through seeing the light rays I radiate, [F.357.a] some through the realm shaking, some through the manifestation of my form body, and some through rejoicing in it.
- 56.63 “Noble one, in that way, through as many methods as there are atoms in a buddha realm, beings become irreversible in their progress toward the highest, complete enlightenment.
- 56.64 “Noble one, the beings who hear²²⁰⁰ of my pure buddha realm will be reborn in pure buddha realms. Those who see my pure body will be reborn with a body like mine. Therefore, noble one, look at my body.”
- 56.65 Sudhana, the head merchant’s son, contemplated the body of the bodhisattva Samantabhadra and saw an *anabhilāpyānabhilāpya* of oceans of buddha realms in each pore. He saw in each of those oceans of realms tathāgatas encircled by oceans of assemblies of bodhisattvas. He saw all those oceans of realms as having various grounds, various shapes, various arrays, and various Cakravāla mountain ranges, covered by various clouds and various skies, and possessing various appearances of buddhas and the sound of various Dharma wheels.
- 56.66 What he saw in each pore he saw in all pores without exception, in all the physical signs and features of a great being, and in all the greater and smaller parts of the body. He saw clouds of emanations of bodies of buddhas, as numerous as the atoms in all buddha realms, appearing in each of the oceans of realms, pervading all the world realms in the ten directions, [F.357.b] and ripening beings for the highest, complete enlightenment.

56.67 Sudhana, the head merchant's son, having been taught the instructions and teachings of the bodhisattva Samantabhadra, entered all the world realms that were within the body of the bodhisattva Samantabhadra and ripened beings.

56.68 The roots of merit accumulated by Sudhana, the head merchant's son, through the light of knowledge by coming before, seeing, and honoring as many kalyāṇamitras as there are atoms in a buddha realm, were not a hundredth of the roots of merit accumulated by seeing the bodhisattva Samantabhadra; they were not even a thousandth, were not even a trillionth, and could not even be an enumeration, a fraction, a number, an analogy, or a basis²²⁰¹ for it.

56.69 However many successions of oceans of buddha realms Sudhana apprehended from first developing the aspiration for enlightenment until he saw the bodhisattva Samantabhadra, he apprehended in each instant of mind even more successions of oceans of buddha realms, as many²²⁰² as there are atoms in an *anabhilāpyānabhilāpya* of buddha realms, in each of the bodhisattva Samantabhadra's pores. Just as it was in each of his pores, so it was in all his pores without exception, and even if in each instant of mind Sudhana were to arrive at world realms as numerous as the atoms in an *anabhilāpyānabhilāpya* of buddha realms²²⁰³ and continue spreading through world realms until the last of future kalpas, he would still not reach the end of those successions of oceans of buddha realms. [F.358.a] He would not reach the end of the forms²²⁰⁴ of the oceans of realms, the particulars of the oceans of realms, the groupings of the oceans of realms, the origination of the oceans of realms, the destruction of the oceans of realms, the categories of the oceans of realms, the succession of the oceans of the appearances of buddhas, the bodies of the oceans of the appearances of buddhas, the particulars of the oceans of the appearances of buddhas, the groupings of the oceans of the appearances of buddhas, the originations of the oceans of the appearances of buddhas, the destruction of the oceans of the appearances of buddhas, the oceans of the bodhisattva assemblies of followers, the successions of the oceans of the bodhisattva assemblies of followers, the particulars of the oceans of the bodhisattva assemblies of followers, the groupings of the oceans of the bodhisattva assemblies of followers, the origination of the oceans of the bodhisattva assemblies of followers, the destruction of the oceans of the bodhisattva assemblies of followers, the entries into the realms of beings, the entries in each instant into the knowledge of the faculties of beings, the realizations of the knowledge of the faculties of beings, the ripening and guiding of beings, or the practices of the profound bodhisattva miracles and would not reach the end of the ocean of the ascending of bodhisattva bhūmis.

- 56.70 He was active in some realms for a kalpa. He was active in some realms for as many kalpas as there are atoms²²⁰⁵ in an *anabhilāpyānabhilāpya* of realms, and he did not depart from those realms. [F.358.b] In each instant of mind, he ripened beings for the highest, complete enlightenment in a vast extent of an ocean of realms with no end or middle, until in that way he eventually attained equality with the ocean of the prayers and the conduct of the bodhisattva Samantabhadra. He attained equality with all the tathāgatas, equality with their pervasion of all realms by their bodies, equality with their fulfillment of conduct, equality with their manifesting the miraculous manifestation of the attainment of complete buddhahood, equality with their turning the wheel of the Dharma, equality with their pure discernment, equality with the utterances of their voices, equality with the engagement in the oceans of all the aspects of their voices, equality with their great love and great compassion, and equality with the miraculous manifestation of the inconceivable liberations of the bodhisattvas.
- 56.71 The bodhisattva mahāsattva Samantabhadra then composed these verses in order to further elucidate kalpas, the vast extent of kalpas, and world realms as numerous as the atoms in an *anabhilāpyānabhilāpya* of buddha realms:
- 56.72 However many²²⁰⁶ lions among men there are
In the three times, in the worlds in the ten directions,
I pay homage to them all without exception,
With purity of body, speech, and mind. {1} [F.359.a]
- 56.73 Thinking that all the jinas are before me,
With the power of the prayer of good conduct,
I bow down toward all the jinas
With as many bodies as there are atoms in the realms.²²⁰⁷ {2}
- 56.74 There are as many buddhas as atoms within a single atom,
Seated in the midst of bodhisattvas.²²⁰⁸
I focus on the entire realm of phenomena,
Without exception, being filled by jinas in that way. {3}
- 56.75 I recite a praise of all the sugatas,
Enumerating the qualities of all the jinas,
With unending oceans of eulogies
And the sound of oceans of every quality of voice. {4}
- 56.76 I make an offering to those jinas
Of perfect flowers, perfect garlands,
Perfect music, ointments, and parasols,

- Perfect lights, and perfect incenses. {5}
- 56.77 I make offerings to those jinas
Of perfect clothing and perfect perfumes,
Pouches of scented powders equal to Mount Meru,
And all perfect, sublime displays. {6}
- 56.78 Offerings that are unsurpassable and exalted
I am resolved to offer to all the jinas.
I praise and make offerings to all the jinas
Through the power of devotion²²⁰⁹ to good conduct. {7}
- 56.79 Whatever bad actions I have done
Under the power of desire, anger, and ignorance,
With my body, speech, and mind,
I make a confession of them all. {8}
- 56.80 I am rejoicing in the entirety of merit
In the ten directions that is created by beings,
By practicing and accomplished pratyekabuddhas,²²¹⁰
By the bodhisattvas, and by all the jinas.²²¹¹ {9}
- 56.81 I make the request to all the lords,
The lamps of the worlds in the ten directions,
Who have attained without impediment the enlightenment of buddhahood,
That they turn the unsurpassable wheel. {10}
- 56.82 With palms placed together, I supplicate
Those who wish to manifest passing into nirvāṇa
That they remain for as many kalpas as there are atoms in the realms,
For the benefit and happiness of all beings. {11} [F.359.b]
- 56.83 Whatever little virtue²²¹² I have accumulated
Through homage, offering, confession,
Rejoicing, supplication, and entreating,
I dedicate it all to enlightenment. {12}
- 56.84 May the buddhas of the past and those who are present
In the worlds of the ten directions be offered to.
May those in the future swiftly fulfill
Their aspirations for the enlightenment of buddhahood. {13}
- 56.85 May the realms that are in the ten directions
Become purified and sublime.²²¹³
May they become filled with jinas, who have come

To the Bodhi tree, the lord of trees, and with bodhisattvas. {14}

- 56.86 However many beings there are in the ten directions,
 May they all be always happy and healthy.
 May all beings be successful in their Dharma goals,
 And may their wishes be fulfilled. {15}
- 56.87 May I practice the conduct of enlightenment
 And remember my lives in all existences.
 May I always practice mendicancy
 In all my lifetimes of deaths and rebirths. {16}
- 56.88 Following the teaching of all the jinas
 And perfecting my good conduct,
 May I always practice stainless, pure,
 Correct conduct that is flawless and unblemished. {17}
- 56.89 May I teach the Dharma in all languages,
 Whatever the languages of beings:
 Through the languages of devas, the languages of nāgas,
 The languages of yakṣas, kumbhāṇḍas, and humans. {18}
- 56.90 May one who is gentle²²¹⁴ and dedicated to the perfections
 Never forget the aspiration to enlightenment.
 May the obscurations of bad karma
 Be purified without any remainder. {19}
- 56.91 May my conduct, even in the worldly existences,
 Be free of karma, kleśas, and the actions²²¹⁵ of Māra,
 Just as the lotus is unstained by water
 And the sun and moon are unobstructed in the sky. {20} [F.360.a]
- 56.92 May I end all the sufferings of lower existences
 And establish all beings in happiness,
 Practicing a conduct that brings benefit to all beings
 Throughout the directions and the extent²²¹⁶ of realms. {21}
- 56.93 May I practice this conduct in all future kalpas,
 Conforming with the conduct of beings,
 Perfecting the conduct of enlightenment,
 And teaching good conduct.²²¹⁷ {22}
- 56.94 May I always be in the company of those
 Whose conduct is in harmony with my conduct.
 May my body, my speech, and also my mind

Practice the same conduct and have the same prayer.²²¹⁸ {23}

- 56.95 May I always associate
With friends who wish to benefit me
And teach me the correct conduct,
And may I never displease them. {24}
- 56.96 May I always see before me the jinas,
The lords who are encircled by bodhisattvas,
And may I make vast²²¹⁹ offerings to them,
Without wearying, throughout all future kalpas. {28}
- 56.97 Keeping the good Dharma of the jinas,
Expounding²²²⁰ the conduct of enlightenment,
And purifying the good conduct,
May I practice that conduct in all future kalpas. {26}
- 56.98 While circling through all existences,
May I obtain inexhaustible merit and knowledge.
May I be²²²¹ an inexhaustible treasure of wisdom,
Methods, samādhis, liberations, and all good qualities. {27}
- 56.99 There are realms as numerous as atoms in each atom,
And while practicing the conduct of enlightenment,
May I see in those realms countless buddhas
Who are seated in the midst of bodhisattvas. {28}
- 56.100 May I engage in practicing conduct for an ocean of kalpas
Within every hair's breadth in every direction,
Without exception, in which there are an ocean
Of buddhas of the three times, and an ocean of realms. {29} [F.360.b]
- 56.101 May I always comprehend²²²² the speech of the buddhas,
Which, through having an ocean of languages in a single syllable,
Has the purity of the aspects of the speech of all the jinas
And words that accord with the aspirations of all beings.²²²³ {30}
- 56.102 May I comprehend, through the power of the mind,
The unceasing sounds of the voices
Of the jinas in²²²⁴ the three times,
Who are turning the wheel in various ways.²²²⁵ {31}
- 56.103 May I enter all the future kalpas,
Entering them in a single instant,
And in a fraction of an instant practice

The conduct throughout the kalpas of the three times. {32}

- 56.104 May I in a single instant see
The lions among humans in²²²⁶ the three times.
Through the power of the liberation of being an illusion,
May I always enter into their conduct. {33}
- 56.105 May the displays of realms in the three times
Be accomplished within a single atom.
May I perceive such displays of the realms of the jinas
That are in every direction without exception. {34}
- 56.106 May I go into the presence of all those lords,
Those future lamps of the world, who will successively
Attain enlightenment, turn the wheel,
And demonstrate the final peace of entering nirvāṇa. {35}
- 56.107 Through the power of miracles that has complete speed,
Through the power of yānas²²²⁷ that possesses every gateway,
Through the power of conduct that has the complete qualities,
Through the power of love that is universal, {36}
- 56.108 Through the power of merit that has complete goodness,
Through the power of knowledge that is without impediment,
Through the power of wisdom, methods, and samādhi,
May I accomplish the power of enlightenment. {37}
- 56.109 May I purify the power of karma,
Destroy the power of the kleśas,
Render powerless the power of the māras,
And make complete all the powers of good conduct. {38}
- 56.110 May I purify an ocean of realms, [F.361.a]
Liberate an ocean of beings,
See an ocean of the Dharma,
And realize²²²⁸ an ocean of knowledge. {39}
- 56.111 May I purify an ocean of conduct,
Fulfill an ocean of prayers,
Make offerings to an ocean of buddhas,
And have tireless conduct for an ocean of kalpas. {40}
- 56.112 May I, through good conduct, realize enlightenment
And fulfill, without exception,
All the specific prayers of enlightened conduct

That are made by the jinas in the three times. {41}

- 56.113 I dedicate all this virtue
So that I may have the same conduct as that wise one,
The eldest son of all the jinas,
Whose name is Samantabhadra.²²²⁹ {42}
- 56.114 Just as the good wise one made a dedication
For a pure body, speech, and mind,
A pure conduct, and a pure realm,
May it be the same for me. {43}
- 56.115 May I practice the conduct of Mañjuśrī's prayer
For good conduct, for complete goodness,
Without weariness throughout the kalpas to come.
May I complete all those activities without exception. {44}
- 56.116 May there be no limit to that conduct;
May there be no limit to those good qualities,
And having maintained a conduct that has no limit,
May I give rise to all those miraculous powers. {45}
- 56.117 If there were an end to space,
There would be an end to all beings.
Only when their karma and kleśas end
Will my prayers also come to an end. {46}
- 56.118 If someone offered to the jinas the endless realms
In the ten directions adorned with jewels
And the most excellent pleasures of devas and humans
For kalpas as numerous as the atoms in a realm, {47}
- 56.119 Someone who has faith just once
On hearing this king of dedications
And aspires to attain perfect enlightenment
Will have a higher, superior merit. {48} [F.361.b]
- 56.120 Whoever recites this prayer for good conduct
Will be free from all²²³⁰ lower existences,
Will be free from bad companions,
And will quickly see Amitābha. {49}
- 56.121 They will have in this life the good fortune
Of obtaining success, a happy life,
And will soon become

The same as Samantabhadra. {50}

- 56.122 If someone through the power of ignorance
Has the bad karma of the five actions with immediate results,
They will be purified of it, without any remainder
Through reciting this prayer for good conduct. {51}
- 56.123 They will have the wisdom, form,
Features, family, and color,
Be invincible to hosts of māras and tīrthikas,
And be offered to by the entire three realms. {52}
- 56.124 They will soon go to the Bodhi tree, the lord of trees,
And having reached there be seated for the benefit of beings,
Become enlightened in buddhahood, turn the wheel of the Dharma,
And overpower Māra and his entire army. {53}
- 56.125 The Buddha knows the result that ripens
For the one who possesses, recites,
Or teaches this prayer for good conduct.
Do not doubt the supreme enlightenment! {57}
- 56.126 Just as the hero Mañjuśrī knows,
In that way²²³¹ so does Samantabhadra.²²³²
In practicing in the same way as they do,
I am dedicating all this merit. {55}
- 56.127 With the prayer that is praised as supreme
By all the jinas in the three times,
I am dedicating all this merit
For the supreme good conduct. {56}
- 56.128 When the time has come for me to die,
May I dispel all obscurations,
See Amitābha before me,
And go to the Sukhāvātī realm. {57}
- 56.129 When I have gone there, may these prayers [F.362.a]
All become completely manifest.
May I fulfill them all without exception
And benefit beings for as long as there are worlds. {58}
- 56.130 May I be born from a beautiful, perfect lotus
In that pleasant, beautiful circle of the jinas,
And there obtain my prophecy

Directly from the Jina Amitābha. {59}

- 56.131 Having obtained there the prophecy,
May I through the power of mind
Bring many benefits to beings in the ten directions
Through many billions of emanations. {60}
- 56.132 May what little merit I have accumulated
Through reciting the good conduct prayer
Cause the virtuous prayers of beings
All to be fulfilled in an instant. {61}
- 56.133 Through the sublime, endless merit attained
By my dedicating the good conduct,
May the beings drowning in a river of suffering
Depart to the supreme residence of Amitābha. {62}
- 56.134 *The compilation of Sudhana's conduct of honoring kalyāṇamitras from the great Dharma teaching entitled "Stem Array" from within the "Bodhisattvapiṭaka," "The Mahāvaiṣṭhī Sūtra Entitled 'A Multitude of Buddhas,' " is concluded.*
- 56.135 *This concludes the episodes of Sudhana's conduct of honoring kalyāṇamitras from the great Dharma teaching, "The Stem Array."*

c.

Colophon

- c.1 Translated and revised by the Indian upādhyāyas Jinamitra and Surendrabodhi and by the chief editor Lotsawa Bandé Yeshé Dé and others.²²³³

· Tibetan Editor's Colophon ·

Tashi Wangchuk

- c.2 *A Multitude of Buddhas* is the marvelous essence of the final, ultimate, definitive wheel from among the three wheels of the Sugata's teaching. It has many other titles, such as *The Mahāvaiṣṭhī Basket*, *The Earring*, *The Lotus Adornment*, and so on.
- c.3 It has seven sections:²²³⁴ *A Multitude of Tathāgatas*,²²³⁵ *The Vajra Banner Dedication*,²²³⁶ *The Teaching of the Ten Bhūmis*,²²³⁷ *The Teaching of Completely Good Conduct*,²²³⁸ [F.362.b] *The Teaching of the Birth and Appearance of the Tathāgatas*,²²³⁹ *The Transcendence of the World*,²²⁴⁰ and *Stem Array*.²²⁴¹ These are subdivided into forty-five chapters.
- c.4 According to Butön Rinpoché and others, it contains thirty-nine thousand and thirty verses, a hundred and thirty fascicles, and an additional thirty verses. Although the Tshalpa Kangyur catalog records one hundred fifteen fascicles, and the Denkarma one hundred twenty-seven fascicles,²²⁴² present-day recensions have various numbers of fascicles.²²⁴³
- c.5 This sūtra was first received from Ārya Nāgārjuna by Paṇḍita Buddhahadra and Paṇḍita Śikṣānanda (652–710), and they both translated it into Chinese. It is taught that Surendrabodhi and Vairocanarakṣita acted as chief editors for a Chinese translation.²²⁴⁴
- c.6 As for the transmission lineage, there is the lineage from China, starting with the perfect Buddha, Ārya Mañjuśrī, Lord Nāgārjuna, the two paṇḍitas mentioned above, and Heshang Tushun. Then the lineage continued

through others until Üpa Sangyé Bum received it from Heshang Gying-ju. That lineage was then passed on through Lotsawa Chokden and has continued up to the present time.

c.7 The lineage from India is as follows. It was passed from Nāgārjuna to Āryadeva, and then Mañjuśrīkīrti, and so on, until Bari Lotsawa received it from Vajrāsana. It is taught that the lineage then continued through Chim Tsöndrū Sengé, the great Sakya Lord,²²⁴⁵ and so on.

c.8 However, I have not seen any histories or texts that recount translation work done by lotsawas or paṇḍitas other than those listed in the colophon here.

c.9 The king of Jangsa Tham²²⁴⁶ had a complete Kangyur made that was based on the Tshalpa Kangyur. At the present time this is known as the Lithang Tshalpa Kangyur (1609–14). I consider this to be a reliable source and so have made it the basis for this edition. However, since it contains many omissions, accretions, and misspellings, I have edited it by searching in further old versions that are correct.²²⁴⁷ There are variant Sanskrit manuscripts and disparate translations, and despite their consistent overall meaning it is has not been possible to edit the text definitively on the level of the words. It is nevertheless useful, at least, to have corrected it according to the majority of versions.

c.10 Varying translations of terms have been left as they are, since there is no contradiction in meaning. Examples include *rgyan* instead of *bkod pa*,²²⁴⁸ *'byam klas* instead of *rab 'byams*,²²⁴⁹ *so so yang dag par rig pa* instead of *tha dad pa yang dag par shes pa*,²²⁵⁰ *thugs* for *dgongs pa*,²²⁵¹ [F.363.a] *nyin mtshan dang zla ba yar kham mar kham dang* instead of *nyin mtshan dang yud du yan man dang*,²²⁵² and *tha snyad* instead of *rnam par dpyod pa*.²²⁵³

c.11 Sanskrit words have many stems and roots, affixes, and derivations. In the case of some of the lotsawas and paṇḍitas in Tibet who had the eyes of the Dharma and produced meaning-translations, the tenses, cases, and so on are difficult to understand. As my principal reference I have therefore taken passages about which the largest number of manuscripts were in agreement. On other points where there was the slightest doubt I have ensured that they conform with the treatises on Tibetan linguistics. More coherence would have been possible had there been an extant version in the old Tibetan terminology alone, since in most of the manuscripts there seems to be neither a complete predominance of archaic terms, nor any obvious sign of what changes editors have made to the translation. In any case, changes made in later times—significant adulterations of the text by the mixing of old and new forms, and disruptive placements of the *shad* marks that

differentiate clauses—seem to be numerous, but are actually slight and only minor faults, so I have left them as they are, for otherwise, the editing work would have been comparable to cutting through the megaliths of Mön.

c.12 This, therefore, is the result of my work with all its pretensions to perseverance and complete correctness, and through it may the precious teaching of the Buddha and the glory of the merit of nonsectarian beings remain for the entire kalpa within the circle of the Cakravāla Mountains, as bright as the sun and moon.

c.13 It was printed in the water tiger year called *dge byed* (1722),²²⁵⁴ in the presence of Tenpa Tsering (1678–1738), the divine Dharma king who rules in accordance with the Dharma, who has the vast, superior wealth of the ten good actions, and who is a bodhisattva as a ruler of humans and the source of happiness in the four regions of greater Tibet.

c.14 Written by the attendant Gelong Tashi Wangchuk, who in the process of revision was commanded to become its supervisor.

c.15 *Ye dharmahetuprabhavā hetun teṣān tathāgato hy avadat. Teṣāñ ca yo nirodha evaṃ vādī mahāśramaṇaḥ.*

(All phenomena that arise from causes, the Tathāgata has taught their cause, and that which is their cessation; thus has the Great Śramaṇa proclaimed.)

n.

NOTES

n.1 See colophon, c.3.

n.2 Pekar Zangpo, *mdo sde spy'i rnam bzhag* (2006), 18.

n.3 This depiction of Śākyamuni as a Vairocana emanation has its precedent in a sūtra that was never translated into Tibetan but exists in Chinese translation: the *Brahmajālasūtra*. This sūtra introduces the Buddha Vairocana as the primordial buddha who is the source of ten billion Śākyamunis who exist simultaneously in ten billion different worlds. This sūtra should not be confused with the *Brahmajālasūtra* that exists both in the Pali canon and in the Tibetan Kangyur (Toh 352).

n.4 See Peter Alan Roberts, trans., *The Ten Bhūmis* (<https://read.84000.co/translation/toh44-31.html>), Toh 44-31.

n.5 There is evidence for Mahāyāna sūtras originating in northern India. In his *Genealogies of Mahāyāna Buddhism*, Joseph Walser argues that the “core portion” of *The Perfection of Wisdom in Eight Thousand Lines* (Toh 12, *Aṣṭasāhasrikāprajñāpāramitā*) was most probably written in the second half of the first century in Mathura, which is located in present-day Uttar Pradesh. He also offers the tentative conclusion that it was written by “a Sarvāstivādin monk residing at Buddhadeva’s Guhavihāra outside of Maṭṭhā.” See Walser (2018), 242.

n.6 Osto notes that Etienne Lamotte, Edward Conze, and Nalinaksha Dutt all regard the Mahāsāṃghika as the source of the Mahāyāna tradition. See Osto (2008), 157, n. 5. Paul Williams argues that at least some Mahāyāna sūtras emerged from the Mahāsāṃghika: “There can be no doubt that at least some early Mahāyāna sūtras originated in Mahāsāṃghika circles. In the *lokottaravāda* supramundane teachings we are getting very close to a teaching well-known in Mahāyāna that the Buddha’s death was also a mere

appearance; in reality he remains out of his compassion, helping suffering humanity, and thence the suggestion that for those who are capable of it the highest religious goal should be not to become an Arhat but to take the Bodhisattva vows, embarking themselves on the long path to a supreme and totally superior Buddhahood.” See Williams (2009), 21. This view has been contested by a number of scholars, however, including Paul Harrison, who maintains in his “Searching for the Origins of the Mahāyāna: What Are We Looking For?” that it is impossible to draw a clear connection between the Mahāyāna and a single sect, maintaining instead that the Mahāyāna was a loose set of related movements that cut across Buddhist India. For a fine summary of scholarship concerning the origins of the Mahāyāna, see Osto (2008), 105–16.

- n.7 Toh 127. See translation in Peter Alan Roberts, trans., *The King of Samādhis Sūtra* (<https://read.84000.co/translation/toh127.html>), 84000: Translating the Words of the Buddha, 2018.
- n.8 Osto (2008), 108–9.
- n.9 *Bodhisattvagocaraupāyaviṣayavikurvāṇanirdeśa*, Toh 146. See English translation in Jamspal 2010.
- n.10 See *Satyaka Sūtra*, folios 98.b–130.a.
- n.11 See *Satyaka Sūtra*, folios 132.b–133.a.
- n.12 *Saddharmapuṇḍarīkanāmahāyānasūtra*, Toh 113. See translation in Peter Alan Roberts, trans., *The White Lotus of the Good Dharma* (<https://read.84000.co/translation/toh113.html>), 84000: Translating the Words of the Buddha, 2018.
- n.13 This is found in chapter 4 of the *Satyaka Sūtra*, titled “The Teaching as a Single Yāna” (*theg pa gcig tu bstan pa’i le’u*). See *Satyaka Sūtra*, folios 94.b–98.b.
- n.14 Osto (2008), 5.
- n.15 *The Prayer of Good Conduct* (<https://read.84000.co/translation/toh1095.html>) (*Ārya-bhadracaryāpraṇidhānarāja*, Toh 1095).
- n.16 Osto (2008), 6, 113.
- n.17 Termed the *Navadharmas* (“Nine Dharmas”) or *Navagrantha* (“Nine Texts”), these works are (1) *Prajñāpāramitā*, (2) *Gaṇḍavyūha*, (3) *Daśabhūmi* (<https://read.84000.co/translation/toh44-31.html>), (4) *Samādhirāja* (<https://read.84000.co/translation/toh127.html>), (5) *Laṅkāvatāra*, (6) *Saddharma-*

pundarīka (<https://read.84000.co/translation/toh113.html>), (7) *Lalitavistara* (<https://read.84000.co/translation/toh95.html>), (8) *Suvarṇaprabhāsa* (<https://read.84000.co/translation/toh555.html>), and (9) *Tathāgatagūhya*. See Lewis (1993), 327, n. 15.

- n.18 Osto (2008), 4.
- n.19 Osto (2008), 129.
- n.20 Osto (2008), 4.
- n.21 Ōtake (2007), 93–94.
- n.22 The Stok Palace (vol. 34, folio 310.a), Lhasa (vol. 46, folio 341.b), Choné (vol. 94, folio 284.a), and Narthang (vol. 40, folio 340.a) editions read *shin tu rgyas pa chen po'i mdo sangs rgyas phal po che zhes bya ba/ byang chub sems dpa'i sde snod kyi nang nas sdong pos brgyan pa zhes bya ba chos kyi rnam grangs chen po las*. This could be translated, “the great Dharma discourse called the *Gaṇḍavyūha* from within the *Bodhisattvapiṭaka* called the vast *Buddhāvataṃsaka Sūtra*,” which suggests that the *Buddhāvataṃsaka* is a type of text known as a *Bodhisattvapiṭaka*. Urga (vol. 38, folio 362.a) has *sangs rgyas phal po che zhes bya ba/ shin tu rgyas pa chen po'i mdo las/ byang chub sems dpa'i sde snod cing / sdong pos rgyan pa zhes bya ba*, which could be translated as “the *Bodhisattvapiṭaka* and *Gaṇḍavyūha* from the Mahāvaipulya sūtra called the *Buddhāvataṃsaka*,” although *cing* grammatically should follow a verb, not a noun, and it could well be an error for *kyi nang* when that is pronounced “chi nang.” This, like the aforementioned colophon from Dunhuang, suggests that both *Bodhisattvapiṭaka* and *Gaṇḍavyūha* are titles for one and the same work. By contrast, the Degé (vol. 38, folio 362.a) and Kangxi (vol. 60, folio 263.a) read *shin tu rgyas pa chen po'i mdo/ sangs rgyas phal po che zhes bya ba las/ byang chub sems dpa'i sde snod kyi nang / sdong pos brgyan pa zhes bya ba chos kyi rnam grangs chen po las*. This could be rendered, “From the Mahāvaipulya sūtra called the *Buddhāvataṃsaka*, from within the *Bodhisattvapiṭaka*, the great Dharma discourse called the *Gaṇḍavyūha*,” meaning that the *Gaṇḍavyūha* is from the *Bodhisattvapiṭaka*, a collection of bodhisattva teachings, and has been included in the *Buddhāvataṃsaka*. In other words, the *Gaṇḍavyūha* is contained in the *Bodhisattvapiṭaka* that is contained in the *Buddhāvataṃsaka*—a statement that would not seem to make much sense.
- n.23 Osto (2008), 4.
- n.24 Osto (2008), 130.
- n.25 Osto (2008), 11.

- n.26 Osto (2008), 5.
- n.27 Osto (2008).
- n.28 Van Norden (2019).
- n.29 Fontein (1967), 117. Fontein (2012), 1. See also Revianur (2018), 577.
- n.30 Fontein (1967), 118.
- n.31 Fontein (1967), 120–21.
- n.32 *si tu chos kyi 'byung gnas*, folio 205.a.
- n.33 See c.5 and particularly n.2244.
- n.34 D. E. Osto, “The Supreme Array Scripture (<http://www.douglasosto.com/the-supreme-array-scripture/>),” accessed July 6, 2021.
- n.35 Toh 352 in the Kangyur.
- n.36 *rnam par snang mdzad chen po mngon par rdzogs par byang chub pa rnam par sprul pa byin gyis rlob pa shin tu rgyas pa mdo sde'i dbang po'i rgyal po*.
- n.37 *sems kyi rgyal pos dris nas grangs la 'jug pa bstan pa*, folios 348.b–393.b.
- n.38 According to the Sanskrit. There is no division into chapters in the Tibetan, see Introduction i.65. In Śikṣānanda's eighty-fascicle Chinese translation (hereafter, “the Chinese”), this is presented as the thirty-ninth sūtra in twenty-one fascicles, from 60 to 80. Each fascicle bears the title 入法界品 (*ru fa jie pin*), number 39, and a serial number ranging from 1 to 21; for example, fascicle 60 is entitled 入法界品第三十九之一 (*ru fa jie pin di san shi jiu zhi yi*), the first segment of the thirty-ninth sūtra, *Entry into the Realm of the Dharma*.
- n.39 According to the Sanskrit and such Kangyurs as the Degé, which have *shes pa dam pa'i ye shes*. Lithang and Choné Kangyurs have *shes rab dam pa'i ye shes*. Yongle and Kangxi have *ye shes rab dam pa'i ye shes*.
- n.40 According to the Sanskrit. The Tibetan has *brtan pa dam pa'i ye shes*.
- n.41 According to the Sanskrit and the Chinese. The Tibetan *blo gros chen po'i gzi brjid* appears to translate from *mahāmatitejas*.
- n.42 This is followed in the Sanskrit by Samantaprabhatejas, which would have been translated into Tibetan as *kun nas 'od gyi gzi brjid*. The Chinese appears

to have conflated these three similar names into one as 普吉祥威力 (*pu ji xiang wei li*).

- n.43 Construction from the Tibetan. Not present in the Sanskrit or the Chinese.
- n.44 According to the Sanskrit, the Chinese, and most Kangyurs, which have *shin tu rnam par lta ba'i myig*. Yongle, Lithang, Kangxi, and Choné have *rnam par dag pa'i* in error for *rnam par lta ba'i*. In the Sanskrit this is followed by *Avalokitanetra*, which is absent in both the Chinese and the Tibetan, most likely the result of a scribal omission due to the similarity of the names.
- n.45 In the Sanskrit and the Chinese this is followed by “the bodhisattva Samantanetra,” which is not present in the Tibetan.
- n.46 The Sanskrit has “bodhisattva mahāsattva.” The Chinese ends all names with “bodhisattva.”
- n.47 The Sanskrit has “bodhisattva mahāsattva.”
- n.48 The Sanskrit has “bodhisattva mahāsattva.”
- n.49 According to the Sanskrit and the Chinese. Not present in the Tibetan, probably as the result of an accidental omission in the process of copying, because of the names being similar.
- n.50 The Sanskrit has “bodhisattva mahāsattva.”
- n.51 Occurs last in the list of *-ketu* names in Sanskrit.
- n.52 The Sanskrit has “bodhisattva mahāsattva.”
- n.53 According to the Sanskrit and the Chinese. The Tibetan omits *dhātu*.
- n.54 The Sanskrit has “bodhisattva mahāsattva.”
- n.55 The Sanskrit has “bodhisattva mahāsattva.”
- n.56 The Sanskrit has “bodhisattva mahāsattva.”
- n.57 The Sanskrit has “bodhisattva mahāsattva.”
- n.58 The Sanskrit has “bodhisattva mahāsattva.”
- n.59 According to the Sanskrit. The Tibetan *ye shes ri bo'i blo* appears to be translated from *jñānaparvatabuddhi*. The Chinese reads 須彌光覺 (*xu mi guang jue*).

- n.60 In the Sanskrit the order of Vimalabuddhi and Asaṅgabuddhi are reversed.
- n.61 The Chinese translation uses the term 成就 (*cheng jiu*), which means “accomplished.” Sanskrit: *abhiniryāta*.
- n.62 The Sanskrit *samantabhadrabodhisattvacaryāpraṇidhāna* could also be interpreted, as is similarly found in Osto, as “the prayer for the bodhisattva conduct of Samantabhadra,” though this would more regularly be written as *bodhisattvasamantabhadracaryāpraṇidhāna*.
- n.63 According to the Sanskrit. The translation of the word *vijñaptiṣu*, which would have been translated as *rnam par rig byed*, appears to have been inadvertently omitted in the Tibetan, either from the Sanskrit manuscript it was translated from or at an early stage in the copying of the text. The Chinese translation has 至處無限 (*zhi chu wu xian*, “who had been to countless places”).
- n.64 According to the Sanskrit and the Chinese. The Tibetan appears to have inadvertently omitted “of the buddhas.”
- n.65 According to the Sanskrit *guṇa*. The word *yon tan* (the translation of *guṇa*) is absent in the Tibetan, and absent in the Chinese as well.
- n.66 According to the Sanskrit *anigṛhīta*. The Tibetan translates as the vague *mi gnas pa*, which could be interpreted as “not dwelling” or “unlocated.” Similarly, the Chinese describes their manifestations as 無所依止 (*wu suo yi zhi*, “nondwelling”) because they are in accordance with the aspirations of beings.
- n.67 According to the Sanskrit and the Chinese. The Tibetan inadvertently omits “wisdom.”
- n.68 According to the Sanskrit. The Tibetan appears to have translated *tshogs* from a manuscript in which *gagaṇa* (“space”) was corrupted to *gaṇa* (“crowd,” “class,” “group”) so that it meant “the range of activity of the crowd of tathāgatas.” The Chinese omits the description “that is as extensive as space.”
- n.69 According to the Tibetan *sgo* (“gateway”). The Chinese translation has 門 (*men*, “door”) as well. The available Sanskrit appears to have *sukha* (“bliss”) in error for *mukha* (“door”).
- n.70 According to *las* in the Stok Palace, Kangxi, Lithang, Yongle, and Choné Kangyurs. The others have *la*.

- n.71 According to the Sanskrit *viḥāra* and the Chinese. The Tibetan appears to have inadvertently omitted it.
- n.72 According to the Sanskrit *kāya* and the Chinese. The Tibetan appears to have inadvertently omitted it.
- n.73 According to *kyis* in Degé and most Kangyurs. Lithang and Choné have *kyi*.
- n.74 According to the Sanskrit. The Tibetan appears to have *kyi* in error for *kyis* in all versions. The Chinese has 隨順 (*sui shun*, “according to”).
- n.75 According to the Sanskrit. The Tibetan has *rgyan* (“adornment”).
- n.76 According to the Sanskrit and the Chinese. The Tibetan has *rgyan* (“adornment”). The Chinese translates this as “how he had practiced.”
- n.77 The Tibetan has interpreted the compound as *bsgrub pa dang / rnam par 'phrul pa*, meaning “attainments and miraculous manifestations.”
- n.78 According to the Sanskrit *dakṣiṇa*, and *yon* in Stok Palace, Yongle, Narthang, and Lhasa. Other Kangyurs have *yon tan* (“qualities”). The Chinese translates as 布施功德 (*bu shi gong de*, “the merit of generosity”).
- n.79 According to the instrumental particle in most Kangyurs, including Stok Palace, but absent in Lithang and Choné.
- n.80 These three qualities (i.e., extensive as space, beyond example, and having adornments) appear only in the Tibetan. The Sanskrit and the Chinese have *mahākaruṇāśarīra* and 大悲為身 (*da bei wei shen*), both of which mean “the body of great compassion,” which is absent in Tibetan.
- n.81 According to the Sanskrit. The Tibetan has a genitive particle that connects this description with the following one.
- n.82 The Tibetan here and elsewhere translates *jagat* as *'gro ba* (“beings”) instead of its meaning as “world.” The Chinese translates as “the world” to describe the precious jewels as “the best of the world.”
- n.83 According to the Sanskrit. The Tibetan has a genitive particle that connects this description with the following one.
- n.84 According to the Sanskrit *rāja* and *rgyal po* in Stok Palace, Narthang, and Lhasa. Other Kangyurs have *rgyal ba*.
- n.85 According to the Sanskrit *divyātmabhāva* interpreted in Tibetan as “bodies of divine materials.” The Chinese interprets it as 天身雲 (*tian shen yun*, “clouds

of divine bodies”).

- n.86 According to the Tibetan. In Sanskrit this is divided into two descriptions: “Adorned by a rain from clouds of every flower, adorned by a profusion of a treasure of excellent flowers.” The Chinese has 華樹 (*hua shu*, “flowering trees” or “flowers and trees”).
- n.87 According to the Tibetan. “Trees” is absent in the available Sanskrit. The Chinese has 衣樹雲 (*yi shu yun*, “clouds of clothes and trees”).
- n.88 According to the Sanskrit. The Tibetan translates *paṭala*, here meaning “a mass or assemblage,” as *na bun* (“mist”). The Sanskrit *śarīra* here has the meaning of “world” or “universe” but was translated into Tibetan by its more general meaning of “body,” creating a meaningless sentence. The Chinese reads 一切大地 (*yi qie da di*), literally “all great lands,” which can mean the “world” or “universe,” either singular or plural. It describes the following clouds of incense as 一切如眾生成形 (*yī qiè rú zhòng shēng xíng*, “in forms of all sentient beings”). Cleary has “form of all beings” while Osto has “body of the entire world.”
- n.89 According to the Sanskrit *jala* and the Chinese 網 (*wang*). The Tibetan appears to have translated from *rāja* (“king”). The word “powder” is absent in the Chinese.
- n.90 According to the Sanskrit *bimba*. The Tibetan translates as *'bru*, which could be taken to mean “grain.” Not present in the Chinese.
- n.91 According to the Sanskrit *adhitiṣṭha*. The Tibetan translates it as *byin gyis brlab pa* (“blessed”). The Chinese presents all these items as part of the manifestation without adding verbs to each.
- n.92 In the Sanskrit this is followed by “manifested the circles of followers in all buddha realms,” which is absent in the Tibetan and the Chinese.
- n.93 According to the Sanskrit and Tibetan later in the sūtra. At this point the Sanskrit omits *tejo*, while the Tibetan omits *rgyal po* (*rāja*).
- n.94 According to the Sanskrit. Tibetan has *bdug spos* (“incense”) instead of *rgyal mtshan* (“banners”). The sentence then repeats, so this is apparently an error.
- n.95 According to the Sanskrit and the Chinese. The Tibetan omits “flowers” and has a second repetition of the same sentences, so this omission is apparently an error.

- n.96 According to the Sanskrit. The Tibetan here is particularly corrupt and descends into gibberish: *mdangs 'byung bas thams cad kyi rdul gyi kha dog dang 'dra ba'i* ("through shining with light they are like the color of dust/atoms"). The Chinese does not mention "pores" and describes such jewels as "brilliant."
- n.97 According to the Sanskrit and the Chinese. The Tibetan appears to have an inadvertent omission of the last two syllables of its name (*rgyal mtshan*).
- n.98 According to the Sanskrit and the Chinese. The Tibetan appears to have an inadvertent omission of "clothing."
- n.99 According to the Sanskrit and the Chinese. The Tibetan appears to have an inadvertent omission of "clothing."
- n.100 According to the Sanskrit and the Chinese. The Tibetan appears to have an inadvertent omission of "clothing."
- n.101 The Sanskrit has the adjective *pāṇḍu* ("white").
- n.102 According to the *Mahāvīyutpatti*, the Sanskrit *śilā* should be translated as *man shel* ("crystal"), though here it was anomalously translated as *khra bo'i rdo* ("multicolored stone"), which may be why the adjective "white" in the Sanskrit was omitted. The Chinese translates *śilā* as 白玉 (*bai yu*, "white jade").
- n.103 Lithang and Choné have *sprin* ("clouds") in error for *spyen* ("eyes").
- n.104 Sanskrit: *sarvaratnadharmadhātvaḥśikharamahāmaṇiratnakūṭāgārān*, "kūṭāgāras of every precious material with gateways that looked out upon the realm of phenomena and pinnacles of great jewels." The Chinese is the same as the Tibetan.
- n.105 According to the Sanskrit and the Chinese. The Tibetan has two sentences, the first including *rin po che'i gos 'od 'phro ba* ("light rays from precious clothing"), and the second *bdug spos sna tshogs kyis rnam par bdugs pa* ("light rays perfumed by incenses and perfumes of all kinds"). The Chinese describes this as 香 (*xiang*, "incenses") without mentioning clothing.
- n.106 According to the Tibetan *sems can thams cad rab tu 'dzud pa*, which could also mean "entered into all beings." The Chinese of the Sanskrit *sarvasattva-prasthāna*, according to Cleary, means that the sounds are "of the abodes of all beings." According to Osto it means the sounds "of all beings." *Prasthāna* can mean "to set out for" or "origin." The Chinese describes the head adornment

as 出一切眾生發趣音摩尼王嚴飾冠 (*chu yi qie zhong sheng fa qu yin mo ni yan shi guan*, “crowns gloriously adorned with kings of jewels that emitted the sounds of all sentient beings”).

- n.107 According to the Sanskrit and the Chinese. The Tibetan appears to have inadvertently omitted part of the name: *rnam par snang mdzad kyi* [*dpal gyi smon lam gyi*] *snying po*.
- n.108 The Tibetan uses *sgra bsgrags pa* throughout this passage, but the Sanskrit has mostly *pramuñcan* (“emits”) and also has *nigarjan* (“roars”) twice.
- n.109 According to the Tibetan *skad* and the Chinese 語言 (*yu yan*). The Sanskrit has “mantras.”
- n.110 The Sanskrit has *nigarjan* (“roars”).
- n.111 In the Sanskrit the sentence ends with an additional description that is absent from the Tibetan and the Chinese: “...and with their bodhisattva bodies adorned with networks of kings of jewels that illuminated all realms.”
- n.112 According to the Tibetan. The Sanskrit has “gifts of clothing.” The Chinese mentions only recipients of generosity.
- n.113 According to the BHS *abhirocana*. The meaning in Classical Sanskrit would be “delighting.” Osto translates this from the Chinese as “illumination,” and Cleary translates it as “pleasing.” The Tibetan *mngon par mos par byed pa* would literally be “cause to have aspiration.”
- n.114 According to the Sanskrit *vyūha*. The Tibetan translates as *rgyan*, and the Chinese as 莊嚴 (*zhuang yan*, “adornments,” “jewelry”).
- n.115 According to the Sanskrit *anāyūha* and the Chinese 終無所來 (*zhong wu suo lai*). The Tibetan has the obscure *len pa med pa*.
- n.116 This and the previous quality are combined in the Sanskrit and the Chinese.
- n.117 According to the Sanskrit and the Chinese. The word “wisdom” is inadvertently missing from the Tibetan.
- n.118 According to the Sanskrit and the Chinese. Missing from the Tibetan.
- n.119 According to the BHS *vṛṣabhitā*.
- n.120 According to the Sanskrit *caritavikurvita*, which is translated into Chinese as 妙行 (*miao xing*). The Tibetan has *sbyong ba'i rnam par 'phrul pa*.

- n.121 According to the Tibetan *mngon du 'dor ba*. The Sanskrit *parākrama* means “exertion,” “strength,” and so on. The Chinese translates according to the Sanskrit as 勇健 (*yong jian*).
- n.122 According to the BHS *vijñapti*, translated in Chinese as 示現 (*shi xian*). Tibetan translates as *dmyigs pa* (archaic spelling of *dmigs pa*).
- n.123 From the Tibetan *grub pa*. The Sanskrit *nirvṛtta* could mean happiness, peace, extinction, or the state of nirvāṇa.
- n.124 The order of the first and second qualities in this list is reversed in the Sanskrit.
- n.125 According to the Sanskrit and the Chinese. “Dream-like” appears to have been inadvertently omitted from the Tibetan.
- n.126 Both epithets (i.e. *agra yuga bhadrayuga*; *mchog gi zung, bzang po'i zung*) refer to Śāriputra and Maudgalyāyana. Not mentioned in the Chinese.
- n.127 According to the Sanskrit. The Tibetan omits “wisdom.” The Chinese has “eyes of wisdom.”
- n.128 According to the Sanskrit *vṛkaśṛgāla* and the Chinese 豺狼 (*chai lang*). The Tibetan translates as “wolves and foxes.”
- n.129 According to the Tibetan. The Sanskrit has *sodyānamaṇḍalam* (“a circle of gardens”). The Chinese is similar to the Sanskrit.
- n.130 According to the Sanskrit and the Chinese. The Tibetan has “They had perfected the nature and branches of omniscient wisdom.”
- n.131 According to the Sanskrit. The Tibetan translates *vidyā* (“the science of medicine”) as *vidyamantra*, and *grahana* (“the acquisition of that knowledge”) as “the collecting of herbs.”
- n.132 According to the BHS *avatīrṇa*. Tibetan translates literally as *zhugs pa* (“enter”).
- n.133 According to the BHS *niryāta*. Tibetan translates literally according to the alternative meaning of “emerge” as *byung ba*.
- n.134 According to the Tibetan *mthong* and the Chinese 見 (*jian*). The Sanskrit has *prajānanti* (“know”).
- n.135 According to the Tibetan. The Sanskrit has *gotra* (“classes,” “types,” or “families”). The Chinese has “skilled in identification of all hidden

treasures.”

- n.136 According to the Sanskrit *śilpasuśikṣita*. The Tibetan has (in Yongle, Kangxi, and Choné) *don rtags* (“signs or proof of meaning”). Other Kangyurs such as Degé and Stok Palace have *dan* in error for *don*.
- n.137 According to the syntax of the Sanskrit. The Tibetan syntax is obscure.
- n.138 According to the Tibetan. The Sanskrit *akalperyāpatha* means “improper conduct” or “improper ascetic practices.”
- n.139 According to the Sanskrit and the Chinese. Omitted in the Tibetan.
- n.140 According to the Tibetan *lus*, presumably translated from *kāya*. The present available Sanskrit has *kārya* (“activities”), but *kāya* when this is repeated.
- n.141 According to the Sanskrit, Chinese, and Yongle, Narthang, and Lhasa versions of the Tibetan. Degé, Stok Palace, and other Kangyurs have *sems can* (“being”) in error for *sems* (“mind”).
- n.142 The Tibetan translates inconsistently as *shes* (“know”).
- n.143 According to the BHS meaning of *varṇa*, the Pali *vaṇṇa*, and the Chinese 相 (*xiang*). The Tibetan translates according to the most common meaning of the Sanskrit *varṇa* as an archaic term for color: *kha dog mdog*.
- n.144 According to the Tibetan. The Sanskrit is confusing, as the bodhisattvas are plural nominative, but there is a third-person singular for the verb “does not see.” Possibly the bodhisattvas should be in the plural accusative, in which case the verse could mean “[The world] does not see the great gathering of bodhisattvas / who have arrived from countless millions of realms to see the Jina.” The Chinese uses the second-person plural.
- n.145 According to the Sanskrit compound *cittagocara*. The Tibetan interprets it as “mind and range.” The Chinese translates it as 境界 (*xin jing jie*) rather than the usual term 心境界 (*xin jing jie*), omitting 心 (*xin*), the word for “mind,” probably to keep the same number of words in each line of the verses.
- n.146 According to the Sanskrit *aparājitaḥ* and the Yongle *pham myed* and Narthang *pham med*. Other Kangyurs have the incorrect *pham byed*.
- n.147 The order of this and the subsequent verse are reversed in the Tibetan translation; this inverse order is preserved here. The Chinese matches the order of the Sanskrit.

- n.148 According to the BHS *anirvṛta*. The Tibetan translates as *grub pa med pa* (“without production”). The Chinese has translated the second part of this verse as 知無變化法, 而現變化事 (*zhi wu bian hua fa, er xian bian hua shi*, “they know the unchanging instructions on Dharma, but manifest changing events”).
- n.149 According to the Tibetan. The Sanskrit can be translated as “the Buddha does not have a region.”
- n.150 According to the Tibetan, presumably from *deśānugaḥ*. The Sanskrit can be translated as “the Buddha does not go into a direction (*diśānugaḥ*).” The Chinese translation of this verse has considerable wordplay, using the common translation of the Sanskrit *diśānugaḥ* as 無量 (*wu liang*), which has the connotation of being inconceivable, without any quantifiable, measurable, or ascertainable feature, including direction and realm, contrary to its antonym 有量 (*you liang*). The verse in Chinese can be understood as “the state of enlightenment is neither 無量 nor 有量; the great Muni has gone beyond both.”
- n.151 Literally, “does not go beyond.” According to the Sanskrit, the Stok Palace, and the Degé *las*. Yongle, Lithang, Kangxi, and Choné have *pas*. The Chinese does not have the negative.
- n.152 According to the Sanskrit. The Tibetan has plural.
- n.153 According to the Sanskrit instrumental and Yongle, Narthang, and Lhasa *yi*s. Other Kangyurs have the genitive *yi*. “Looking through” is implied.
- n.154 There is a play on words in the Sanskrit, as *varṇa* has many meanings, including “color” as well as “class,” “caste,” “nature,” “character,” and “quality.” This play on words is lost in English and in the Tibetan. The Chinese interprets the term as 願 (*yuan*, “aspirations”).
- n.155 This verse is translated according to the Tibetan. The Chinese is similar to the Tibetan.
- n.156 According to the Sanskrit second-person plural. The Tibetan is ambiguous. The Chinese has “the various activities of the bodhisattvas” as the subject.
- n.157 According to the Sanskrit, Stok Palace, and Narthang *bu’i*.
- n.158 According to the Sanskrit *śodhana*, Chinese 清淨 (*qing jing*), and the Stok Palace *sbyong*. Other Kangyurs apparently have *spyod* in error for *sbyong*.

- n.159 According to the Sanskrit *pramocana*. The Tibetan has 'grel ba in error for 'grol ba.
- n.160 According to the Tibetan. The Sanskrit *vinīyante* means “guided” or “trained.”
- n.161 According to the Tibetan. The Sanskrit reads *saṃbuddha*. The Chinese is the same as the Sanskrit.
- n.162 According to the Sanskrit *suvicitra*. Tibetan has *bris* (“written,” “drawn”) in error for *bres*.
- n.163 The second half of the verse is in accordance with the Tibetan.
- n.164 According to the Sanskrit *mahā*. Stok Palace, Narthang, and Lhasa have *chen*, which matches the Sanskrit and the Chinese 大 (*da*, “great”). Degé and others have *can*; Yongle has *cen*.
- n.165 According to the Sanskrit. Presumably for lack of room in the Tibetan verse, “of buddhahood” is omitted. The Chinese has 無上覺 (*wu shang jue*, “supreme, unsurpassable enlightenment”).
- n.166 According to the Tibetan, which has two synonymous adjectives, while the Sanskrit and the Chinese have one adjective.
- n.167 According to the Sanskrit and the Chinese. The Tibetan has *rtaḡ par* apparently in error for *brtaḡ par* (“examine” as in Stok Palace).
- n.168 According to the Sanskrit. The Tibetan reads *de la sems skye med par bsaṃ*, which appears to mean “He thinks that the mind is birthless.” The Chinese translation appears to evolve around the word 思 (*si*), which functions both as a noun and a verb, meaning “thoughts,” “to think,” “that which/who thinks,” and so on: 智者應如是, 專思佛菩提; 此思難思議, 思之不可得 (*zhi zhe ying ru shi, zhuan si fo pu ti; ci si nan si yi, si zhi bu ke de*, “The wise one should be like this, dedicating his mind to the enlightenment of buddhahood. This mind is inconceivable; it is not knowable or obtainable [by contemplation]”).
- n.169 According to the Sanskrit and the Chinese. The Tibetan has either misread *baddha* (“bound”) as *buddha* or was translating from a manuscript containing that error. The result in Tibetan is “Although the buddhas continuously appear, the world remains fruitless.” The Chinese has 凡夫嬰妄惑, 於世常流轉 (*fan fu ying chang liu zhuan, yu shi chang liu zhuan*, “Ordinary beings suffer from illusions and confusions, continuously wandering in the world”).

- n.170 According to the Sanskrit. The Tibetan omits *jñānavikrānta* (*ye shes kyis rnam par gnon pa*), which was present in the earlier version of the name. Earlier in the Degé we find *non pa* rather than *gnon pa*.
- n.171 Literally “hundreds of ten millions.”
- n.172 According to the Sanskrit *punyatīrtha* (literally, “merit worthy”), a term used for places of pilgrimage etc., translated into Tibetan obscurely as *bsod nams stegs*. The Chinese has translated this line as 普生三世福 (*pu sheng san shi fu*, “He is the universal source of merits of the three times”).
- n.173 According to the Tibetan. “That brings joy when seen” is not present in the Sanskrit or the Chinese. This perhaps derives from a variant of *pradyota* (“light”) as *pramudita*.
- n.174 Literally *jinaurasāḥ* (“offspring of the jinas”), translated into Tibetan as *rgyal sras*, which is usually the Tibetan for *jinaputra* (“sons of the jinas”). The Chinese translates it literally as 佛子 (*fo zi*, “sons of the Buddha”).
- n.175 According to the Sanskrit. The Tibetan appears to have translated from a corrupted manuscript in which *akṣaya* was replaced by *jñāna*. The Chinese has expanded the second part of this verse into two: “gives teaching unceasingly and widely” and “displays unimpeded discriminating knowledge” as the second and third lines.
- n.176 The Sanskrit has just the one verb *udita*, which is doubled in the Tibetan to *shar shing 'byung* (“arisen and appeared”). This reads as *byung* in Yongle, Lithang, Kangxi, Narthang, and Choné, which appears more correct for a past passive participle. The Stok Palace version has *byang*, which is an error for *byung*.
- n.177 According to the Sanskrit *vośodhanaḥ* and the Tibetan *sbyong* in Stok Palace, Yongle, Kangxi, Narthang, Choné, and Lhasa. Degé has *spyod*. The Chinese interprets it this as 成就智慧身 (*cheng jiu zhi hui shen*, “has attained wisdom body”).
- n.178 According to the Tibetan *'od snang gsal ba* of Stok Palace, Narthang, and Lhasa. Other Kangyurs have *'di snang gsal ba*. The Sanskrit is *candrabhāsvara* (“moonlight”). The Chinese interprets this verse as, “On seeing the supreme two-legged being, if one can develop vast motivation, they will always be able to meet the buddhas and increase their power of wisdom.”
- n.179 According to the Tibetan, which gives the same name as earlier. The Sanskrit gives an alternate version of his name,

Dharmadhātutalabhedajñānābhijñārāja, which is the version translated into Chinese.

- n.180 According to the Sanskrit *śruti* and the Narthang and Lhasa *thos*. Other Kangyurs, including Stok Palace and Degé, have *mtshong* (“see”). The Chinese has expanded this verse into two contrasting scenarios: “remain in the lower realms but always able to hear the names of the buddhas” versus “born in higher realms but temporarily unable to hear the names of the buddhas.”
- n.181 According to the Sanskrit and the Chinese. The Tibetan appears to have unintended omissions resulting in “the teaching of the succession of buddhas in the atoms of all the buddha realms...”
- n.182 According to the Sanskrit and the Chinese. The Tibetan appears to have misinterpreted “facing the bodhimaṇḍas” as meaning “the location of manifesting the essence, enlightenment.” The Chinese translates as 佛坐道場 (*fo zuo dao chang*, “the bodhimaṇḍas where the buddhas reside”).
- n.183 According to the Sanskrit *arambaṇataleṣu*, which the Tibetan translates as “grounds focused on.”
- n.184 According to the Sanskrit *sama* and the Chinese. The Tibetan has “in the atoms of all realms.”
- n.185 According to the Sanskrit *jina* and the Stok Palace, Yongle, Lithang, Kangxi, Narthang, Choné, and Lhasa *rgyal*. Degé has *rgal*.
- n.186 According to the Sanskrit *tatra* and the Stok Palace *de na*. Narthang and Lhasa have *ni*. Degé and other Kangyurs have *nas* (“from”).
- n.187 According to the Sanskrit syntax. In the Tibetan, “conduct” is separated from “delightful.” In the Chinese translation, verses 6 and 7 are a continuation of verse 5, sharing the same subject—the bodhisattvas. The equivalent of this line appears as the first line in verse 6, 皆住普賢行 (*jie zhu pu xian xing*), which can be understood as “all maintain excellent conduct” or “all maintain the conduct of Samantabhadra.”
- n.188 The Tibetan translates *sāgara* here as the *gang chen mtsho* (“ocean that is big”) as opposed to *rgya mtsho* elsewhere. Lithang, Choné, and Lhasa appear to have “corrected” it to *gangs chen mtsho* (“ocean of great snow”). The Chinese has 海 (*hai*, “ocean”).
- n.189 According to the Tibetan and the Chinese.

- n.190 According to the Tibetan. The Sanskrit has *sugati* ("a happy state") in the accusative. The Chinese translation has 身雲 (*shen yun*, "cloud bodies") as the subject of the first line, a term that denotes the numberless bodies of buddhas. The Chinese omits "the sugatas."
- n.191 According to the Sanskrit *bhūtyasyā mātrayā* and the Stok Palace and Degé *brnan*. Yongle, Lithang, Kangxi, and Choné have *bstan*. Not present in the Chinese.
- n.192 According to the Sanskrit *sama* and the Chinese. The Tibetan *khongs su chud pa* could mean "comprised within."
- n.193 According to the Tibetan and the Chinese. Here the Tibetan is presumably translated from a manuscript that read *nāmavarṇa* ("name and color") instead of the present Sanskrit editions that have *nānābala* ("various powers"). The Chinese has "name" and "color" as two features.
- n.194 According to the Sanskrit *pratiṣṭhāna*, the Chinese 住處 (*zhu chu*), and the Stok Palace, Narthang, and Lhasa *gzhi*. Other Kangyur have *zhing* ("realms").
- n.195 According to the Sanskrit *vyañjana*. The Tibetan translates as *yi ge* ("letters").
- n.196 According to the Sanskrit, the Chinese, and the instrumental *kyis* in the Stok Palace, Yongle, Kangxi, Narthang, Urga, and Lhasa Kangyurs. Degé has *kyi*. Also, the following part of the sentence is missing in all Kangyurs. The Chinese has "the great assemblies of bodhisattvas saw..."
- n.197 According to the Sanskrit and the Chinese. There has been an accidental omission of most of this and the following sentence in Tibetan.
- n.198 According to the Sanskrit and the Chinese. "Directions" is not present in Tibetan.
- n.199 According to the Sanskrit *kāya*. The Tibetan is inconsistent, as in conjunction with "beings" it translates *kāya* as *lus* ("body"). The Chinese translates literally as "body" (身, *shen*): "bodies of all realms," "bodies of all beings," omitting the word "directions."
- n.200 According to the Sanskrit *saṃjñāgata*. The Tibetan translates as *mying* ("name").
- n.201 There is the inadvertent scribal omission of a few words here so that this and the following direction in the list have been combined.
- n.202 At this point some words appear to be missing from the Tibetan.

- n.203 According to the Sanskrit *kāya*. The Tibetan is inconsistent, as in conjunction with “beings” it translates *kāya* as *lus* (“body”).
- n.204 According to the Sanskrit *śravaṇa*, the Chinese, and the Stok Palace *mnyan pa*. Degé, etc. have the corruption of *mnyan pa* to *mnyam pa* (“equal”). The Chinese has “seeing and hearing.”
- n.205 According to the Sanskrit and the Chinese. The Tibetan translates as “the atoms in ten incalculable buddha realms.”
- n.206 According to the Tibetan and the Chinese. The Sanskrit has *avarāṇa* (“obscuration”) instead of *ālambana*.
- n.207 According to the Sanskrit *asambheda* and the Chinese. The negative is not present in the Tibetan.
- n.208 According to the Sanskrit *sarvadharmapadapratīṣṭhānādhiṣṭhānādhiṣṭhita* and the Chinese. Missing from the Tibetan.
- n.209 According to the Sanskrit *vivaraṇa*. The Tibetan translates obscurely as “conduct through color.” The Chinese has 觀一切世間主色相差別 (*guan yi qie shi jian zhu se siang cha bie*), which can mean literally “perceiving different forms (色 *se*, ‘color’) and appearances (相 *xiang*, ‘appearance’) of all lords in all worlds.”
- n.210 According to the Sanskrit *pratipatti*. The Tibetan translates adverbially as *nan tan gyis*. The Chinese has 能修行如一切佛海功德道 (*neng xiu xing ru yi qie fa hai gong de dao*, “capable of practicing the path that enters into the ocean of qualities of all the buddhas”).
- n.211 From the Sanskrit *vamśa*, which was translated into Tibetan as *rigs* and into Chinese as 種性 (*zhong xing*).
- n.212 According to the Sanskrit.
- n.213 According to the Sanskrit *āvarta*, which was translated into Tibetan as *klong*, apparently in terms of its meaning “waves.” Not present in the Chinese.
- n.214 According to the Sanskrit *kṣaṇasambheda*. Translated in the Chinese as 普知 (*pu zhi*, “know fully”). The Tibetan *tha myi dad pa* appears to have been a translation from *kṣaṇāsambheda*.
- n.215 According to the Tibetan *rang bzhin dam pa*. The Sanskrit has *śariragarbha*, “the essence of the body of...” The corresponding Chinese is 法界身 (*fa jie shen*, “body of the Dharma realm”).

- n.216 According to the Sanskrit *asaṅgāvbhāsa* and the Chinese. The Tibetan has *dus gsum gyi mu la mthar thug pa med pa*, “the limits of the three times being without conclusion,” which may be missing a verb.
- n.217 According to the Sanskrit *’anācchedya*. Translated into Tibetan as *mi ’phrogs pa* and into Chinese as 不斷絕 (*bu duan jue*).
- n.218 According to the Sanskrit *abhimukha* and the Yongle and Kangxi *mngon du mthar pa’i*. Other Kangyurs have *mngon du thar pa’i*. The Chinese has 十方普現身 (*shi fang pu xian shen*, “appearance and presence of the body in the ten directions”).
- n.219 According to the Sanskrit *vinaya*. The Tibetan appears to have translated this from a manuscript that had *viśaya* (“range,” “scope”) in error for *vinaya*. Omitted in the Chinese.
- n.220 According to the Stok Palace *de bzhin gshegs pa thams cad kyis mnan pa’i nyi ma gnon pa*. The Sanskrit *divasa* could mean simply “day,” *divasakara* (“day maker”) being the usual term for the sun, and has no verb associated with the tathāgatas. Other Kangyurs have *kyi* instead of the instrumental *kyis*. Narthang and Lhasa have the verb *mnan pa*, but other Kangyurs have the corruption *mnyan pa*. The Chinese has 念念中佛日常出現 (*nian nian zhong fo ri chang chu xian*, “the sun of the buddha(s) appears constantly in all instances of mind”).
- n.221 According to the Tibetan. The Sanskrit has *saṃtapa* (“burning”). The Chinese appears to interpret this differently as 一日中悉知三世所有法 (*yi ri zhong xi zhi san shi suo you fa*, “knowing all dharmas of the three times in one day”).
- n.222 According to the Sanskrit and the Chinese. The Tibetan has omitted “that emits the complete illumination.” The Chinese simply has 演說 (*yan shuo*, “that teaches” or “that illuminates”).
- n.223 According to the Sanskrit *atikrama*. The Tibetan translates as *’dzin pa* (“holding”). The Chinese has 見一切佛自在力 (*jian yi qie fo zi zai li*, “the miraculous power the perceive all buddhas”).
- n.224 According to the Sanskrit *garbha*. The Tibetan and the Chinese omit “of the essence.”
- n.225 According to the Sanskrit *śarīra* and the Chinese. The Tibetan translates as *rang bzhin* (“nature”). The Chinese omits “that has the memory.”

- n.226 According to the Sanskrit *sarva* and the Chinese 一切 (*yi qie*). Omitted in the Tibetan.
- n.227 According to the Tibetan. The Sanskrit has “with their comprehension pervading the entirety of the realm of phenomena in each instant of mind” as the beginning of an extremely long sentence.
- n.228 According to the Sanskrit *nānāratna* and the Chinese. “Jewels” has been omitted in the Tibetan.
- n.229 According to the Sanskrit *abhimukha*. The Tibetan translates as *mngon du gyur*, which could also mean “manifested.” The Chinese has 一切智智常現在前 (*yi qie zhi zhi chang zai qian*, “the omniscient wisdom has constantly manifested in front”).
- n.230 According to the Sanskrit. The Tibetan appears to have translated from a text that read *nimnānālaya* instead of *nirvāṇālaya* and can be translated as “they were completely absorbed into the nondifferentiation of basis through the pacification of all worlds.”
- n.231 According to the Sanskrit and the Chinese. The Tibetan combines this quality with the next, probably from a corruption of *pa* to *par*.
- n.232 According to the Sanskrit *pratiṣṭha*. The Tibetan translates as *phyin pa* (“gone to”).
- n.233 According to the Sanskrit. The Tibetan appears to take the second half of this compound and join it with the next compound.
- n.234 The Sanskrit *sagaravati* is here translated obscurely into the Tibetan as *gang can mtsho*. Lithang, Narthang, Choné, and Lhasa have *gangs* in error for *gang*. The Chinese describes the samādhi as 堅固不動 (*jian gu bu dong*, “enduring and unwavering”).
- n.235 According to the Tibetan *mdzod*, presumably translating from a text that had *kośa* and not *kauśalya* (“skill”).
- n.236 According to the Tibetan, which appears to have derived “destruction” from *saṃvarta* instead of *saṃvitti*.
- n.237 According to the Sanskrit. The Tibetan here breaks the compound into the two qualities of wisdom and power. The Chinese breaks it into 善觀諸法 (*shan guan zhu fa*, “skilled in investigating all phenomena”) and 慧根增長 (*hui gen zeng zhang*, “growth of the sprout of wisdom”).

- n.238 Literally “disk” with “sun” implied. The Tibetan reads [*nyi ma'i*] *dkyil 'khor*. The Sanskrit reads [*sūrya*]*maṇḍala*.
- n.239 According to the Sanskrit, the Chinese, and the Lhasa and Narthang division of the compounds.
- n.240 According to the Sanskrit *vyavaharaṇa*. The Tibetan omits this and has “attentive to the absence of features.” The Chinese reads 無相觀智 (*wu xiang guan zhi*, “insight or wisdom arising from the contemplation of featurelessness”).
- n.241 In the previous quality *nimitta* was translated into Tibetan as *mtshan ma* (“features”), and here it is translated according to its alternative meaning as *rgyu* (“cause”). Absent in the Chinese.
- n.242 Literally “disk” with “sun” implied. The Tibetan reads [*nyi ma'i*] *dkyil 'khor*. The Sanskrit reads [*sūrya*]*maṇḍala*.
- n.243 According to the Tibetan. The Sanskrit reads “all the buddhas.” The Chinese has 佛法身 (*fo fa shen*, “the Dharma body of the Buddha”), with no indication of plural or singular.
- n.244 According to the BHS meaning of *adhiṣṭhāna*, which has a number of meanings, such as “control,” but not “blessing.” It was translated into Tibetan as *byin gyis rlob pa*, which is regularly translated from general Tibetan usage into English as “blessing,” though that is not necessarily the intended meaning, particularly within the sūtras. The Chinese reads 現身 (*xian*, “appear,” “manifest”).
- n.245 According to the Sanskrit. *Vimaṇḍala* is the term used for the orbit of the sun or moon. However, the Tibetan has *mngon par 'du bya ba med pa'i rdzu 'phrul* (“miraculous actions without production” or “creation or composite activity”).
- n.246 According to the Tibetan and the Chinese. The latter reads 乘大智舟, 所往無礙 (*cheng da zhi zhou, suo wang wu ai*, “they traveled in the boat of great wisdom, moving without impediment”). The present Sanskrit has *gagana* (“space”) instead of *gamana* (“going”), and *pātra* (“vessel”) instead of *potra* (“ship”), so that the Sanskrit reads “they possessed the vessel that is the vehicle of the great wisdom of unimpeded space.”
- n.247 According to the Tibetan *kha dog* (literally, “color”), translating from a manuscript that had *varṇa*. The Chinese has “they manifested in forms (色 *se*,

‘color’) that accorded with the minds of beings.” The present Sanskrit has *bala* (“power”) instead of *varṇa*.

- n.248 According to the Sanskrit and the Chinese. The Tibetan could be interpreted to have divided this into two separate descriptions: dwelling in countless kalpas in one instant and having the wisdom of realization.
- n.249 From the Tibetan *phyogs myed* (literally, “without a direction”) and according to the meaning of the Sanskrit and the Chinese, which have “the ten directions.”
- n.250 According to the Tibetan *gzhol ba* and the Chinese. The Sanskrit has *samavasaraṇa* (“united,” “brought together”). The Chinese has “there is no place in any direction that they have not entered.”
- n.251 From the Sanskrit *susūkṣmodāraparamāṇuraja*. The Tibetan has “in extremely minute vast atoms.” Cleary translates from the Chinese as “atomic particles subtle and gross.” The Chinese simply reads “in each atom.”
- n.252 According to the Tibetan *kha dog myed pa*. The Sanskrit *suvarṇa* gives the meaning “excellent colors,” which is normally the case in Chinese translation, but not here.
- n.253 According to the Sanskrit *ekarūpa*. The Tibetan has *de lta bu’i* (“in that way”), presumably translating from a manuscript that had *evārūpa* in error for *ekarūpa*. Absent in the Chinese.
- n.254 According to the genitive *kyi* in Stok Palace, Narthang, and Lhasa.
- n.255 According to the Sanskrit *vrkṣa* (*vrkṣāna* is a BHS plural genitive). The Tibetan has *zhing* (“realm”) in error for *shing* (“tree”). Cleary has “trees and flowers.” The Chinese has 寶樹 (*bao shu*, “jewel-trees”).
- n.256 The Tibetan appears to have “are seated and proclaim,” although “those seated” is in the accusative plural. The Chinese has “in the sky above Jetavana” and positions it as the first line.
- n.257 According to the Tibetan. The Sanskrit *kṣetrādadhastāt* means “from under the ground of the realms” instead of *zhing rnams rgya mtsho’i* (“an ocean of realms”). The Chinese has “as numerous as atoms of all oceans in the ten directions.”
- n.258 The Tibetan interprets the compound *gandhārcipuṣpa* as meaning “perfumed light rays and flowers.” The Chinese lists burning incense 香燄 (*xiang yan*), flowers, and treasures.

- n.259 The plural instrumental indicates that the bodhisattva Samantabhadra is not specifically being named here.
- n.260 According to the Sanskrit *bhūmi*, the Stok Palace *shes pa'i sa*, and the Narthang Kangyur's *ye shes pa'i sa*. It is missing in the Chinese. Degé has *ye shes kyis* ("by wisdom"), apparently in error for *ye shes kyi sa*. Yongle, Lithang, Kangxi, and Choné have *ye shes pa'i sa bon* ("seed of wisdom").
- n.261 According to the Sanskrit *bhūmi*, the Stok Palace *shes pa'i sa*, and the Narthang Kangyur's *ye shes pa'i sa*. It is missing in the Chinese. Degé has *ye shes kyis* ("by wisdom"), apparently in error for *ye shes kyi sa*. Yongle, Lithang, Kangxi, and Choné have *ye shes pa'i sa bon* ("seed of wisdom").
- n.262 According to the Sanskrit *bhūmi*. It is missing in the Chinese. Degé has *ye shes kyis* ("by wisdom"), apparently in error for *ye shes kyi sa* as in the Stok Palace.
- n.263 According to the Sanskrit *bhūmi*. It is missing in the Chinese. Degé has *ye shes kyis* ("by wisdom"), apparently in error for *ye shes kyi sa* as in the Stok Palace.
- n.264 According to the Sanskrit and the Chinese. The Tibetan appears to be translating from a corrupted text and has "defeats the various kleśas and predispositions through the method of entering the capabilities of all beings."
- n.265 According to the Sanskrit. Missing from the Tibetan. The Chinese divides this into two, of which the second, 開悟 (*kai wu*, "become enlightened"), can be understood as "practices leading to enlightenment."
- n.266 According to the Tibetan. The Sanskrit has *yamanāgareṣu* ("in the cities of Yamas"). The Chinese has "palace of the king of Yamas."
- n.267 According to the Sanskrit and the Chinese. The Tibetan erroneously repeats *yi dwags* ("preta").
- n.268 According to the Sanskrit.
- n.269 According to the Sanskrit *satya*. The Tibetan has *bde ba* ("bliss") in error for *bden pa*.
- n.270 According to the Sanskrit *dharma*. The Tibetan has *las* in error for *chos*.
- n.271 According to the Sanskrit and the Chinese. The Tibetan includes a negative *myed pa*.

- n.272 From the Sanskrit *praṭimaṇḍala*. The Tibetan and the Chinese translate as “adornment.”
- n.273 According to the Sanskrit *sāgara* and the Chinese. Translated into Tibetan as *gang chen mtsho* (“the lake that is big”) instead of the usual *rgya mtsho* (“vast lake”) as in the *Mahāvīyutpatti*, perhaps because the synonym *samudra* is translated as *rgya mtsho* in this sentence and the translator wished to create a synonym. This term is made more obscure in Narthang, Choné, and Lhasa, where it is incorrectly written *gangs chen mtsho* (“great snow lake”).
- n.274 The online Sanskrit (Vaidya) has *kūṭāgara*.
- n.275 According to the Tibetan *thams cad mkhyen pa'i chos*, presumably from a Sanskrit manuscript that had *sarvajñadharmā*. The Chinese has 一切智智無上法城 (*yī qiè zhī zhī wú shàng fǎ chéng*), which can mean “the towns of omniscient supreme Dharma,” probably a confluence of two Sanskrit terms *sarvajñāna* and *sarvajñadharmā*, or “the towns of supreme Buddhadharma” or “the supreme town of omniscient Dharma.” The present Sanskrit has just *sarvadharmā* (“all Dharmas”).
- n.276 According to the BHS *avaropita*. The Chinese translation emphasizes “planted deeply.” The Tibetan has *bskyed pa* (“generated”).
- n.277 *Aṣṭāpada* (“eight feet”) was the game board that was the ancestor of checkers and chess, and like them it consists of a board that is eight horizontal squares and eight vertical squares in size, resulting in sixty-four squares. It is a characteristic pattern of the ground in pure realms. In this segment, the Chinese uses the common term for “road,” 路 (*lù*), instead of 道 (*dào*) for “road” or “path.” The first feature of this road or path is 左右八步, 平坦莊嚴 (*zuǒ yòu bā bù, píng tǎn zhuāng yán*, “eight steps to his right and left is flat, even, and beautified”).
- n.278 In the Sanskrit and the Chinese, “emit from their ūṛṇā hairs.” “From their ūṛṇā hairs” is not present in the Tibetan. The Chinese describes how buddhas emit light from their ūṛṇā hairs when they are about to give teachings.
- n.279 From the Sanskrit *nīpatanti*. The Tibetan translates as *’char ba*, which could mean “shine on” or even “rise from.” The Chinese translates as “shine on his body and enter his body through the crown of his head.”
- n.280 The Sanskrit has “turned back with the miraculous power of bodhisattvas,” which is not present in the Tibetan or the Chinese.

- n.281 From the Sanskrit *prāg*. The Tibetan translates as *lta smos kyang ci smos*. The Chinese reads 況 (*kuang*).
- n.282 This repetition in Tibetan is not present in the Sanskrit or the Chinese.
- n.283 According to the Tibetan. The Sanskrit and the Chinese have “the residences, the divine palaces, and adornments that were made of a variety of jewels.”
- n.284 According to the Tibetan and the Chinese. The Sanskrit has *mantra*.
- n.285 From the Tibetan *brda'*. The BHS Sanskrit *saṃjñā* can also mean “idea.” The Chinese has 訓釋 (*shi xun*), “explanations.”
- n.286 According to the Sanskrit *samantabhadrāyāṃ bodhisattvacaryāyāṃ*. The Tibetan *byang chub sems dpa' kun tu bzang po'i spyod pa* (Yongle and Kangxi have *byang chub sems dpa'i kun tu bzang po'i spyod pa*) could be interpreted as “the bodhisattva Samantabhadra’s conduct.” The Chinese interprets it as “established in the mind of bodhisattvas, firmly and unwaveringly.”
- n.287 According to the Tibetan. “Activities” is not present in the Sanskrit or the Chinese.
- n.288 According to the Tibetan and the Chinese, which has 莊嚴幢娑羅樹林 (*zhuang yan chuang suo luo shu lin*, “forest of sal trees and majestic banners”). The Sanskrit has *vicītrasāradhvajavyūha*, translated by Cleary as “Array of Various Standards of Strength,” translating *sāra* as “strength.”
- n.289 Literally, “ten million times a hundred thousand million times a hundred thousand times ten.” In other words, a million million million million.
- n.290 From the Sanskrit *śreṣṭhi*. The Tibetan translates as *tshong dpon* (“merchant leader”). The Chinese translation does not have an adjective here.
- n.291 From the Sanskrit *śreṣṭhidāraka*. The Tibetan translates as *tshong dpon gyi bu*, “son of a head merchant.” The Chinese translates as 童子 (*tong zi*, “youth,” “youthful”), translating only *dāraka* and not *śreṣṭhin*.
- n.292 From the Sanskrit *aṅku*. The Tibetan translates as *sdong po*, which could also refer to a tree trunk, but that is not the intended meaning here. Also, the Tibetan analyzes the compound *saptaratnāṅkurāḥ* to mean “sprouts of seven precious materials,” but “seven precious sprouts” matches the context here. Based on the syntax, the Chinese has interpreted it as 七寶芽 (*qi bao ya*, “sprouts made of seven precious jewels”).

- n.293 From the Sanskrit *gamana*. The Tibetan seems to have been translated from a manuscript that read *gagana* ("space"). The Chinese has "his mind is as pure as space."
- n.294 According to the Sanskrit *sarvabuddhānanta*. The Tibetan has, apparently in error, "the succession of the buddhas," which is then repeated as the next item in the list. The Chinese has 一切佛次第法 (*yi qie fo ci di fa*), which might be reconstructed as *sarvabuddhānantara*.
- n.295 According to the Sanskrit *vyūha* and the irregular Tibetan translation *rgyan* that is used in the translation of this sūtra (the translations of other sūtras use *bkod pa*) in Yongle, Kangxi, Narthang, Lhasa, and Stok Palace. Other Kangyurs have the incorrect *rgyud*.
- n.296 According to the Tibetan. The online Sanskrit edition (Vaidya) has *nirvāṇa* in error for *nirmāṇa*. The Chinese has 化導法 (*hua dao fa*), which could mean "methods to guide beings."
- n.297 According to the Tibetan and the Chinese. The BHS *dharmadeśanādhiṣṭhānaṃ pratiprasrabhya* could mean "having concluded his resolve to teach the Dharma to the beings..."
- n.298 According to Tibetan analysis of the compound *buddhaguṇamāhātmyaṃ*. This could also be "the greatness of the qualities." The Chinese translation omits "greatness."
- n.299 According to the Sanskrit *hitāya*. The Tibetan has *sman* in error for *phan*, an error that can occur when transcribing from *dbu med* script. This verse is absent from the Chinese.
- n.300 According to the Tibetan, which takes this as a vocative and places it in the first line of verse along with "wise one."
- n.301 According to the Sanskrit *sattva* and the Chinese. "All" is not present in the Tibetan.
- n.302 According to the Sanskrit *timira* and the Chinese. The Tibetan has the inexplicable *gzings pa*.
- n.303 From the Sanskrit *udgata*. The Tibetan translates according to its other meaning of "ascending," which does not appear to fit the context. The Chinese translation omits "come forth to."
- n.304 Vaidya interprets *gagane na sajjase* as *gaganena sajjase*.

- n.305 From the Sanskrit *praṇidhīparākramā* and in agreement with the Chinese interpretation. The Tibetan translates as “power of prayer” (*smoṅ lam gyi mthu*), which does not fit the analogy so well.
- n.306 According to the Sanskrit *khaṅga* (the same as *khadga*) and the Chinese. The Tibetan uses the obscure *bshan* and as a result was copied through listening to its being read as *spyān* (“eyes”) in Yongle, Lithang, Kangxi, Choné, and Lhasa.
- n.307 According to the Tibetan. The Chinese has “always attended.” The online Vaidya edition has *nirvṛta* in error for *nivṛta*. The first two lines in the Chinese translation have no verbs.
- n.308 The Sanskrit has *upanāmayāhi me* (“bring me before the”).
- n.309 According to the BHS *pīthanā-supīthita*. The Tibetan translates as *skyabs kyis gcad* (“block through refuge”).
- n.310 According to the Sanskrit *bala*. Translated into Tibetan as the adjective *mchog* (“supreme”), perhaps from a text that had *vara* instead of *bala*. The third line in the Chinese reads 智眼悉遠離 (*zhi yan xi yuan li*, “You, the one with the eyes of wisdom, are free from both”).
- n.311 According to the Sanskrit *visarada*. The Tibetan here translates according to its BHS meaning of “fearless,” which does not appear to match the context so well. Here the Chinese translates in accord with the Tibetan, but it translates the same phrase according to Classical Sanskrit a few verses further on. In the Chinese, the first two lines become one; the third line becomes 分別心無怯 (*fen bie xin wu qie*, “able to distinguish, your mind is free from fear”).
- n.312 According to the Sanskrit *deśaka*, the Chinese, and the Narthang and Lhasa *ston*. Degé and other Kangyurs have *sgron* (“lamp”). The Chinese adds the analogy that the buddhas of the three times reveal the path like the sun arising in the world.
- n.313 According to the Sanskrit *visarada* and the Chinese. The Tibetan here translates according to its BHS meaning of “fearless,” which does not appear to match the context so well.
- n.314 According to the Sanskrit *visarada* and the Chinese. The Tibetan here translates according to its BHS meaning of “fearless,” which does not appear to match the context so well. This line serves as the subject in the Chinese

translation 智慧決定人 (*zhi hui jue ding ren*, “the one with unchanging wisdom”).

- n.315 From *saṃharāhi*. The Tibetan translates *bstan*, which usually translates *darśayāhi* (“teach” or “show”). Clearly, translating from the Chinese, has “put me in.” In the Chinese translation of verses 20–33, the order of the first and fourth lines is reversed, and the concluding lines of each of these verses have the same meaning, “Carry me or enable me to travel in this vehicle!” without any further description of the vehicle.
- n.316 According to the Sanskrit *rājya*. Absent from the Chinese. The Tibetan translates this simply as *dam pa* (“excellent”), which is the translation in the next verse for *śreṣṭha*, but the entire analogy of this verse appears not to have been understood either in translation or in its transmission.
- n.317 According to the Sanskrit *śayana* and the Chinese. The Tibetan has *lam* (“path”).
- n.318 According to the Sanskrit *samākula*. The Chinese translation is equivalent to “attended.” The Tibetan has *rgyu* (“moving”), which matches the path in the first line, but both appear to be mistranslations.
- n.319 According to the Tibetan *gzer* from the BHS *śalya*, which in Classical Sanskrit means “lance” or “arrow.” In the Chinese translation, the third line reads 恆塗淨戒香 (*heng tu jing jie xiang*, “anointed with the fragrance of pure conduct all the time”), and the fourth line 忍辱牢莊嚴 (*ren ru lao zhuang yan*, “adorned by unshakable patience”).
- n.320 According to the Tibetan *mthu* and the Chinese. The online Vaidya has *tala* (“plain” or “surface”) apparently in error for *bala*.
- n.321 According to the Tibetan *thogs med pa*, which appears to have been translated from a text that had a negation of *savilambha*. According to the Sanskrit and the Chinese, this line would mean “moving slowly.” In Chinese, the first two lines have been combined into one, while the third is divided into two: 悲心作徐轉, 所向皆無怯 (*bei xin zuo xu zhuan, suo xiang jie wu que*, “The mind of compassion turns slowly. It proceeds in any direction without fear”). The adverb 徐 (*xu*) has the connotation of “calmly and graciously.”
- n.322 In accordance with the Chinese and an assumed Sanskrit *mālyā*. Vaidya has *mārya*. The Tibetan *sgyu ma* (“illusion”) appears to have been translated from a text that had *māya*. The Chinese translates as 善巧如幻化 (*shan qiao ru huan hua*, “as skillful as magical displays”), with no mention of wisdom.

- n.323 From the Sanskrit *avarāṇa*. The Tibetan translates it from its other meaning of “obscuration,” which does not fit the analogy either. In fact, the Tibetan translates with two words *sgrib dang chags pa*, which is reflected in this translation. The Chinese has 一切無障礙 (*yi qie wu zhang ai*, “completely without obstructions”).
- n.324 According to the Sanskrit *cakra*, which has been translated into the Chinese as “wheels.” “Circles” is omitted in the Tibetan and replaced by *mang* (“many”).
- n.325 According to the Sanskrit *sarva*. “All” is omitted in the Tibetan and the Chinese.
- n.326 According to the Sanskrit *gocarai*. The Tibetan translates as *rab snang ba*, which could be translated into English as “wisdom that illuminates every direction.” The Chinese is similar to the Tibetan, 智慧滿十方 (*zhi hui man shi fang*, “wisdom that fills [the space in all] the ten directions”).
- n.327 According to the BHS *viyuhāna*. The Tibetan translates as *klubs* (“to envelop”), which is not found in the *Mahāvīyutpatti*, nor is *viyuhāna*. In the Chinese, it is translated as a noun: 莊嚴 (*zhuang yan*, “splendor”).
- n.328 According to the Sanskrit. The Tibetan and the Chinese omit “wind.”
- n.329 According to the Sanskrit *pura* and the Chinese. The Tibetan has *gnas* (“place”) instead of “city.” In the Chinese translation, lines two and three are combined into one. This line becomes 定心安隱住 (*ding xin an yin zhu*, “the mind is stable and rests in peace”), and it continues with an additional line: 普運諸含識 (*pu yun zhu han shi*, “transport all those with consciousness”).
- n.330 According to the Sanskrit *mahāmāhitalācalopama*, and in agreement with the Chinese (which omits “surface”). The Tibetan here has *sa chen bzhi yi stobs kyi stobs ldan pa* (“having the power of the power of four great earths”). *bzhi* (“four”) is evidently an error for *gzhi* (“ground”).
- n.331 According to the Sanskrit *raśmi* and the Chinese. The Tibetan omits “light rays.”
- n.332 According to *vilokayi*, the BHS first person optative. Translated into Tibetan as imperative, “Show me!” The Chinese has translated the fourth line as 願能慈顧我 (*yuan neng ci gu wo*, “may you look upon me with kindness!”) and has “the Dharma king” in a separate line of verse.

- n.333 According to the Sanskrit *nagara*. Absent in the Chinese. The Tibetan translates as *pho brang* ("palace").
- n.334 According to the BHS *adhyālambitavyā*.
- n.335 The Sanskrit adds the adjective *viśuddha* ("pure").
- n.336 According to the Tibetan *dpal*. The Sanskrit *ketu* can mean "brightness" or "banner." The Chinese has 威力 (*wei li*, "splendor," "power," and so on).
- n.337 The Sanskrit *punyaṅkara* could be translated as a multitude or plentitude of merit or a source of merit. It is translated into Chinese as 福處 (*fu chu*, "source of merit"). The Tibetan has *dge* (short for *dge ba* ("virtue")) instead of *bsod nams* ("merit") as in the Sanskrit, probably for the sake of the meter of the verse. The Sanskrit adjective *viśiddhi* ("pure") describes all four descriptions of merit.
- n.338 From the Sanskrit singular locative feminine. The Tibetan translates as dative ("for"), as this locative frequently is used with this meaning but does not seem to match the context here. Lines three and four are reversed in the Chinese, which makes the fourth line, 具足菩薩行 (*ju zu pu sa xing*), as a result of the third line, likely to mean "perfect the bodhisattva conduct."
- n.339 According to one of the meanings of the BHS *śodhayiṣyasi*, and in agreement with the Chinese. The Tibetan translates as "purify."
- n.340 According to the BHS *adhyālambitavyā*.
- n.341 According to the Sanskrit *utsaṅga* or *autsaṅga* and the Chinese. The Tibetan may have translated from a text that had *auṣadha* as *sman ljongs* ("valley of herbs").
- n.342 According to the BHS *adhyālambitavyā*.
- n.343 According to the Tibetan *rgyud*. Sanskrit has *pracāra* ("conduct," "activity").
- n.344 According to the Sanskrit *lokakṛpā* and in accordance with the Chinese. The Tibetan *snang ba'i snying rje* ("the compassion of light") is peculiar and appears to have been translated from a text that had *bodhisattvālokaṛpā*, which would include *āloka* ("light") instead of *loka* ("world"). The Chinese has "manifesting the bodhisattva's activities for the world."
- n.345 According to the Sanskrit *vijñāpana*. The Tibetan translates as *dmigs par mdzad pa* ("focusing on," "perceiving," "visualizing," "observing," and so on).

- n.346 According to the Sanskrit *ananta* and the Chinese. The Tibetan omits “infinite.”
- n.347 According to the Sanskrit *jagat*. “Beings” is omitted in the Tibetan.
- n.348 According to the Sanskrit and the Chinese. The Tibetan omits “ten.”
- n.349 From one meaning of the BHS *āraṇa*. The Tibetan, with *mnyes par bya ba*, translates according to the alternative meaning of “propitiate” or “please,” which does not appear to match the context. The Chinese omits “the accomplishment of.”
- n.350 According to the Tibetan. “Resounding with their voices” is not present in the Sanskrit and the Chinese.
- n.351 According to the Sanskrit and the Chinese. “Will explain it to you” is omitted in the Tibetan.
- n.352 According to the Sanskrit *bhūmi* and the Chinese 位 (*wei*). “Level” is omitted in the Tibetan.
- n.353 According to the Tibetan.
- n.354 From the BHS *anumārjan*. The Tibetan translates as *rjes su sbyang ba* (“trained in”).
- n.355 According to the Tibetan.
- n.356 The Sanskrit *āvartante* means “to turn toward” in contrast to *vivratante*, “turning away” from saṃsāra. The Tibetan *’grub pa* is literally “accomplish” or “attain,” which is more properly used to translate *sampadyante* in relation to the family of the tathāgatas in this same paragraph, and therefore may be translated from a manuscript that had *sampadyante* here instead of *āvartante*.
- n.357 From the Tibetan *rgyud*. The Sanskrit *śrotas* can also mean “river.”
- n.358 The Sanskrit *āvartante* means “to turn toward.” The Tibetan translates as *’jug* (“enter”). The Chinese translates as 成 (*cheng*, “attain”).
- n.359 From the Sanskrit *dyotayanti* ... *prabhavam*, which could be translated as “illuminating the majesty of.” The Chinese omits “the arising of.”
- n.360 According to the Sanskrit, the Chinese, and Narthang and Lhasa: *skye’o*. Other Kangyurs have *skye’i*, thus continuing the sentence.

- n.361 According to the Sanskrit *abhimukha*, the Chinese 專念不捨 (*zhuan nian bu she*, with the connotation of “not abandoning”) and *'dun pa* in Narthang. The other Kangyurs have *'dug*.
- n.362 According to the Sanskrit. The Tibetan and the Chinese omit “to dispel wisdom’s obscurations.”
- n.363 According to the Sanskrit and the Chinese. “Deeper” is omitted in the Tibetan.
- n.364 The BHS here is *kalika*, which, although Monier-Williams defines it as “bud,” is related to the Classical Sanskrit *karṇika* and the Pali *kaṇṇika*. The *Daśa-bhūmika Sūtra* has the exact same kind of lotus, with a sapphire stem, gold leaves, emerald stamens, and a sandalwood pericarp.
- n.365 Throughout this passage the number is literally “ten hundred thousand.”
- n.366 “Pure merit” (Sanskrit *punyaśuddha*) may well be a euphemism for a particular kind of jewel.
- n.367 If “radiant” (Sanskrit *vairocana*) is a euphemism for a particular kind of jewel, as *vairocana* also means “the sun,” this could be referring to the sunstone.
- n.368 The Sanskrit here is the less familiar synonym *Jambudhvaja* translated as 閻浮幢 (*yan fu chuang*) in the Chinese. The Tibetan has *'dzam bu'i chu* (“Jambu River”).
- n.369 The word for “diamond” here is *vajrasinḥa* (“vajra lion”); *rdo rje'i seng ge* in the Tibetan, 金剛師子 (*jin gang shi zi*) in the Chinese.
- n.370 From the Sanskrit *bhāsana*. The Tibetan has *brjod* (“describe”) in error for *brjid*. The Chinese has “profundity” instead of “the majestic radiance.”
- n.371 According to the Tibetan, which is in agreement with the Chinese 無見頂相 (*wu jian ding xiang*). The Sanskrit has *avalokita-mūrdhita* (“the visible crown of his head”).
- n.372 From the Sanskrit. The Tibetan has “bases and different aspects.” The Chinese has “all the supreme Dharmas of the buddhas” 一切諸佛妙法 (*yi qie zhu fo miao fa*).
- n.373 From the BHS *samavasaraṇa*. The Tibetan interprets this as an additional verb, *gzhol ba* (“descend” or “be absorbed in”). The Chinese translates *samavasaraṇa* as 入 (*ru*, “enter”), and has “all Dharma wheels.”

- n.374 From the Sanskrit *vijñāpana*. The Tibetan translates as *rnam par dmigs pa* (“focus on”). The Chinese has 照 (*zhao*, “see clearly,” “illuminate”).
- n.375 From the Sanskrit *saṃdarśayāmi*, which is in agreement with the Chinese. Omitted in the Tibetan.
- n.376 According to the Sanskrit and the Chinese. The Tibetan omits “in order to communicate wisdom; they have entered the ocean of all good qualities.” The Chinese repeats “the ocean of the minds of all beings.”
- n.377 From the Sanskrit *vijñāpana*. The Tibetan translates as *rig pa* (“know”). The Chinese has 能以智慧咸悟入 (*neng yi zhi hui xian wu ru*, “communicate wisdom and awaken all beings”).
- n.378 The Sanskrit *avagāhyamāna* has the stronger meaning of “being immersed in.”
- n.379 From the Sanskrit *āvarta*. The Tibetan translation has *le’u dang* (“chapters and”) *glong* in all available editions of the Kangyur, apparently in error for *klong* (“expanse,” “whirlpool”) as in the Chinese translation 漩渦 (*xuan fu*, “whirlpools and undercurrents”).
- n.380 This could possibly be an incorrect Sanskritization of the Middle-Indic *dīpa*, which could mean both “continent” and “lamp.”
- n.381 According to the Tibetan *gnas*. The Sanskrit *patha* primarily means “road” but could also mean “region.”
- n.382 According to the Tibetan. “In beautiful colors” is not present in the Sanskrit or the Chinese.
- n.383 The Sanskrit reads “human form and strength.” Yongle and Kangxi have *kha* (“faces”) instead of *kha dog* (“color”). The male garuḍas are omitted in Cleary. The Chinese has 童子形 (*tong zi xing*, “youthful form”).
- n.384 According to the Tibetan *dga’*. The Sanskrit has *parama* (“highest”), according with the Chinese (Cleary: “uppermost in their minds,” p. 1186).
- n.385 “Nonviolence” according to the Sanskrit *avihiṃsā* and the Chinese 無殺心 (*wu sha xin*, “nonkilling”), which according to the *Mahāvīyutpatti* should be *’tshé ba med pa* in Tibetan. Yongle and Kangxi have the error *bsod pa med*. Choné has *rtsod pa med* (“without quarrel or conflict”), while Lithang has the error *brtsod pa med*.
- n.386 According to the Sanskrit *sevita*. The Tibetan appears to have *bstan pa* (“teach”) in error for *brten pa* or *bsnyen pa*.

- n.387 From the Sanskrit *bhāṣayitava*, translated into Tibetan as *bsgom* (“meditate”) and into Chinese as 修行 (*xiu xing*, “practice”).
- n.388 According to the BHS *paripinḍayitavya* (in agreement with the Chinese), which is elsewhere translated as *bsdus pa*. Here the Tibetan translates as *yongs su brtul* (“subjugate,” “tame”).
- n.389 From the Sanskrit *paribhāṣayitava* (in agreement with the Chinese), translated into Tibetan as *bsgom* (“meditate”).
- n.390 According to the Tibetan. In the Sanskrit this is a second half of the previous sentence: “...through accomplishing all the activities of a bodhisattva.”
- n.391 According to the Tibetan *tshul* (“way,” “manner”). The Sanskrit has *dhyātā* (“contemplation,” “reflection”).
- n.392 The interpretation of the relationship between the different elements of the passage follows the Tibetan. The Vaidya punctuation interprets this differently. In the Chinese, the verbs used are slightly differently, but the overall meaning is very similar.
- n.393 “Hour” here translates *muhurta*, but as there are thirty *muhurta* in a day, this “hour” is forty-eight minutes long.
- n.394 According to the Tibetan. Not present in the Sanskrit.
- n.395 According to the Sanskrit *aśarīra*. The Tibetan and the Chinese omit the negative: “I have no impediment in my own body pervading the buddha realms.”
- n.396 According to the Sanskrit *tiṣṭhāmi* and the Chinese. “Stand” is omitted in Tibetan.
- n.397 According to the Sanskrit. The Chinese omits “city ramparts.” This is omitted in the Tibetan, which, as a result, erroneously conjoins “passing through walls” with the following analogy of “a bird flying through the air.”
- n.398 From the Sanskrit *vigraha*. The Tibetan and the Chinese translate from its alternative meaning as *gzugs* (“form”). The Chinese adds “clouds” to each item.
- n.399 From the Sanskrit *vigraha*. The Tibetan translates from its alternative meaning as *gzugs* (“form”). This sentence is omitted in the Chinese.
- n.400 According to the Sanskrit. The Tibetan has “mind illuminated by the light of the three times” or “...by light in the three times,” which may have been

translated from *tryadhvāloka* instead of *tryadhvaloka*. The meaning of the Chinese translation 念善知識普照三世 (*nian shan zhi shi pu zhao san shi*) is not clear; it may refer to the mind of the kalyāṇamitras or his own mind remembering the kalyāṇamitras.

- n.401 From the Sanskrit *yogaprasṛta*. The Tibetan translates *yoga* as *thabs* (“method”). The Chinese merges this with the preceding one: “great aspirations to save all beings.”
- n.402 According to the Sanskrit *rati*, the Chinese 欲性 (*yu xing*), and the Yongle, Narthang, and Lhasa *dga’ ba*. Degé and other Kangyurs have *dge ba* (“virtues”).
- n.403 According to the Tibetan. The Sanskrit and the Chinese have this first in the list of qualities.
- n.404 According to the Tibetan. The Sanskrit and the Chinese have this earlier in the list. The Chinese has merged this with an earlier item in the list: “his mind illuminated the worlds of the three times.”
- n.405 According to the Tibetan. The Sanskrit and the Chinese have this earlier in the list of Sudhana’s qualities.
- n.406 According to the Sanskrit. The Tibetan and the Chinese merge this quality with the preceding one.
- n.407 According to the BHS *gati* and the Chinese 趣 (*chu*). Tibetan may have *rig* in error for *rigs*.
- n.408 According to the Sanskrit *hetu*, the Chinese 故 (*gu*), and the Narthang and Lhasa *rgyu*. Other Kangyurs have *rgyud*.
- n.409 From the Tibetan *dpung gnyen*. The Sanskrit has *prāṇabhūta*, and the Chinese accords with it.
- n.410 This was believed to be a disk of air below the disk that is our world and supporting it in space. The Chinese translated this as 風輪 (*feng lun*), “wheel of wind.”
- n.411 According to the Sanskrit *ātmasneha*, the Chinese 我愛 (*wo ai*), and the Yongle, Lithang, Kangxi, Narthang, Choné, and Lhasa *bdag*. Degé has *bag*.
- n.412 According to the Tibetan *nga rgyal* and the Chinese. The online Vaidya has *māra* instead of *māna*.

- n.413 This sentence is translated from the Sanskrit. The Tibetan *khong du chud pa dang rtogs pa dang shes pa dang rig par byas* could be translated as “made to comprehend, realize, know, and cognize.” The Chinese uses the active voice, 為開示, 演說, 分別, 解釋 (*wei kai shi, yan shuo, fen bie, jie shi*, “revealed, described, analyzed, and explained to them”).
- n.414 The inhabitants of Yama’s realm are the pretas.
- n.415 According to the Tibetan.
- n.416 According to the Tibetan.
- n.417 According to the Sanskrit *pada*. The Tibetan omits “words.”
- n.418 According to the Tibetan and the Chinese. Not present in the Sanskrit.
- n.419 According to the Sanskrit *saṃbhāṇayan* and the Chinese. The Tibetan translates as *bsam pa* (“contemplate”). The Chinese translates as 思惟 (*si wei*, “ponder,” “think,” “consider theoretically”).
- n.420 From the Sanskrit *vīrya*. The Tibetan translates as *brtson ’grus* (“diligence”). The Chinese uses 諸甲冑 (*zhu jia zhou*, “all kinds of armor”) as a metaphor for “courage” and merges “diligence” into the next description.
- n.421 From the Sanskrit *asama*. The Tibetan has *bdag gi med pa* (“no mine”), perhaps from a text that had *amama*. The Chinese has 平等 (*ping deng*, “equal”).
- n.422 From the Sanskrit *pratyūhavyūha*. The Tibetan has *so sor rtog med* or *so sor rtogs med* (“without discrimination”).
- n.423 According to the Sanskrit *sarva*. The Tibetan appears to have translated from a text that read *dharma*.
- n.424 According to the Sanskrit *kula*. The Tibetan has *gzhi*, apparently translating from *tala*. Absent from the Chinese.
- n.425 According to the Sanskrit *kula*. The Tibetan has *gzhi*, apparently translating from *tala*. Absent from the Chinese.
- n.426 According to the Sanskrit. The Tibetan has *yid kyi lus* (“body of the mind,” “mental body”). Narthang and Lhasa incorrectly reverse the order in the words *yid kyi lus yul* to *yul lus*. The Chinese has only “mind.”
- n.427 According to the Tibetan *snang ba*. The Sanskrit has *vidyu* (“lightning”), and the Chinese has 流 (*liu*, “stream”).

- n.428 According to the Tibetan. The Sanskrit reads, “Ārya, I have obtained success because I have met the kalyāṇamitra Megha. Why is that? It is difficult to see kalyāṇamitras ...” The Chinese reads, “Ārya, being able to meet the kalyāṇamitra today, I have gained vast, great benefits” (probably from *sudurlabha*).
- n.429 According to the Sanskrit *āśad*, the Chinese 親近 (*qin jin*). The *Mahāvīyutpatti* translation is *bsnyen pa*. The Tibetan has *mnyes pa* (“please”).
- n.430 According to the Tibetan. The Sanskrit reads, “I have succeeded in meeting the kalyāṇamitra Megha.” Absent in the Chinese.
- n.431 According to the Tibetan and the Chinese. The Sanskrit has *buddhasattvas*. Clearly translates as “buddhas.”
- n.432 According to the Tibetan and the Chinese. “Of samādhi” is not present in the Sanskrit.
- n.433 According to the Sanskrit *manoratha* and the Chinese. Omitted in the Tibetan.
- n.434 According to the Tibetan *rnam par dpyod pa* or *rnam par spyad pa*. The Sanskrit has *vyūha* (“display”). The second half of the list in the Chinese is considerably different.
- n.435 According to the Sanskrit *śrutaṃ ca ma*, the Chinese 聞 (*wen*), and the sentence as written earlier in the text. Here the Tibetan omits “I have heard.”
- n.436 According to the Sanskrit *śikṣitavya* and the Chinese 學 (*xue*). The Tibetan reads *brtson pa* (“dedicated”), though this is repeated within this sentence.
- n.437 According to the Sanskrit *kṣipraṃ* and the Chinese 疾 (*ji*). The Tibetan omits “quickly.”
- n.438 According to the Sanskrit *anyonyānāvāraṇa* and the Chinese. The Tibetan has *phan tshun mchod pa* (“mutual offering”), where *mchod pa* is a scribal corruption.
- n.439 According to the Tibetan translation of the Sanskrit *kalpa*: *tshul sna tshogs* (“various ways”).
- n.440 From the Sanskrit *brahmendra*. The Tibetan interprets it as “Lord of the [Devas].” The Chinese mentions “devas” and “nāgas.”
- n.441 According to the BHS *āyūhāmi niryūhāmi*. The Tibetan translates as *rtog cing dpyod pa* (“examined and analyzed”), which does not fit the context. Chinese translates as 入出 (*ru chu*, “have gone in and out,” “have entered and

emerged from the gate of liberation”).

- n.442 According to the Sanskrit. The Tibetan ends the name with *dmigs pa* instead of the expected *snang ba*. The Chinese corresponds to the Tibetan, perhaps from the Sanskrit *anilambhacakṣurarambaṇa* or similar.
- n.443 According to the Sanskrit. The Tibetan omits a translation of the initial *sarva*. The Chinese appears to have named a different bodhisattva 金剛般若 (*jin gang yan hui*, “Brilliant Vajra-like Wisdom”).
- n.444 According to the Sanskrit. In the Tibetan the name ends with *rgyal po blo gros*, which would be the equivalent of *rājamati* instead of just *mati*. The Chinese appears to have named a different bodhisattva 法幢王 (*fa chuang wang*, “Lord of Dharma Banners”).
- n.445 According to the Sanskrit and the Chinese. Omitted in the Tibetan.
- n.446 All Tibetan versions have *dad pa* (“faith”) in error for *ngang pa* (“goose” or “swan”), which is the translation for *haṃsa*. The Chinese has “lion.”
- n.447 According to one meaning of the BHS *ārambaṇa*. The Tibetan translates as *dmigs pa* (“support,” “basis”). Location and time are not mentioned in the Chinese.
- n.448 According to the Tibetan *sgrib pa’i*, perhaps translating from *nīvaraṇīyadharmā*. The Sanskrit has *ārambaṇīyadharmā* (“the phenomena of sensory objects”). The Chinese translation is in accord with the Sanskrit.
- n.449 According to the Tibetan *mi mthong ba*. The Sanskrit *avalokita* appears to lack the negative.
- n.450 According to the Tibetan *mi g.yo ba* and one of the meanings of the BHS *nirunmiṇjita* (literally, “not turning side to side”). The Chinese translates as “silent.”
- n.451 The Tibetan is presumably translating from *ramāt*. The available Sanskrit has *romāt* (“from the pores”).
- n.452 According to the Tibetan *dga’ bas mtho bar gyur pa*. Cleary has “ecstatic body,” while this is not present in Carré.
- n.453 According to the Tibetan. The Chinese has 如法上味 (*ru fa shang wei*, “supreme Dharmic flavors,” “supreme flavors in accordance with Dharma”).
- n.454 One of the “four methods of gathering pupils.” BHS *sāmanarthatā*.

- n.455 From the Sanskrit *ajina*. Specifically, the blackbuck (*Antelope cervicapra*), which is found mainly in India. The Tibetan translates as just *pags pa* / *lpags pa* (“skin”), but robes made of black antelope skin and bark were traditional Indian religious clothing. The Chinese has “robes of grass” or “robes of bark.”
- n.456 According to the Sanskrit *daṇḍakāṣṭhakunḍika*. The Tibetan omits “staff” and has *ril ba* (“round vessel”). The Chinese omits “staff” and has 澡瓶 (*zao ping*, “water jar”).
- n.457 According to the Tibetan. Absent from the Chinese.
- n.458 According to the Sanskrit *prarūpayamāṇa* and the Chinese 演說 (*yan shuo*). The Tibetan translates as *brtag* (“examine”).
- n.459 From the Sanskrit and BHS *anupūrvakriyā*. The Tibetan translates as *mthar gyis bya ba*. The Chinese translates as 隨次第各修其業 (*sui ci di ge xiu qi ye*).
- n.460 According to the Sanskrit *alaṅkāra* and the Chinese. Omitted in the Tibetan.
- n.461 From the Sanskrit *adhiṣṭhamānāḥ*. The Tibetan translates according to an alternative meaning: *byin gyis rlob* (“blessing”). Omitted in the Chinese.
- n.462 According to the BHS *jaladhara* and in accord with the Chinese. The Classical Sanskrit meaning is “cloud.”
- n.463 From the Sanskrit *pramardayamāṇa* and in accord with the Chinese. The Tibetan translates as *rab tu gdul ba* (“completely subjugate”).
- n.464 According to the Sanskrit. The Tibetan omits “in the world.” The Chinese has “causing all beings to abandon their pride,” omitting “in the world” as well.
- n.465 According to the Tibetan. *Kleśa* is not present in the online Vaidya. According to Cleary, the Chinese interpreted *rāna* to mean “pleasure” instead of the first half of a compound meaning “battle” or “war.” The Chinese has added 永共和善 (*yong gong he shan*, “coexist in harmony forever”).
- n.466 According to the Sanskrit *paravartayamāṇa* and in accord with the Chinese. The Tibetan translates as *rjes su 'brang* (“follow”).
- n.467 Infantry, chariots, elephants, and cavalry.
- n.468 According to the BHS *ākara* and in accord with the Chinese 雨無量寶 (*yu wu liang bao*, “rain down immeasurable amounts of precious materials”). The

Tibetan translates according to the meaning *'byung gnas* ("source") but translates *ākara* correctly in the very next phrase.

- n.469 According to the Tibetan *bslu ba* and in accord with the Chinese. The Sanskrit is *saṃvivādaparamatā* ("quarreling").
- n.470 From the Sanskrit *anartha*. The Tibetan translates as *gnod pa* ("harmful"). Both are included in the Chinese translation, but there is considerable reordering and re-pairing of key terms and phrases, at times with addition, omission, or modification. For example, "teach compassion to them and cause them to turn away from anger."
- n.471 According to the BHS *vyāpāda* and in accord with the Chinese. The Tibetan has *chags sems* ("mind of attachment"), apparently in error for *gnod sems*. Both terms are included in the Chinese translation in combination with different phrases.
- n.472 According to the Sanskrit *arvasattva*. The Tibetan omits "of all beings." The Chinese omits this phrase and adds "all lower realms" to the next phrase.
- n.473 According to the Sanskrit *suvarṇa*, the Chinese, and the Lithang, Narthang, and Choné Kangyurs that read *gser*. Yongle and Kangxi have the misspelling *gzer*. Degé, Stok Palace, and others have the error *ḍngul* ("silver"). In the Chinese, light rays of gold, silver, and other precious materials and realms of these materials are mentioned only once, and the color of light rays and the material of realms are mostly paired differently.
- n.474 This phrase is absent in Vaidya, the Chinese, and the Tibetan, but it is present in Suzuki. Its absence is an anomaly, and therefore it has been added in this translation.
- n.475 According to the Sanskrit. This phrase and the rest of the list up until "shining light rays the color of red pearls over the realms that are made of gold" is missing from the Tibetan.
- n.476 According to the Sanskrit and the Chinese. Omitted in the Tibetan.
- n.477 According to the Sanskrit. The Tibetan interprets the compound as "bodies adorned by various colors and shapes." The Chinese has 悉以相好莊嚴其身 (*xi yi xiang hao zhuang yan qi shen*), describing all the bodhisattvas' bodies as "adorned with 相好 (*xiang hao*)," a term that usually refers to the signs and features of a buddha's body in Chinese Buddhist literature but can mean "excellent features of a great being" in general.

- n.478 According to the Sanskrit and the Tibetan. Cleary has “without attachment to giver, receiver, or gift.” Absent from the Chinese.
- n.479 According to the Sanskrit. Omitted in the Tibetan and the Chinese.
- n.480 According to the Sanskrit *kāmaloka*. The Tibetan translates as *'jig rten gyi 'dod pa* (“worldly desire”) instead of *'dod pa'i 'jig rten*. The Chinese summarizes this and the next two phrases as 令諸眾生永斷諸惡 (*ling zhu zhong sheng yong duan zhu e*, “causing all beings to end all iniquity permanently”).
- n.481 From the Sanskrit *duṣṭa*.
- n.482 From the Sanskrit *pratihata*, translated into Tibetan as *khong khro* (“rage”).
- n.483 From the BHS *adhiṣṭhānaprayukta*. The Tibetan translates as *rgyun mi chad par brtson pa* (“continuous effort”). The Chinese translates as 勤修 (*qin xiu*, “practice diligently”).
- n.484 According to the Sanskrit *adhimuktivaśitā*. The Tibetan here has *ye shes kyi dbang* (“power of wisdom”). The Chinese translates as 自在智 (*zi zai zhi*, “unimpeded knowledge or wisdom”).
- n.485 From the BHS *nīryāṇa*, translated into Tibetan from another meaning as *'byung ba* (“going forth”). In the Chinese, the result of describing skillful methods to beings is summarized as 令諸眾生雖離生死, 而於諸趣自在受生 (*ling zhu zhong sheng sui li sheng si, er yu zhu qu zi zai shou sheng*, “causing beings to be free from life and death, but have power or control over rebirth in various realms”).
- n.486 According to the Sanskrit, Chinese, Narthang, Lhasa, and Stok Palace Kangyurs. Other Kangyurs add *sems can* (“beings”) here. This segment consists of three short phrases in the Chinese: “display of miraculous power,” “explanation of power over lifespan,” and “cause beings to make ‘great aspirations.’”
- n.487 According to the Tibetan. Not present in Sanskrit and the Chinese. The Chinese translation consists of four short phrases on four strengths.
- n.488 From the Sanskrit compound. The Tibetan has “Cakravāla and vajra mountain ranges.”
- n.489 According to the Sanskrit, the Chinese, and Stok Palace. The Tibetan omits “establishing beings in the power over miracles.”

- According to the Sanskrit, the Chinese, and Stok Palace. The Tibetan has *ye shes kyis* ("by wisdom") in error for *ye shes kyi sa*.
- n.490
- n.491 According to the Sanskrit, the Chinese, and Stok Palace. The Tibetan has *ye shes kyis* ("by wisdom") in error for *ye shes kyi sa*.
- n.492 According to the Sanskrit, the Chinese, and Stok Palace. The Tibetan has *ye shes kyis* ("by wisdom") in error for *ye shes kyi sa*.
- n.493 According to the Sanskrit, the Chinese, and Stok Palace. The Tibetan has *ye shes kyis* ("by wisdom") in error for *ye shes kyi sa*.
- n.494 According to the Sanskrit, the Chinese, and Stok Palace. The Tibetan has *ye shes kyis* ("by wisdom") in error for *ye shes kyi sa*.
- n.495 According to the Sanskrit and the Chinese. The Tibetan has *ye shes kyis* ("by wisdom") in error for *ye shes kyi sa*.
- n.496 According to the Sanskrit, the Chinese, and Stok Palace. The Tibetan has *ye shes kyis* ("by wisdom") in error for *ye shes kyi sa*.
- n.497 According to the Sanskrit, the Chinese, and Stok Palace. The other Tibetan editions consulted have *ye shes kyis* ("by wisdom") in error for *ye shes kyi sa*.
- n.498 According to the Sanskrit, the Chinese, and Stok Palace. The other Tibetan editions consulted have *ye shes kyis* ("by wisdom") in error for *ye shes kyi sa*.
- n.499 According to the Sanskrit, the Chinese, and Stok Palace. The other Tibetan editions consulted have *ye shes kyis* ("by wisdom") in error for *ye shes kyi sa*.
- n.500 According to the Sanskrit, the Chinese, and Stok Palace. The other Tibetan editions consulted have *ye shes kyis* ("by wisdom") in error for *ye shes kyi sa*.
- n.501 According to the Sanskrit, the Chinese, and Stok Palace. The Tibetan omits "and establishing beings in the perfection of knowledge."
- n.502 From the Sanskrit *kūṭa*. The Tibetan translates as *tshogs* ("accumulation"). The Chinese translates the name of the cloud as 海藏 (*hai zang*, "ocean of treasure" or "treasure in the ocean").
- n.503 From the BHS *saṃmārjana*. The Tibetan translates as *bsgrub* ("accomplish"). Cleary has "cleaning" from the Classical Sanskrit meaning of the word. In Chinese, the cloud is named 法幢 (*fa chuang*, "banners of the Dharma").
- n.504 This refers to the paradise of Trāyastriṃśa, which is on the summit of Sumeru.

- n.505 According to the Sanskrit *prīti* and the Yongle and Kangxi Kangyurs, which have *dga' ba*. Other Kangyurs have the error *dge ba* ("virtue"). The Chinese has 疾莊嚴虛空界 (*ji zhuang yan xu kong jie*, "swift adornment/display in the field of space").
- n.506 According to the Sanskrit *saṃgītīnirghoṣa*. The Tibetan has *yang dag par 'gro ba*, perhaps from a manuscript that had *saṃgāta*, with *nirghoṣa* omitted. The Chinese has 金剛輪 (*jin gang lun*, "vajra wheel"). A Dharma cloud with a similar name 歡喜 (*huan xi*, "joy") is associated with the yakṣas.
- n.507 According to the Sanskrit *asurendra* and the Chinese. The Tibetan omits "lord of."
- n.508 According to the Sanskrit *saṃgītīnirghoṣa* and the Chinese. The Tibetan has *yang dag par 'gro ba*, perhaps from a manuscript that had *saṃgāta*, with *nirghoṣa* omitted. The Chinese has 無邊光明 (*wu bian guang ming*), "limitless light and radiance."
- n.509 According to the Sanskrit *viśaya* and the Chinese. The Tibetan has *rnam par 'byed pa* ("analyze"), perhaps from a manuscript that had *pravīcaya* or, more likely, just *vicaya*. The Chinese has 無樂著 (*wu le zhuo*, "free from indulgence and attachment"), attributed to "lords of humans."
- n.510 This is a euphemism for the world of the pretas.
- n.511 According to the Sanskrit *bala*. The Tibetan has *kha dog* ("color"), perhaps translating from a manuscript that had *varṇa*. The Chinese has 色相 (*se xiang*, "colors and forms").
- n.512 From the Sanskrit *kalpa*. Narthang and Lhasa have *tshul*. Other Kangyurs have *tshul khrims*, which is already in the list.
- n.513 According to the Sanskrit *uttamāṅga*, translated literally into Tibetan as *yan lag gi dam pa* ("best of limbs"). The Chinese has rearranged the list to "harms done to their heads, eyes, hands, and feet" and "their limbs cut off."
- n.514 According to the Sanskrit *bhedana* and the Chinese. Stok Palace has *gshags sam*. Lithang, Kangxi, and Choné have *bshags pa dang*. Other Kangyurs have *gshegs sam* ("go and").
- n.515 According to the Sanskrit *saṃkṣobhana*, Degé, and most Kangyurs. Narthang has *bskem* and Lhasa has *skem*, both meaning "dry up." Stok Palace has *bskyabs* ("protect"). The Chinese has one verb 震動 (*zhen dong*, "shaking") for worlds and oceans together.

- n.516 According to the Sanskrit *saṃtrāsana* and the Chinese negative expression. The Tibetan translates as *yongs su tshar gcad* ("completely destroy"). The Chinese has "none of the hordes of māras is not destroyed into pieces."
- n.517 According to the Sanskrit *acintya* and the Chinese 不思議 (*bu si yi*). Omitted in the Tibetan.
- n.518 According to the Sanskrit *acintya* and the Chinese 不思議 (*bu si yi*). Omitted in the Tibetan.
- n.519 According to the Sanskrit *adhimucyāmāna*. The Tibetan translates as *khong du chud* ("comprehend"). The Chinese uses the verb 思惟 (*si wei*, "to contemplate") throughout this paragraph.
- n.520 According to the Sanskrit *acintya* and the Chinese 不思議 (*bu si yi*). Omitted in the Tibetan.
- n.521 According to the Sanskrit *cetana* and the Yongle, Lithang, Kangxi, and Choné *sems*. Degé and other Kangyurs (including Stok Palace) have *sems can* ("being"). Absent in the Chinese here, but appears in the next phrase.
- n.522 According to the Tibetan and the Chinese. Not present in the Sanskrit.
- n.523 According to the Tibetan and the Chinese. Not present in the Sanskrit.
- n.524 According to the Tibetan and the Chinese. Not present in the Sanskrit.
- n.525 In Sanskrit this is followed by *anusmātayan* ("causing him to be remembered").
- n.526 From the BHS *upanibadhna*. The Tibetan uses *rjes su'brang*, which was already used above for *anugamayan*.
- n.527 According to the Sanskrit and the Chinese. Omitted in the Tibetan.
- n.528 According to the Sanskrit *ācāryāṇi* and the Chinese. "Masters" or "teachers" is omitted in the Tibetan.
- n.529 According to the Sanskrit dictionaries, *pañkti* can mean fivefold rows. However, it is evident that the number is not to be taken literally, as later in the sūtra there are mentions of "seven *pañkti*." The Tibetan and the Chinese do not specify the number of rows.
- n.530 According to the Sanskrit dictionaries, *pañkti* can mean fivefold rows. However, it is evident that the number is not to be taken literally, as later in

the sūtra there are mentions of “seven paṅkti.” The Tibetan and the Chinese do not specify the number of rows.

- n.531 According to the Tibetan. “Clouds” and “spread across the ground” are not present in the Sanskrit or the Chinese.
- n.532 According to the Sanskrit dictionaries, *paṅkti* can mean fivefold rows. However, it is evident that the number is not to be taken literally, as later in the sūtra there are mentions of “seven paṅkti.” The Tibetan and the Chinese do not specify the number of rows.
- n.533 According to the Tibetan *ba gam*. *Niryūha* literally means “a projection” and is also used to mean “the vestibules that extend from the entrance door.” Absent from the Chinese.
- n.534 According to the Sanskrit *garbha*. The Tibetan has *ka gdung* (“pillars and beams”). Absent from the Chinese.
- n.535 Literally “ten times a hundred thousand.” The Chinese has “ten thousand.”
- n.536 The Sanskrit (*saptaratna*) and the Chinese have “seven jewels.”
- n.537 *nor bu rin po che chu 'dang*. The Sanskrit has *daśaprāsādanaka* (literally, “ten pellucid gold”), where *daśa* is evidently a scribal error, presumably for *daka* (“water”). The jewel is also called *udakaprāsāda*, and in Buddhist literature is described as a jewel that clarifies muddy water. Cleary translates as “ten layers.” Carré (p. 174), translating from Śikṣānanda’s Chinese, has “piqués de perles hyalines” (“inset with transparent pearls”). The Chinese has “clear water.”
- n.538 From the Sanskrit *vaidūrya* and the Chinese. Omitted in the Tibetan.
- n.539 According to the Tibetan. The Chinese and the Sanskrit descriptions yield different interpretations of this passage describing the “kings of jewels.”
- n.540 According to the Sanskrit *rocana* and the Chinese. The Tibetan has *yid du 'ong* (“attractive,” “beautiful”).
- n.541 From the Sanskrit *samantamukha* and the Chinese 普門 (*pu men*). The Tibetan translates as *sgo kun nas brgyan pa* (“completely adorned gateway” or “door”).
- n.542 According to the Sanskrit *airāvaṇanāgarāja* and the Chinese 象王 (*xiang wang*). In the Tibetan translation only “elephant” survives.
- n.543 According to the BHS *abhilagna* and in accord with the Chinese. The Tibetan translates here as *mngon par dga' ba* (“delighted by Śakra”) in contradiction to

the *Mahāvīyutpatti*.

- n.544 From the Sanskrit *bimba* and corresponding to the Chinese 寶身 (*bao shen*). The Tibetan translates as 'bru ("syllable" or "grain").
- n.545 According to the Sanskrit *citta* and Degé, Yongle, Kangxi, Narthang, and Lhasa *sems*. Other Kangyurs have *sems can* ("being"). Absent from the Chinese.
- n.546 Sanskrit: *eka*; Tibetan: *gcig*.
- n.547 Sanskrit: *śata*; Tibetan: *brgya*.
- n.548 Sanskrit: *sahasra*; Tibetan: *stong*.
- n.549 Sanskrit: *śatasahasra*; Tibetan: *brgya phrag stong*.
- n.550 Sanskrit: *koṭi*; Tibetan: *bye ba*.
- n.551 Sanskrit: *koṭīśata*; Tibetan: *bye ba brgya*.
- n.552 Sanskrit: *koṭīśahasra*; Tibetan: *bye ba stong*.
- n.553 According to the Tibetan *bye ba brgya phrag stong* ("a hundred thousand ten millions"). The Sanskrit *koṭīśatasahasra* is missing in the available edition.
- n.554 Sanskrit: *koṭīniyutaśatasahasra*; Tibetan: *bye ba khrag khrig brgya phrag stong*. According to the *Mahāvīyutpatti*, *niyuta* can mean either *sa ya* ("a million"), which is its value in Classical Sanskrit, or *khrag khrig* ("a hundred thousand million"). The Tibetan translates here as *khrag khrig*, resulting in the entire number having the value of a hundred sextillion. One expects the numbers to be successively greater, but either value of *niyuta* would result in a greater value than the next number, which is *kiṃkara*. However, this passage appears to conform to the value of the bodhisattva numbers as given in chapter 15, from this point on. There is much scribal variation in the lists in various Sanskrit and Tibetan versions of both chapters, but in this translation there has been an attempt to make the list consistent in both chapters 10 and 15, where *niyuta* is translated as *tha dgu* and has the value of ten thousand trillion trillion.
- n.555 The Sanskrit is *kaṅkara* in Vaidya and *kaṅkala* in Suzuki. The Tibetan is *thams thams*, its general value being a hundred *niyuta* in BHS (in the *Abhidharmakośa* it is a thousand *niyuta*). However, in the *Avataṃsaka* it has a different value. The Sanskrit for chapter 10 has *kaṅkara* in Vaidya and *kaṅkala* in Suzuki. In chapter 15 it is *kiṃkara*. The *Mahāvīyutpatti* dictionary has both *kaṅkara* and

kaṃkāra, and both are translated as *gtams*. The Chinese has 矜羯羅 (*jin jie luo*). The usual value for *kaṃkāra* is a hundred *bimbara*, but in this sūtra in chapter 15 it is the value of *bimbara* squared. In this chapter the order and the value of *bimbara* and *kaṃkāra* are reversed so that the value of the number is 1 followed by 28 zeros.

- n.556 In chapter 10 the value of *bimbara* and *kaṃkāra* are reversed compared to chapter 15, so that its value here is ten sextrigintillion (1 followed by 112 zeros). The more established translation of *bimbara* into Tibetan is *dkrigs*. Chapter 15 has *khriḡ khriḡ*. The Tibetan here is, confusingly, *khraḡ khriḡ*, which is usually the translation for *nayuta*. The Chinese has 頻婆羅 (*pin po luo*).
- n.557 According to the series of numbers in chapter 15. This number appears to have been omitted in this chapter. It is not present in chapter 10 in either Sanskrit or Tibetan. The Tibetan is *myad myid*. Suzuki has *magara* in chapter 15. The *Mahāvvyutpatti* dictionary has both *agāra* and *āgāra*, and both are translated as *yid yal*. The Chinese is 阿伽羅 (*a qie luo*). The value of the number here would be 1 followed by 224 zeros (a hundred treseptuagintillion).
- n.558 The Tibetan has *gang ya* (though the Kangxi has *gang yang*). The *Mahāvvyutpatti* dictionary translated *pravara* as both *mchog yal* and *mchog yas*. Its value here would be 1 followed by 448 zeros (ten cenoctoquadragintillion).
- n.559 According to chapter 15 and the *Mahāvvyutpatti*. The Tibetan has *ban bun*. In chapter 10 the Sanskrit is *parama*. In chapter 15 the Sanskrit is *mapara*. The *Mahāvvyutpatti* dictionary has *mavara*, *mapara*, and *savara*, all translated as *ban bun*. Its value here would be 1 followed by 896 zeros (a hundred duocenseptennonagintillion).
- n.560 The Tibetan is *phyar phyur*. The Sanskrit is missing in chapter 15 in the available editions. The *Mahāvvyutpatti* dictionary has *avara* as *phyur phyur* and does not appear to record how it was translated in chapter 15. Therefore, it appears that *avara* was missing from that chapter in the ninth-century Sanskrit manuscript. Its value would be 1 followed by 1,792 zeros (ten quingensexnonagintillion).
- n.561 According to chapter 15. The Tibetan is *lcag lcig*. Neither the Sanskrit nor the Tibetan are present in chapter 10. The *Mahāvvyutpatti* dictionary has *tavara* translated as *phyad phyod*. Its value would be 1 followed by 3,584 zeros (one hundred milliacentrenonagintillion).

- n.562 According to chapter 15. The Tibetan is *byang bying*. The Sanskrit in chapter 10 is *āsīna*. The *Mahāvyutpatti* dictionary has *sīma* for both chapters, recording translations as '*tshams yas, mtshams yas, mtshams yangs, and 'chams yam*. Its value would be 1 followed by 7,168 zeros (ten duomilliatrecenoctooctogintillion).
- n.563 Chapter 10 has the Sanskrit *anaupama* and the Tibetan *nyer 'jal*. Chapter 15 has *yāma* and the Tibetan *chem chem*. The *Mahāvyutpatti* dictionary appears to record the Sanskrit *hūma, duma, and hama* for chapter 10 and *poma* for chapter 15, with *zam zim* as Tibetan for both. Its value would be 1 followed by 14,336 zeros.
- n.564 The Tibetan is *phyal phyol*. The *Mahāvyutpatti* dictionary and chapter 15 are in agreement with chapter 10. Its value would be 1 followed by 28,672 zeros.
- n.565 According to chapter 15 and the *Mahāvyutpatti*. In chapter 10 the Sanskrit is *vipāsa* and the Tibetan *yal yol*. In chapter 15 the Sanskrit is *avaga* and the Tibetan is *khyud khyud* (Stok: *khyung khyung*). The *Mahāvyutpatti* dictionary has *avaga* and *ārāva* with the Tibetan as *rīgs dom* or *rīgs sdom*. Its value would be 1 followed by 57,344 zeros.
- n.566 Chapter 10 translates as *ljad ljod*. Chapter 15 translates as *zar zer*. The *Mahāvyutpatti* dictionary has *mīgava, mīvaga, and mrgava* with the Tibetan as *zar zer*. Its value would be 1 followed by 114,688 zeros.
- n.567 The Tibetan is *phyod zim*. The Tibetan and the Sanskrit are missing in chapter 15. The *Mahāvyutpatti* dictionary does not appear to list this number. Its value would be 1 followed by 229,376 zeros.
- n.568 The Tibetan is *phyad phyod*. Chapter 15 has *viraga* and the Tibetan *khrib khrib*. The *Mahāvyutpatti* dictionary has *vināka* and *viraga* with the Tibetan as *khrib khrib* and *khrib khrib*. Its value would be 1 followed by 458,752 zeros.
- n.569 The Tibetan is *dam ldem* (Stok Palace: *ltam ltem*). Not present in chapter 15 or the *Mahāvyutpatti*. Its value would be 1 followed by 917,504 zeros.
- n.570 According to the *Mahāvyutpatti*. The Tibetan is *ya gangs*. Both chapters in the present Sanskrit have *vivaga*. The *Mahāvyutpatti* dictionary has *vigava* and the Tibetan *bsgyur yas* for both chapters. Its value would be 1 followed by 1,835,008 zeros.
- n.571 The Tibetan is *cho ma*. The *Mahāvyutpatti* dictionary has *saṃkrama* for chapter 10 and *saṃgrama* for chapter 15 with *sbar yas* as Tibetan for both. Its value would be 1 followed by 3,670,016 zeros.

- n.572 The Tibetan is *khram khrim*. The *Mahāvvyutpatti* dictionary has *visara*, but the Tibetan is given as *'phro yas*. Suzuki chapter 15 has *viśrata*. Its value would be 1 followed by 7,340,032 zeros.
- n.573 The Tibetan is *nab nub*. The Sanskrit is missing in chapter 10. Chapter 15 has *vibhaja*. The *Mahāvvyutpatti* dictionary has *vijambha* for chapter 10 and *vibhaja* for chapter 15 with the Tibetan for both as *nab nub*. Its value would be 1 followed by 14,680,064 zeros.
- n.574 The Tibetan is missing in chapter 10. The Sanskrit in chapter 15 is *vijaṅgha* and the Tibetan is *sang sang*. The *Mahāvvyutpatti* dictionary has *vijāgha*, *vijagha*, and *vijaga* with the Tibetan as *thab thib*. Its value would be 1 followed by 29,360,128 zeros.
- n.575 According to the *Mahāvvyutpatti*. The Tibetan has *brgyud yas*. The Sanskrit in chapter 10 is *visrota*. Chapter 15 has *viśodha*. The *Mahāvvyutpatti* dictionary has *visota* and *visoda*. Its value would be 1 followed by 58,720,256 zeros.
- n.576 The Tibetan is *btang yas*. The *Mahāvvyutpatti* dictionary has the Tibetan as *khyad gyin* or *khyad phyin*. Its value would be 1 followed by 117,440,512 zeros.
- n.577 According to chapter 15 and the *Mahāvvyutpatti*. The Tibetan is *bkra yar*. The Sanskrit in chapter 10 is *vibhakti* and in chapter 15 is *vibhakta*. The *Mahāvvyutpatti* dictionary has *vibhakti* for chapter 10 and *vibhakta* for chapter 15. Its value would be 1 followed by 234,881,024 zeros.
- n.578 According to chapter 15 and the *Mahāvvyutpatti*. The Tibetan has *gsal yas* (Stok Palace: *bsta yas*). The Sanskrit in chapter 10 is *vigdhanta*, in chapter 15 the Sanskrit is *vikhata*, and the Tibetan is *gsa' yas*. The *Mahāvvyutpatti* dictionary has *vikhyāta* for chapter 10 and *vikhata* for chapter 15, and the Tibetan is *grags yas* and *brags yas*. Its value would be 1 followed by 469,762,048 zeros.
- n.579 According to the *Mahāvvyutpatti* and the Vaidya Sanskrit of chapter 10. The Sanskrit in chapter 10 in Suzuki is *tula* and in chapter 15 is *ulana*. The Tibetan in chapter 10 is *gzhal brtag*. The Vaidya Sanskrit in chapter 10 is *tulana* and in chapter 15 is *ḍalana*, mistaking the Devanāgarī *u* for the similar *da*. The Tibetan is missing in chapter 15. The *Mahāvvyutpatti* dictionary has *tulana* for both chapters, and the Tibetan is *gzhal bgrang* or *zhal bgrang*. Its value would be 1 followed by 939,524,096 zeros.
- n.580 The Tibetan is *mtshungs med*. Not present in the *Mahāvvyutpatti*. Its value would be 1 followed by 1,879,048,192 zeros.

- n.581 The Tibetan is *lam lum*. The *Mahāvvyutpatti* dictionary has *dharaṇa* for chapter 10 and *varaṇa* for chapter 15 and for the Tibetan has *gzhal dpag*. Its value would be 1 followed by 3,758,096,384 zeros.
- n.582 The Tibetan is *rab rib*. In chapter 15 the Tibetan is *yal yol*. The *Mahāvvyutpatti* dictionary has *vipatha* for chapter 10 and *vivara* for chapter 15, and for both chapters the Tibetan is *yal yol*. Its value would be 1 followed by 7,516,192,768 zeros.
- n.583 The Tibetan is *thab thib*. The Tibetan in chapter 15 is *khral khrul*. In chapter 10 the Sanskrit is *vana* in Vaidya and *vivana* in Suzuki. The *Mahāvvyutpatti* dictionary has no entry for chapter 10 and *avana* for chapter 15. The Tibetan it records is *gsab bas* and *gsal yas*. Its value would be 1 followed by 15,032,385,536 zeros.
- n.584 The Tibetan is 'grigs *yol* in Degé; 'grag *yol* in Yongle; 'grags in Lithang and Choné; 'grag *yul* in Kangxi; and 'grib *yol* in Narthang and Stok Palace. Chapter 15 has *thud thud* (Stok: *thung thung*). The Sanskrit is *thavana* in chapter 15. In Vaidya chapter 10 the Sanskrit is missing, and in Suzuki it is *tūrṇa*. The *Mahāvvyutpatti* dictionary has no entry for chapter 10 and *thavana* for chapter 15 with the Tibetan as *rgod yas* and *dgod yas*. Its value would be 1 followed by 30,064,771,072 zeros.
- n.585 According to the *Mahāvvyutpatti* and chapter 15. Sanskrit chapter 10 has *vivaraṇa*, and the Tibetan is *then phyo* (Yongle, Kangxi, and Stok Palace have *then 'phyo*). In chapter 15 the Sanskrit is *viparya* and the Tibetan is *khral khrul*. The *Mahāvvyutpatti* dictionary has *viparya* for chapter 10 and *vivarya* for chapter 15. The Tibetan it records for both chapters is 'khrul *yas* or khrul *yas*. Its value would be 1 followed by 60,129,542,144 zeros.
- n.586 According to the *Mahāvvyutpatti*. The Tibetan has *bsam phyod* (Yongle: *bsam phyad*; Stok: *bsam phyong*). In chapter 10 the Sanskrit is *sāmya* in Vaidya and *sāmpa* in Suzuki. Chapter 15 has *samaya*. The *Mahāvvyutpatti* dictionary has *samarya* for both chapters, with the Tibetan as 'phags *yas* or thal *yas*. Its value would be 1 followed by 120,259,084,288 zeros.
- n.587 According to the *Mahāvvyutpatti* dictionary and chapter 15. The Tibetan has 'dra *mnyam*. The Tibetan appears to be missing in chapter 15, and the Sanskrit there is *viturṇa*. In chapter 10 the Sanskrit is *varaṇa* (Suzuki has *ṇavaraṇa*). The *Mahāvvyutpatti* dictionary has *viturṇa* for both chapters and *rnam dpyod* or *rnam phyod* for chapter 10 and *rnam phyod* or *rnam phyog* for chapter 15. Its value would be 1 followed by 240,518,168,576 zeros.

- n.588 According to the Suzuki edition and chapter 15. The Tibetan has *brang breng*. In the online Vaidya edition, the Sanskrit *hetura* was omitted in the list of numbers in chapter 10. In chapter 15 the Tibetan is *brang bring*. The *Mahāvvyutpatti* dictionary has *hevara* for chapter 10 and *gevara* for chapter 15, and the Tibetan is *rgyad yas* or *rgyas yas* for chapter 10 and *rgyas yas* for chapter 15. Its value would be 1 followed by 481,036,337,152 zeros.
- n.589 The Tibetan in chapter 10 is *bgrong yas*. In chapter 15 it is *bgrod yas*. The *Mahāvvyutpatti* dictionary has *bgod yas* or *brgod yas* for chapter 10 and *bgrod yas* for chapter 15. Its value would be 1 followed by 962,072,674,304 zeros.
- n.590 The Tibetan is *rgyas 'dal* (Stok Palace: *rgyal 'dal*). In Vaidya chapter 10 the Sanskrit is *visāra*, and in Suzuki it is *viśāra*. It is not present in Tibetan or Sanskrit chapter 15. The *Mahāvvyutpatti* does not have the number of either chapter. Its value would be 1 followed by 1,924,145,348,608 zeros.
- n.591 The Tibetan is *bsngo yas*. The *Mahāvvyutpatti* has *bsdo yas* or *bsko yas yas* for chapter 10 and *bsgo yas* or *bsko yas* for chapter 15. Its value would be 1 followed by 3,848,290,697,216 zeros.
- n.592 The Tibetan is *zang yag*. The *Mahāvvyutpatti* has *atyudgata*. Its value would be 1 followed by 7,696,581,394,432 zeros.
- n.593 According to the *Mahāvvyutpatti* and chapter 15. The Tibetan has *'phro bkye*. Chapter 10 has *visr̥ṣṭa*. The *Mahāvvyutpatti* has *viśiṣṭa*, with *brtan yas* or *bstan yas* as the Tibetan. Its value would be 1 followed by 15,393,162,788,864 zeros.
- n.594 The Sanskrit according to the *Mahāvvyutpatti* for chapter 15. For chapter 10 it has *nevala*. The present Sanskrit for chapter 15 is *nilamba* and for chapter 10 is *devala*. The Tibetan has *rtse 'phyo*. In the *Mahāvvyutpatti* it is *stobs yas*. Its value would be 1 followed by 30,786,325,577,728 zeros.
- n.595 According to the *Mahāvvyutpatti*. The Tibetan has *yong tan* (Stok Palace: *yong than*). Chapter 10 has *paribheda*, and Chapter 15 has *harita*. The *Mahāvvyutpatti* has *haribha* for chapter 15, *hariva* for chapter 10, and *'phrog yas* as the Tibetan. Its value would be 1 followed by 61,572,651,155,456 zeros.
- n.596 The Tibetan is *'brug g.yos* (Stok Palace: *brug g.yos*). The *Mahāvvyutpatti* has *'brug yas*, *'bryug yos*, *brug yas*, or *brug yos*. Chapter 25 has *brug g.yos*. Its value would be 1 followed by 123,145,302,310,912 zeros.
- n.597 According to the *Mahāvvyutpatti* for chapter 15, which also lists the variant *galibha*. Suzuki chapter 10 has *palimbha*, and Vaidya has *paliguñja*. The Tibetan in both chapters is *sang yal*. The present Sanskrit for chapter 15 has *halita*. The

Mahāvvyutpatti Sanskrit for chapter 10 is *halibhu*. The *Mahāvvyutpatti* has *rmo yas* or *rmong yas*. Its value would be 1 followed by 246,290,604,621,824 zeros.

- n.598 According to the *Mahāvvyutpatti*. The Tibetan has 'thing yug. Chapter 10 has *thing yug*; Stok Palace has *thing yig*; and chapter 10 has *harita*. The *Mahāvvyutpatti* for chapter 10 is *harisa* or *hārisa*. Chapter 15 has *hari*. Its value would be 1 followed by 492,581,209,243,648 zeros.
- n.599 According to the *Mahāvvyutpatti* for chapter 15. The Tibetan has *snang yal* or *nan pa* for chapter 10 (*nan pa* has no direct equivalent in any Sanskrit list but may be out of order). The Tibetan and Sanskrit are missing from chapter 15. Suzuki has the error *loka* for chapter 10, and Vaidya has *āloka*. The *Mahāvvyutpatti* has *aloka* for chapter 15 and *heluga* for chapter 10, with *shugs* 'phyo or *shugs sbyong* for the Tibetan. Its value would be 1 followed by 985,162,418,487,296 zeros.
- n.600 *Dṛṣṭānta* is according to the *Mahāvvyutpatti* for chapter 15 with the Tibetan as *yid* 'phyo, corresponding to the Kangyur chapters 10 and 15. Chapter 15 of the present Sanskrit has *dṛṣṭvānta*. Chapter 10 the Sanskrit is *indriya* while the *Mahāvvyutpatti* has *drabuddha* and the Tibetan 'thab yas or mtha' yas. Its value would be 1 followed by 1,970,324,836,974,592 zeros.
- n.601 According to the *Mahāvvyutpatti* and chapter 15. In chapter 10 the Sanskrit is *heluka*. The Tibetan in all instances is *nab neb*. Its value would be 1 followed by 3,940,649,673,949,184 zeros.
- n.602 According to the Sanskrit of chapter 10. The Tibetan is absent, although the earlier unassigned *nan pa* may be out of order. It is not present in chapter 15 or the *Mahāvvyutpatti* (though the latter has *drabuddha* earlier in the list as an alternate to *dṛṣṭānta* in chapter 15). Its value would be 1 followed by 7,881,299,347,898,368 zeros.
- n.603 According to the Sanskrit of chapter 10. There appears to be no Tibetan. The *Mahāvvyutpatti* has *haruṇa* (and Tibetan *phyin chod* or *phyin phyod*) in chapter 10 and *haduna* or *hanuna* (*phyin sbyod* or *phyin phyod*) in chapter 15. Its value would be 1 followed by 15,762,598,695,796,736 zeros.
- n.604 The Tibetan is *khriḡs thams*. According to chapter 10 the Sanskrit is *māluta*. The *Mahāvvyutpatti* has *maluda* (and the Tibetan *thal thal*) in chapter 10 and *ela* (and the Tibetan *thal thal*) in chapter 15. Its value would be 1 followed by 31,525,197,391,593,472 zeros.
- n.605 According to chapter 15. The Tibetan is *yal yal*. In chapter 10 the Sanskrit in Vaidya is *mailuta* and in Suzuki it is *meluta*. The *Mahāvvyutpatti* has *dumela* or

dumaila (and Tibetan *yal yol*) in chapter 10 and *mailuta* (*yal yal*) in chapter 15. Its value would be 1 followed by 63,050,394,783,186,944 zeros.

- n.606 According to chapter 15. The Tibetan is *bgrang yas*. In chapter 10 the Sanskrit is *kṣaya*. The *Mahāvvyutpatti* has *kṣamuda* (Tibetan: *bzod yas*) in chapter 10 and *kṣepu* (also translated as *bzod yas*) in chapter 15. Its value would be 1 followed by 126,100,789,566,373,888 zeros.
- n.607 According to the Sanskrit of chapter 10. The Tibetan for this is absent in chapter 10, and neither the Sanskrit nor the Tibetan are present in chapter 15 or the *Mahāvvyutpatti*. Its value would be 1 followed by 252,201,579,132,747,776 zeros.
- n.608 According to the *Mahāvvyutpatti*. The Tibetan is *thug yal*. In chapter 10 the Sanskrit is *elatā*. In chapter 15 the Sanskrit is *eluda*. The *Mahāvvyutpatti* has *elada* (Tibetan: *thal yas*) in both chapters 10 and 15. Its value would be 1 followed by 504,043,158,265,495,552 zeros.
- n.609 According to Suzuki's Sanskrit of chapter 10 and the *Mahāvvyutpatti*. The Sanskrit in chapter 15 is *bhāluda*. The Tibetan in chapter 10 is *yad yud*. In chapter 15 it is *shang shang*. The *Mahāvvyutpatti* has *maluma* (Tibetan: *tshad yas*) in chapter 10 and *māluda* or *maluda* (*thal yas*) for the preceding number in chapter 15. Its value would be 1 followed by 1,008,806,316,530,991,104 zeros.
- n.610 According to the Vaidya Sanskrit for chapter 10, in which the Tibetan appears to be the Degé *phyo ldog* (Yongle, Lithang, Kangxi, and Choné: *'phyo ldog*). Suzuki's Sanskrit has *maṇḍamā*. Not present in chapter 15 in either Tibetan or Sanskrit. Not present in either chapter in the *Mahāvvyutpatti*. Its value would be 1 followed by 2,017,612,633,061,982,208 zeros.
- n.611 According to the Sanskrit of chapter 10, for which the Tibetan may be Degé *brda yas* or *lhub be*. It is not present in the Sanskrit or Tibetan of chapter 15 or the *Mahāvvyutpatti*. Its value would be 1 followed by 4,035,225,266,123,964,416 zeros.
- n.612 According to the Sanskrit of chapters 10 and 15. In chapter 10 the Tibetan may be *brda yas* or *lhub be*. In chapter 15 the Tibetan appears to be *yag yag*. The *Mahāvvyutpatti* has *sadama* (Tibetan: *rtog yas* or *rtogs yas*) in chapter 10 and *samatā* (*rtogs yas*) in chapter 15. Its value would be 1 followed by 8,070,450,532,247,928,832 zeros.
- n.613 *Visada* is according to the Sanskrit of chapter 15, in which the Tibetan appears to be *tham thim* (Choné: *thim thim*). In chapter 10 the Sanskrit is missing and the Tibetan may be *thag thug*. The *Mahāvvyutpatti* has *vimuda* (and

Tibetan *dga' yas*) in chapter 10 and *vimada* (*dga' yas*) in chapter 15. Its value would be 1 followed by 16,140,901,064,495,857,664 zeros.

- n.614 According to the Sanskrit of chapter 10. The Tibetan appears to be *khriḡ ge*. Neither the Sanskrit nor the Tibetan appear to be present in chapter 15, unless the Tibetan is *rlom bsnyal*. The *Mahāvīyutpatti* has *vaimātra* (Tibetan: *tshad 'das*) in chapter 10 and no entry for chapter 15. Its value would be 1 followed by 32,281,802,128,991,715,328 zeros.
- n.615 *Pramātra* is according to chapter 15 and the *Mahāvīyutpatti*. In chapter 10 the Sanskrit in Vaidya is *pramartā*, and in Suzuki it is *antrā*. The Tibetan is *gzhal 'phyos*. The *Mahāvīyutpatti* has *pramātra* or *pramatra*. Chapter 15 has the Tibetan *gzhal 'phyos*. Chapter 10 appears to have *rig yas*. Its value would be 1 followed by 64,563,604,257,983,430,656 zeros.
- n.616 According to the *Mahāvīyutpatti*, with the lengthening of the vowel in conformity with the Tibetan translations. In chapter 15 the Sanskrit is *amantra* and the Tibetan is *gzhal yal*. In chapter 10 the Sanskrit is *amantrā*, and the Tibetan appears to be *snyad med*. The *Mahāvīyutpatti* has *sumātra* or *amatra* (and the Tibetan *gzhal yas*) in chapter 10 and *amantra* or *amanra* (*gzhal yas*) in chapter 15. Its value would be 1 followed by 129,127,208,515,966,861,312 zeros.
- n.617 According to the *Mahāvīyutpatti* for chapter 10. Chapter 15 has *bhramantra*, and the Tibetan is *gzhal med*. In chapter 10 the Sanskrit is *annamantrā*, and the Tibetan appears to be *mchog phreng*. The *Mahāvīyutpatti* has *bhramātra* (and the Tibetan *gzhal thib*, *gzhal thims*, or *gzhal thin*) for chapter 10 and *bhramantra* and the Tibetan *gzhal thil* or *gzhal thim* (though the latter is also used a little further on for *namantra*) in chapter 15. Its value would be 1 followed by 258,254,417,031,933,722,624 zeros.
- n.618 According to the *Mahāvīyutpatti*. Chapter 15 has *gamantra*, and the Tibetan is *gzhal 'khor*. In chapter 10 the Sanskrit is *saṅgamantrā*, and the Tibetan appears to be *nyag 'bru*. The *Mahāvīyutpatti* has *gamātra* (and the Tibetan *gzhal 'khor*) in chapter 10 and *gamantra* (*gzhal 'khor*) in chapter 15. Its value would be 1 followed by 516,508,834,063,867,445,248 zeros.
- n.619 According to the *Mahāvīyutpatti* for chapter 10. In Vaidya chapter 10 the Sanskrit is *vimantrā*, and in Suzuki it is *vinṇamantrā*. The Tibetan in chapter 10 appears to be *spu 'phyes*. Chapter 15 has *namantra* and the Tibetan *gzhal thim*. The *Mahāvīyutpatti* has *namātra* (and the Tibetan *gzhal med*) in chapter 10 and *gamantra* (*gzhal med*) in chapter 15. And *gzhal med* is given two numbers previously in chapter 15 for *bhramantra*. Its value would be 1 followed by 1,033,017,668,127,734,890,496 zeros.

- n.620 According to the *Mahāvvyutpatti*. In chapter 10 the Sanskrit is *himantrā*, and the Tibetan appears to be 'bru 'brel. Chapter 15 has *nahimantra*. The Tibetan is *gzhal gar* (Stok: *gar gzhal*). The *Mahāvvyutpatti* has *hemātra* (and the Tibetan *gar gzhal*) in chapter 10 and *nahimantra* (*gar gzhal*) in chapter 15. Its value would be 1 followed by 2,066,035,336,255,469,780,992 zeros.
- n.621 Based on the *Mahāvvyutpatti* and chapter 15, which read *vimantra*. The Tibetan is *gzhal sang* (Stok: *gzhal sangs*). In chapter 10 the Tibetan appears to be *brjod 'os* (Stok: *brjod bos*). The *Mahāvvyutpatti* has *vemātra* or *dhemātra* (and the Tibetan *gzhal sangs*) in chapter 10 and *vimantra* (*gzhal sangs*) in chapter 15.
- n.622 According to the *Mahāvvyutpatti*. Chapter 15: *paramantra*. The Tibetan is *gzhal phul* (which appears to have lost its Sanskrit equivalent) or *gzhal thag*. In chapter 10 the Sanskrit is *paramantrā*, and the Tibetan appears to be *brjod phul*. The *Mahāvvyutpatti* has *paramātra* (and the Tibetan *gzhal thag*) in chapter 10 and *paramantra* (*gzhal thag*) in chapter 15.
- n.623 According to the *Mahāvvyutpatti* and the Tibetan translations. In chapter 10 the Sanskrit is *śivamantrā*, and the Tibetan appears to be *zhi snyad*. Chapter 15 has *śivamantra*. The Tibetan is *gzhal zhi*. The *Mahāvvyutpatti* has *śivamātra* (and the Tibetan *gzhal phul* or *gzhal yul*) in chapter 10 and *śivamantra*, *śimantra*, or *thimantra* (*gzhal phul*) in chapter 15.
- n.624 Chapter 15 has *delu*. The Tibetan appears to be missing. In chapter 10 the Sanskrit is *elā*, and the Tibetan appears to be *ngag thim*. The *Mahāvvyutpatti* has *ela* (and the Tibetan *ya lad* or *yal 'das*) in chapter 10 and *elu* (*ya lad* or *yal*) in chapter 15.
- n.625 Chapter 15 has *velu*. The Tibetan is apparently 'phyo 'gyur. In chapter 10 the Sanskrit is *velā*, and the Tibetan appears to be 'phyo 'gyur. The *Mahāvvyutpatti* has *vela* (and the Tibetan *dus rlabs* or *rus rlabs*) in chapter 10 and *velu* (*dus rlabs* or *tus rlabs*) in chapter 15.
- n.626 The Sanskrit in chapter 10 has *telā*. The Tibetan in chapters 10 and 15 appears to be *nyar nyer*. The *Mahāvvyutpatti* has *tela* for chapter 10. The Sanskrit is missing from chapter 15 and in the *Mahāvvyutpatti* for chapter 15.
- n.627 According to chapter 10 in Vaidya. Suzuki has *rolā*. Absent in chapter 15 and the *Mahāvvyutpatti*. Apparently absent in the Tibetan in both chapters.
- n.628 In chapter 10 the Sanskrit is *kelā*. The Tibetan is *phyag phyig*. The *Mahāvvyutpatti* has *gela* and *phyag phyig* for both chapters. Chapter 15 reads *gelu* in Sanskrit; the Tibetan is *phyag phyig*.

- n.629 According to chapter 10 in Vaidya and Suzuki. Absent in chapter 15 and the *Mahāvvyutpatti*. Apparently absent in the Tibetan.
- n.630 In chapter 10 the Sanskrit is *śvelā*. The Tibetan has *zal zul* (Choné: *zal zil*). In chapter 15 the Sanskrit is *khelu*, which appears to be a corruption. The *Mahāvvyutpatti* has *svela* in chapter 10 and *śvelu* in chapter 15.
- n.631 The Tibetan for this is missing in the Kangyurs consulted. In chapter 10 the Sanskrit is *nelā*. Chapter 15 has *nelu*. The *Mahāvvyutpatti* has *nela* (Tibetan: *gtad yas* or *gtang yas*) in chapter 10 and *nelu* (*btang yas* or *gtang yas*) in chapter 15.
- n.632 The Tibetan is *nyar nyer* (according to the *Mahāvvyutpatti*). In chapter 10 the Sanskrit is *bhelā* and in chapter 15 *bhelu*. The Tibetan is missing in both chapters. The *Mahāvvyutpatti* has no entry for chapter 10 and *bhelu* (*nyar nyer*) for chapter 15.
- n.633 The Tibetan is *sal sal*. In chapter 10 the Sanskrit is missing, and in chapter 15 it is *kelu*. The Tibetan *sal sal* is in both chapters. The *Mahāvvyutpatti* has *kela* (*sal sal*) for chapter 10 and *kelu* (*sal sal*) for chapter 15.
- n.634 In chapter 10 the Sanskrit is *selā*, and in chapter 15 it is *selu*. The Tibetan *g.yo 'deg* is the same in both chapters. The *Mahāvvyutpatti* has *sela* (*yang yod* or *yad yod*) for chapter 10 and *selu* (*yad yod*) for chapter 15.
- n.635 In chapter 10 the Sanskrit is *pelā*, and in chapter 15 it is *pelu*. The Tibetan *phan phun* is the same in both chapters. The *Mahāvvyutpatti* has *phela* (*phyol yas*) for chapter 10 and *pelu* (*phyol yas*) for chapter 15.
- n.636 The Tibetan appears to be *brnang ya*. The Sanskrit is *helā* in chapter 10. There is no corresponding Sanskrit in chapter 15 and no entry for either chapter in the *Mahāvvyutpatti*.
- n.637 In chapter 10 the Sanskrit is *melā* and in chapter 15 it is *melu*. The Tibetan in chapter 10 is *rem grol* (Degé), *rim grol* (Lithang and Choné), and *rem 'drol* (Narthang, Lhasa, and Stok Palace). In chapter 15 the Tibetan is *rem 'drol*. The *Mahāvvyutpatti* has *mela* (*phrad yas*) for chapter 10 and *melu* (*'phrad yas*) for chapter 15.
- n.638 The Tibetan is *rdzi ngad* in both chapters. The Sanskrit is *saraḍa* in both chapters. The *Mahāvvyutpatti* has *saraṭa* (*phrad yas*) for chapter 10 and *sarata* (*brjod yas*) for chapter 15.
- n.639 The Tibetan is *rdzi rdul* in both chapters, based on the Sanskrit *māruta* in chapter 10 and *mārutu* in chapter 15. There is no Sanskrit in chapter 15 and

no entry for either chapter in the *Mahāvvyutpatti*.

- n.640 The Tibetan is *phun yol* in both chapters. The Sanskrit given here is according to the *Mahāvvyutpatti*. The Sanskrit in chapter 10 is *meruta*, and in chapter 15 it is *bherudu*, apparently in error for *merudu*. The *Mahāvvyutpatti* has *meruda* or *meluda* (*rdzi phyod*) for chapter 10 and *merudu* (*rdzi phyod*) for chapter 15.
- n.641 The Tibetan is 'ol 'ol in chapter 10. The Tibetan is missing in chapter 15. The Sanskrit in chapter 10 is *kheluta*, and in chapter 15 it is *kheludu*. The *Mahāvvyutpatti* has *kheluda* (*rdzi phyod khyod*) for chapter 10 and *kheludu* (*rdzi phyod khyod* or *rji phyod phyod*) for chapter 15.
- n.642 The Tibetan is *ngad ngad* in both chapters. The Sanskrit in chapter 10 is *māluta*, and in chapter 15 it is *māludu*. The *Mahāvvyutpatti* has *mātula* or *matula* (*ma gzhal*) for chapter 10 and *māludu* (*ma gzhal*) for chapter 15.
- n.643 The Tibetan has *bgrang brtsi* in both chapters. The Sanskrit in chapter 10 is *muluta*, and in chapter 15 it is *samula*. The *Mahāvvyutpatti* has *samula* (*dpag 'byams*, *dpag 'jal*, or *dpag 'phyam*) for chapter 10 and *sambala* (*dpag 'byam* or *dpag 'byams*) for chapter 15.
- n.644 The Tibetan has *zab grangs* in both chapters. The Sanskrit in chapter 10 is *ajava*, and in chapter 15 it is *ayava* in Suzuki and *athava* in Vaidya. The *Mahāvvyutpatti* has *ayava* (*zab 'grang* or *zab bgrang*) for chapter 10 and *ayava* or *apava* (*zab 'gra* or *zab 'grang*) for chapter 15.
- n.645 The Tibetan has *dga' rkyang* in both chapters (though Stok chapter 10 has *dga' rgyang* and the *Mahāvvyutpatti* has *dga' brkyang* in both chapters). The Sanskrit is *kamala* in both chapters and in the *Mahāvvyutpatti*.
- n.646 The Sanskrit *magava* is according to the *Mahāvvyutpatti*. The Sanskrit in chapter 10 is *kamara*. The Tibetan in chapter 10 is *grangs mtha'*. In chapter 15 the Sanskrit is *agava*. The Tibetan in chapter 15 is *gzhung 'dal*. The *Mahāvvyutpatti* has *magava* (*brtag yas*) for chapters 10 and 15.
- n.647 The Sanskrit in chapter 10 is *atara*, and in chapter 15 it is *ataru*. The Tibetan has *phyod yal* in chapter 10 and *khrug phyad* in chapter 15. The *Mahāvvyutpatti* has *atara* (*bsgral yas* or *bskral yas*) for chapter 10 and *ataru* (*bsgral yas*) for chapter 15.
- n.648 Sanskrit according to the *Mahāvvyutpatti*. The Tibetan is 'ol *phyod* in both chapters, though Stok Palace has 'ol *phyed* in chapter 10. The Sanskrit is *heluva* in both chapters, though in chapter 10 Suzuki has *heluta*. The *Mahāvvyutpatti*

has *heluya* ('od *phyod*, 'ol *chod*, or 'ol *phyod*) for chapter 10 and *heluvu* ('ol *phyod*) for chapter 15.

- n.649 The Tibetan has *gdab yas* in both chapters. The Sanskrit is missing from chapter 15 and is *veluva* in chapter 10. The *Mahāvvyutpatti* has *veluva* (*gdab pas*) for chapter 10 and no entry for chapter 15.
- n.650 According to the Sanskrit from the Suzuki for chapter 10. Vaidya has *jāvaka*. The Sanskrit is absent in chapter 15. The Tibetan has *gcal yas* in both chapters, though Stok Palace has *cal yas* in chapter 10. The *Mahāvvyutpatti* has *kalāpa* (*cha tshogs*) for chapter 10 and *kaṣaca* or *kaṣava* (*cha tshogs*) for chapter 15.
- n.651 The Sanskrit here is from the *Mahāvvyutpatti*. The Sanskrit in chapter 10 is *hava*. The Sanskrit is absent in chapter 15. The Tibetan has *brang yas* in both chapters, though Stok Palace has *bgrangs yas* in chapter 10. The *Mahāvvyutpatti* has *havava* or *havaca* (*brang yal*) for chapter 10 and *havava* (*brang yal* or *bgrang yas*) for chapter 15.
- n.652 The Sanskrit here is from *havala* in chapter 10 and in the *Mahāvvyutpatti*'s entry for chapter 15. It is absent in chapter 15, and there is no entry in the *Mahāvvyutpatti* for chapter 10. The Tibetan has *byim 'phyo* in both chapters, though Stok Palace has *byim 'phyi* in chapter 10. The *Mahāvvyutpatti* has *havala* (*ljab ljib*) for chapter 15 and no entry for 10.
- n.653 The Sanskrit here is from the *Mahāvvyutpatti*. The Sanskrit in chapter 10 is *bimbara* (*bimba* in Suzuki) and absent in chapter 15. The Tibetan is *yam me* in both chapters. The *Mahāvvyutpatti* has *vivara* (*bsnyad yas*) for both chapters 10 and 15.
- n.654 The Sanskrit here is from the *Mahāvvyutpatti*. Suzuki in chapter 10 has *bimbahu*, and Vaidya has *bimbahura*. The Sanskrit in chapter 15 is *mirahu*. The Tibetan is *bsnyal yas* in both chapters, though Stok Palace has *snyal yas*. The *Mahāvvyutpatti* has no entry for chapter 10 and *bimba* (*gzugs yas*) for chapter 15.
- n.655 Chapter 10 has *ldab ldob*, but *ldab ldeb* in Stok Palace. Chapter 15 has *ldab ldeb*. Both chapters have *caraṇa*. The *Mahāvvyutpatti* has *navara* (*rab yangs*) for chapter 10 and *caraṇa* (*gdab yas*) for chapter 15.
- n.656 The Sanskrit according to chapter 10 and the *Mahāvvyutpatti*. The Tibetan has 'phan *chad* in both chapters, though Stok Palace has 'ban *chad* in chapter 10. Sanskrit chapter 10 has *carama*. The *Mahāvvyutpatti* has *camara* (*rgod yas*) for chapter 10 and *carama* (*mtha' byam*) for chapter 15.

- n.657 The Sanskrit here is according to chapter 10. The Sanskrit is absent in chapter 15. The Tibetan has *phang phung* in both chapters (though Narthang and Lhasa have *phan phung* for chapter 10). There is no entry in *Mahāvvyutpatti*.
- n.658 The Sanskrit according to chapter 10 and the *Mahāvvyutpatti*. The Sanskrit is absent in chapter 15. The Tibetan has *mtha' rdul* in chapter 10 and is apparently absent in chapter 15. The *Mahāvvyutpatti* has no entry for chapter 10 and *dhavara* (*lang ling*) for chapter 15.
- n.659 The Sanskrit here is from chapter 15 and Suzuki for chapter 10 (it is missing in Vaidya). The Tibetan is *rgyu lding* (Degé) and *rgyud lding* (Narthang and Lhasa) in chapter 10 and possibly *khe'u tshang* in chapter 15. The *Mahāvvyutpatti* has *dhamara* ('*dzin yas*) for chapter 10 and *dhamana* ('*dzin yas*) for chapter 15.
- n.660 The Tibetan is *yun 'gyangs* in chapter 10 and possibly *zhung zung* in chapter 15. The Sanskrit is *pramada* in both chapters. The *Mahāvvyutpatti* has *pramāda* (*dga' 'byam*) for both chapters.
- n.661 The Tibetan is *mkha' yal* in chapter 10 and *mchog yal* in chapter 15. The Sanskrit in chapter 10 is *vigama*. The Sanskrit in chapter 15 is *nigama*. The *Mahāvvyutpatti* has *vigama* (*dpal bral*) for chapter 10 and *nigama* (*dpag bral*) for chapter 15.
- n.662 The Sanskrit here is according to the *Mahāvvyutpatti*. The Tibetan is apparently absent in chapter 10 and is *mtha' rtul* (Stok Palace: *mtha' rdul*) in chapter 15. The Sanskrit in chapter 10 is *udvartana*, and in chapter 15 it is *uparvata*. The *Mahāvvyutpatti* has *upavarta* (*mtha' rtul*) for chapter 10 and *upavarta* (*mtha' rtul* or *mthal rtul*) for chapter 15.
- n.663 Tibetan is apparently absent in chapter 10 and is *yun 'gyangs* in chapter 15. The Sanskrit is *nirdeśa* in both chapters, though the Stok Palace has *nirdaśa* in chapter 10. The *Mahāvvyutpatti* has *nirdeśa* (*nges brtan* or *nges bstan*) for chapter 10 and *nirdeśa* (*nges bstan*) for chapter 15.
- n.664 The Tibetan is apparently *bun lob* in both chapters. The Sanskrit is *akṣaya* in both chapters. The *Mahāvvyutpatti* has *akṣaya* or *akṣeya* (*mi zad pa*) for chapter 10 and *akṣaya* (*mi zad pa*) for chapter 15.
- n.665 The Tibetan is *lam lom* in both chapters. The Sanskrit is *saṃbhūta* in both chapters and in the *Mahāvvyutpatti*, which has *legs 'byung* for the Tibetan in both chapters.

- n.666 The Tibetan is *bsnyad yas* in both chapters. The Sanskrit is *mama* in chapter 10. The Sanskrit is *mamama* in chapter 15. The *Mahāvvyutpatti* has *amama* (*nga med*) for both chapters.
- n.667 The Tibetan is *lang ling* in both chapters. The Sanskrit is *vada* in chapter 10 and *avada* in chapter 15. The *Mahāvvyutpatti* has *avānta* (*bsal yas* or *bsam yas*) for chapter 10 and *avada* (*bsal yas* or *gsal yas*) for chapter 15. Chapter 10 in the Kangyur has *ljab ljib* as the next number, which appears to have no correlation in Sanskrit.
- n.668 The Tibetan is *mi brtsal* in both chapters. The Sanskrit is *utpala* in in both chapters and in the *Mahāvvyutpatti*, which has *brlabs yas* for the Tibetan in both chapters.
- n.669 The Tibetan is *'byams yas* in both chapters. The Sanskrit is *padma* in both chapters and in the *Mahāvvyutpatti*, which has *mchog yas* for the Tibetan in both chapters.
- n.670 The Tibetan is *nga 'grang* in both chapters. The Sanskrit is *saṃkhyā* in both chapters. The *Mahāvvyutpatti* has *saṃkhyā* (*grangs 'byam*) for chapter 10 and *saṃkhyā* (*grangs 'byam*) for chapter 15.
- n.671 The Tibetan is *bkra chal* in both chapters. The Sanskrit is *gati* in both chapters. The *Mahāvvyutpatti* has *gati* (*rtogs 'gro*) for both chapters. In chapter 10 this number follows the next in both Sanskrit and Tibetan.
- n.672 The Tibetan is *smos yal* in both chapters. The Sanskrit is *upāgama* in chapter 10 and *upagama* (Suzuki) and *upaga* (Vaidya) in chapter 15. The *Mahāvvyutpatti* has *upagama* (*rmos yal*) for chapter 10 and apparently no entry for chapter 15.
- n.673 According to chapter 15. The Sanskrit is not present in chapter 10. At this point in chapter 10 in the Tibetan there are the following four numbers: *lo rgyas*, *'bum rdib*, *la lo*, and *phyam phyam*. In chapter 15 in the Tibetan there are these four numbers: *lo rgyas*, *'bum rdib*, *gam gum*, and *la lo*. It appears their Sanskrit equivalents have been lost. The *Mahāvvyutpatti* appears to have no equivalent entry for any of these in chapter 10, but for chapter 15 has *upamya* and *urumaparivartta*, with the Tibetan equivalent for both being *dpe yas*, even though they appear to be two different numbers. One would expect there to have been an *uruma* followed by *urumaparivartta* in the Tibetan, which would have concluded in *la bsgres*, as in the following sets of numbers.
- n.674 The Tibetan is *bgrang 'phyos*. In the *Mahāvvyutpatti*, for chapter 10 (7802) and 15 (7932) it is *bgrang du med pa*.

- n.675 The Tibetan is *bgrang 'phyos la bsgres*. In the *Mahāvvyutpatti*, for chapter 10 (7803) the translation is *bgrang du med pa la bsgres pa*. For chapter 15 (7933) it is *bgrang du med pa la 'gres pa* and *bgrang du med pa las bsgres pa*.
- n.676 The Tibetan is *dpag yas*. In the *Mahāvvyutpatti*, for chapter 10 (7804) it is *dpag yas* and for chapter 15 (7936) the translation is both *dpag yas* and *dgag tu med pa*.
- n.677 The Tibetan is *dpag yas la bsgres*. In the *Mahāvvyutpatti* for chapter 10 (7805) the translation is *dpag yas la bsgres pa*, and for chapter 15 (7937) it is both *dpag tu med pa las bsgres pa* and *dpag yas la bsgres pa*.
- n.678 The Tibetan is *yal phyod* (Degé has the error *phyong*). In the *Mahāvvyutpatti* for chapter 10 (7806) it is *mu med* and for chapter 15 (7938) the translation is *mu med pa*.
- n.679 The Tibetan is *yal phyod la bsgres*. In the *Mahāvvyutpatti*, for both chapters (7807 and 7939) the translation is *mu med pa la bsgres pa*.
- n.680 The Tibetan is *mu yal*. In the *Mahāvvyutpatti*, for both chapters (7808 and 7940) the translation is *thug med*.
- n.681 The Tibetan is *mu yal la bsgres*. In the *Mahāvvyutpatti*, for both chapters (7809 and 7941) the translation is *thug med la bsgres pa*.
- n.682 The Tibetan is *bgrang yol*. In chapter 10 the Sanskrit is *agaṇeya*; in chapter 15 it is *agaṇanīya*. In the *Mahāvvyutpatti*, for both chapters (7810 and 7942) the Sanskrit is *agaṇeya*. The Tibetan translation in chapter 10 is *brtsi yas* and in chapter 15 it is *brtsis yas*.
- n.683 The Tibetan is *bgrang yol la bsgres*. In chapter 10 the Sanskrit is *agaṇeyaparivarta*; in chapter 15 it is *agaṇanīyaparivarta*. In the *Mahāvvyutpatti*, for both chapters (7811 and 7943) the Sanskrit is *agaṇeyaparivarta*. The Tibetan in chapter 10 (7811) is *brtsi yas la bsgres pa*, *brtsis yas las bsgres pa*, and *brtsis yas la bsgres pa*. The Tibetan in chapter 15 is *brtsis yas las bsgres pa* and *brtsis yas la bsgres pa*.
- n.684 The Tibetan is *myi mjal*. In chapters 10 and 15 the Sanskrit is *atulya*. In the *Mahāvvyutpatti*, for both chapters (7812 and 7944) the Sanskrit is also *atulya* and the Tibetan for both is *gzhal du med pa*.
- n.685 The Tibetan is *myi mjal la bsgres*. In the *Mahāvvyutpatti*, for both chapters (7813 and 7945) the Sanskrit is *atulyaparivarta* and the Tibetan in chapter 10 (7813) is *gzhal du med pa la bsgres pa* and *gzhal du med pa las bsgres pa*. The Tibetan in

chapter 15 (7945) is also *gzhal du med pa la bsgres pa* and *gzhal du med pa las bsgres pa*.

- n.686 The Tibetan is *bsam phyod*. In chapters 10 and 15 the Sanskrit is *acintya*. In the *Mahāvvyutpatti*, for both chapters (7814 and 7946) the Sanskrit is also *acintya* and the Tibetan for both is *bsam gyis mi khyab pa*.
- n.687 The Tibetan is *bsam phyod la bsgres*. In the *Mahāvvyutpatti*, for both chapters (7815 and 7947) the Sanskrit is *acintyaparivarta* and the Tibetan in both chapters is *bsam gyis mi khyab pa la bsgres pa* and *bsam gyis mi khyab pa las bsgres pa*.
- n.688 The Tibetan in both chapters is *mtha' 'byam*. The Sanskrit is absent from chapter 15. The Sanskrit and Tibetan are absent from the *Mahāvvyutpatti* for both chapters.
- n.689 The Tibetan is *mtha' 'byam la bsgres*. The Tibetan and the Sanskrit are absent from chapter 15 and in the *Mahāvvyutpatti* for both chapters.
- n.690 The Tibetan is *dpag thag*. In both chapters the Sanskrit is *amāpya*. In the *Mahāvvyutpatti*, for chapter 10 (7816) the Sanskrit is *ameya* and the Tibetan is *bgrang yol*. In chapter 15 (7948) the Sanskrit is *amāpya* and the Tibetan is *gzhal gyis mi lang ba*.
- n.691 *dpag thag la bsgres*. In both chapters the Sanskrit is *amāpyaparivarta*. In the *Mahāvvyutpatti*, for chapter 10 (7817) the Sanskrit is *ameyaparivarta* and the Tibetan is *bgrang yol la bsgres pa* and *bgrang yol las bsgres pa*. In chapter 15 (7949) the Sanskrit is *amāpyaparivarta* and the Tibetan is *gzhal gyis mi lang ba la bsgres pa* and *gzhal gyis mi lang ba las bsgres pa*.
- n.692 *brjod du med pa*. In both chapters the Sanskrit is *anabhilāpya*. The *Mahāvvyutpatti* for both chapters (7818 and 7950) is identical.
- n.693 *brjod du med pa la bsgres*. In both chapters the Sanskrit is *anabhilāpyaparivarta*. In the *Mahāvvyutpatti*, in the entries for both chapters (7819 and 7951) the Sanskrit is *anabhilāpyaparivarta* and the Tibetan is *brjod du med pa la bsgres pa* and *brjod du med pa las bsgres pa*.
- n.694 *brjod du med pa'i yang brjod du med pa*. In both chapters the Sanskrit is *anabhilāpyānabhilāpya* and *anabhilāpyānabhilāpya*. The *Mahāvvyutpatti* is identical but appears to only refer to chapter 15 (7952).
- n.695 *brjod du med pa'i yang brjod du med pa la bsgres*. The *Mahāvvyutpatti* is identical but appears to only refer to chapter 15 (7953).

- n.696 According to the Sanskrit and the Chinese. The Tibetan omits the second half of the sentence beginning with “and so on.”
- n.697 Neither the Sanskrit, the Chinese, nor the Tibetan has the expected description of the aspiration to hold the Dharma wheels of all buddhas, which is what came next in the earlier list.
- n.698 According to the Sanskrit *kāmadhātu*. The Tibetan has *nam mkha'i dbyings* (“realm of space”). The Chinese has “world realms.”
- n.699 According to the Sanskrit *aśoka* and the Chinese. The Tibetan has “without kleśas,” perhaps from a corrupted manuscript.
- n.700 The Vaidya Sanskrit here has *Samudravetalā*. Cleary uses this name. The Tibetan *rnam par rlob pa* is the same as earlier, suggesting that it is not another place with a new name. The Chinese translates as 海潮處 (*hai chao chu*, “a place by the ocean”), probably from *Samudra-vetāḍin*.
- n.701 According to the Sanskrit and the Chinese. Omitted in the Tibetan.
- n.702 According to the Sanskrit *mitra* and the Yongle and Narthang Kangyurs *bshes gnyen*. Other Kangyurs have *dge ba'i bshes gnyen* (*kalyāṇamitra*). The Chinese has 同行善知識 (*tong xing shan zhi shi*), which is a combination of *mitra* and *kalyāṇamitra*.
- n.703 According to the Tibetan. The Sanskrit *kalyāṇatā* and the Chinese 善 (*shan*) mean “goodness.”
- n.704 According to the Sanskrit *aśaya* and the Chinese 意 (*yi*). Omitted in the Tibetan.
- n.705 The Tibetan appears to have translated this as an adjective (“very powerful”) for the vajra rather than the vajra’s owner. *Nārāyaṇa* here is ostensibly used as an alternative name for Indra. The Chinese omits “unbreakable” and “vajra” and translates the phrase as 寶莊嚴 (*bao zhuang yan*), a compound of the adjectives “precious” and “majestic” or of the nouns “jewel” and “ornament.”
- n.706 From the Sanskrit *suviḥkṛta*. The Chinese has 處處行列 (*chu chu hang lie*, “rows [of sandalwood trees] everywhere”).
- n.707 According to the Sanskrit. These two sentences are joined into one in the Tibetan as a result of an omission: “From all four directions there is the adornment of the beautifully grown bignonia trees.” The Chinese is similar to the Tibetan but without the description “beautifully grown.”

- n.708 According to the Sanskrit *kumuda*. Omitted in the Tibetan.
- n.709 According to the Sanskrit *setu*, the context, and the Chinese 橋 (*qiao*). The Tibetan translates according to another meaning of *setu* as *stegs bu* ("platform").
- n.710 According to the Tibetan. "Brahmin" is not present in the Sanskrit and the Chinese. The Chinese omits the number and has "disciples."
- n.711 From the Sanskrit. The Tibetan translates *kūṭa* ("summit") as *brtsegs pa* ("heap").
- n.712 According to the Sanskrit *mārga*. The Tibetan has *snying po* ("essence"), which appears to be a translation from a text that had *garbha* in error for *mārga*. The Chinese translation appears to be based on *garbha* as well.
- n.713 In the Sanskrit and the Chinese this paragraph follows the next paragraph.
- n.714 According to the Sanskrit. Omitted in the Tibetan. The Chinese has 億年 (*yi nian*), which can mean a hundred thousand years or sometimes a far higher number of years according to context.
- n.715 From the Sanskrit *sarvakālacakravaśavartinām*. The Tibetan omits "power" and has "in time." The Chinese is similar to the Sanskrit but omits "wheel."
- n.716 From the Sanskrit *lakṣaṇajñānābhinihāra*. The Tibetan interprets the compound as "signs and knowledge." The Chinese has 諸佛無量智慧 (*zhu fo wu liang zhi hui*, "immeasurable wisdom of the buddhas").
- n.717 According to the Sanskrit *lakṣaṇa*. The Tibetan and the Chinese have *skad cig gcig* ("one instant"), apparently translating from a manuscript that had *kṣana* instead of *lakṣaṇa*.
- n.718 According to the Sanskrit *śārīra*. The Tibetan translates as *rang bzhin* ("nature").
- n.719 According to the Sanskrit *tryadhva*. The Tibetan and the Chinese omit "the three times."
- n.720 According to the Sanskrit *prasarita*, the Chinese, and the Degé, Lhasa, and Narthang 'dal ba. Yongle, Lithang, Kangxi, and Choné have the error 'dul ba.
- n.721 According to the Tibetan. The present Sanskrit has *sattvaśraddha* ("beings-faith"). The Tibetan has *mnyam pa thams cad* ("all equality"), apparently a scribal error, while Yongle, Lithang, Kangxi, Narthang, Choné, and Stok

Palace have *mnyan pa thams cad* (“all that is heard”), perhaps translating from a Sanskrit manuscript that had *sarvaśrava* or *sarvaśruta*. The Chinese has 凡所聞法皆能忍受, 清淨信解 (*fan suo wen fa jie neng ren shou, qing jing xin jie*, “He could retain all the Dharmas he had heard and understand with pure faith”), which appears to indicate a text that included both *śraddha* (retained in the Sanskrit manuscript) and *śruta* or *śvara*.

- n.722 According to the Tibetan and the Chinese. The Sanskrit has “the light of definitive wisdom.”
- n.723 According to the Tibetan and the Chinese. The Sanskrit has *sarvatra*, “all-pervading higher cognition.”
- n.724 According to the Tibetan and the Chinese. The Sanskrit also has *vidyut*, “the lightning of the knowledge of the ten strengths.”
- n.725 According to the Sanskrit *pariśodhana*, the Chinese, and the Yongle, Lithang, Kangxi, and Choné *sbyangs*. Degé has the error *spyad*. Stok Palace has *sbyar*.
- n.726 According to the Sanskrit *mahā* and the Chinese. The Tibetan omits “great.”
- n.727 From the Sanskrit “unceasing,” which could be taken as an adjective of “knowledge.” “Without limit or center” could be describing the network of world realms.
- n.728 From the Sanskrit *saṃjñāgata* and in accord with the Chinese (“perceptions of limitless beings”). The Tibetan translates as *mying* (archaic spelling for “name”).
- n.729 From the Sanskrit *kṣuradhārā*. The Tibetan Kangyurs have *spu gri’i sos gshib pas ’khod pa* (“arranged with rows of razor blades”). Yongle, Lithang, Kangxi, and Narthang have *spu gri’i sos gshibs pas ’khor ba* (“encircled by rows of razor blades”). The Choné differs slightly from these, reading *spu gri’i sos bshibs pas ’khor ba*. The Chinese has 刀山 (*dao shan*), a compound of “blade/sword” and “mountain,” without the term “path” or “rows.” In his commentary, 澄觀 (Cheng Guan) explains that 刀山 is a metaphor for 無分別智 (*wu fen bien zhi*; Skt. *nirvikalpa-jñāna*, *niṣkalpanā-jñāna*, *avikalpa-jñāna*, “nonconceptual wisdom”). See Cheng Guan 澄觀. *Da fangguang fohuayan jingshu* 大方廣佛華嚴經疏. Taishō 1735, 57: 932a3–4. The Chinese has an additional phrase 登彼山上投身入火 (*deng bi shan shang tou shen ru huo*), “he climbed up that mountain and threw his body into the fires,” which, according to Cheng Guan, means that he had cut off all obscurations and attained realization. See Cheng Guan 澄觀. *Da fangguang fohuayan jingshu* 大方廣佛華嚴經疏. Taishō 1735, 57: 932a8–12.

- n.730 According to the Sanskrit and the Chinese. The Tibetan appears to have lost "It is rare," so that "becoming human" becomes conjoined with "pure good fortune."
- n.731 From the Sanskrit *khaṇḍaka*. The Tibetan translates as *myi gcags/chags*.
- n.732 According to the Sanskrit *kakṣa*, which can also mean "a forest of dead trees" or "dry wood." The Tibetan translates as *lcag lcig* ("dirt," "impurity"). The Chinese translates as 薪 (*xin*, "firewood").
- n.733 According to the Tibetan and the Chinese. The Sanskrit has "kleśas and karma."
- n.734 Tibetan has *mi shes* ("ignorance"). The Sanskrit has *akṣana-jñāna* ("inopportune or inappropriate knowledge"). The Chinese translates as 一切惑稠林 (*yi qie huo chou lin*, "the dense forest of all confusions").
- n.735 Tibetan interprets the Sanskrit compound as meaning "chasm and terror." The Chinese omits "chasm."
- n.736 The Sanskrit *pañcatapas*, in accord with the Chinese 五熱 (*wu re*), could also mean "five fires" or "five asceticisms." In this traditional Indian ascetic practice the heat being endured is from four encircling fires and the sun, which is the fifth "fire." The Tibetan translates as "five ascetic practices" (*dka' thub lnga*).
- n.737 According to the Tibetan and the Chinese. The Sanskrit adds *asama* ("unequaled asceticism").
- n.738 According to the Sanskrit *anubhava*, the Chinese 力 (*li*), and Narthang, Lhasa, and Stok Palace *byin*. Degé has *sbyin* ("generosity").
- n.739 According to the Tibetan *shin tu dag*. The Sanskrit has *kalyāṇa* ("good"). The Chinese has 純善 (*chun shan*, "pure and good").
- n.740 According to the Sanskrit, the Chinese, Yongle, Lithang, Kangxi, and Choné. Degé has a genitive that assigns the number "ten thousand" to the entourage.
- n.741 According to the Tibetan, apparently translating from a text that had *śarīra*. The Sanskrit has *āśaya* ("thoughts," "disposition of mind," "aspiration"). The Chinese is similar to the Tibetan.
- n.742 From the Sanskrit *prasādayanti*. The Tibetan translates as *mos par byed* ("to cause to have aspiration"). The Chinese has 無垢濁 (*wu gou zhuo*, "free of

stains”).

- n.743 According to the Tibetan. “Brahmin” is not present in the Sanskrit (which has *udāra*, meaning “illustrious,” “noble,” and so on) or the Chinese.
- n.744 According to the Sanskrit *bodhi* and the Chinese. The Tibetan omits “for enlightenment.”
- n.745 According to the Sanskrit *tīkṣṇa* and the Chinese. The Tibetan translates as *gsal ba* (“clear”).
- n.746 According to the Sanskrit *vr̥kṣa* and the Chinese. The Tibetan omits “trees.”
- n.747 According to the Sanskrit *vāyusamīritebhyo* and the Chinese. This is omitted at this point in the Tibetan but is present when the list is repeated.
- n.748 According to the Sanskrit *yāvāt* and the Chinese 乃至 (*nai zhi*). Omitted in the Tibetan.
- n.749 According to the Tibetan *chu klung*. Not present in the Sanskrit and the Chinese.
- n.750 According to the Tibetan and the Chinese. The online Vaidya omits *dharma*.
- n.751 From the Sanskrit *varṇa*. The Tibetan translates as *kha mdog* (“color”). Omitted in the Chinese.
- n.752 According to the Tibetan.
- n.753 This line is according to the Tibetan. The Chinese has 一切無疑懼, 安住心不動 (*yi qie wu yi ju, an zhu xin bu dong*, “whoever has no doubts has a calm, unwavering mind”).
- n.754 According to the Tibetan *ru mtshon*. The Sanskrit *ketu* can have a number of other meanings, so that the sentence could refer to an irreversible comet, shooting star, brightness, torch, leader, banner, and so on. The Chinese translates as 必不退轉 (*bi bu tui zhuan*, “who will definitely not regress”).
- n.755 According to the Tibetan and the Chinese. Vaidya has *gocaraniryāta* (“setting forth into the inconceivable range of the kalyāṇamitras”).
- n.756 From the Tibetan as *rgya che* (“vast”) in accord with the Chinese 廣大 (*guang da*). The Sanskrit *udāra* can mean “great,” “excellent,” etc.
- n.757 According to the Tibetan.

- n.758 According to the Sanskrit *karma*. The Tibetan appears to have translated from a manuscript that had *dharma*. The Chinese translation is based on *kalpa*, 一切劫無失壞際 (*yi qie jie wu shi huai ji*), literally “all kalpas are without destruction or dissolution,” which can mean “harmony in the apogee of kalpas.”
- n.759 According to the Tibetan and the Chinese. Vaidya appears to have an omission so that the two sentences become one: “dwelling in the nonconceptuality that is the apogee of the tathāgatas.”
- n.760 According to the Chinese. The Sanskrit *vākpatha* means “the range of speech,” translated literally into Tibetan as *tshig gi lam* (“path of words”). The Chinese has 響 (*xiang*), “echo.” Cleary and Carré translate it as “echo.”
- n.761 According to the Sanskrit and the Chinese. The Tibetan appears to have “was encircled by countless fences of jewels.”
- n.762 According to the Sanskrit *abhinīlaneta*. The Tibetan translates as *mig dkar nag 'byes pa* (“distinct white and black eyes”). Note that Sanskrit regularly uses the word that literally means “blue” for “black.” The Chinese reads 紺紫色 (*gan zi se*, “violet”).
- n.763 From the Sanskrit *parivata* (which also means “turning,” “revolving,” and “chapter”). The Tibetan translates as *rgyud* (“continuum”). The Chinese translation uses the common term for Dharma 法 (*fa*).
- n.764 From the Sanskrit *ākārayantyā*. The Tibetan translates as *dran par bya ba* (“remember”). Cleary translates as “making it familiar.” The Chinese has 憶持 (*yi chi*, “remember”), and some terms in this phrase are omitted.
- n.765 According to the Tibetan.
- n.766 According to the Sanskrit *virocana*. The Tibetan has *mi 'gal* (“not contradicting”). Cleary has “harmony,” which appears to agree with the Tibetan. The Chinese has 不失壞 (*bu shi huai*), literally “no destruction or dissolution,” although it can mean “harmony.”
- n.767 According to the Sanskrit *karmaviśaya* and the Chinese. Omitted in the Tibetan.
- n.768 According to the Tibetan and the Chinese. Not present in the Vaidya online transcription.
- n.769 According to the Sanskrit and the Chinese. “The Dharma of” is omitted in the Tibetan.

- n.770 According to the Chinese and the Tibetan. The Tibetan has *phrin las* (“actions”), which appears to have been translated from a manuscript that had *karma*. The present Sanskrit has *kāya* (“bodies”).
- n.771 According to the Sanskrit *pada*. The Tibetan and the Chinese omit “words.”
- n.772 According to the Tibetan. Not present in the Sanskrit or the Chinese, which have simply “who are not overpowered by the world.”
- n.773 According to the Sanskrit *sarva*. “All” is not present in the Tibetan or the Chinese.
- n.774 According to the Sanskrit *sarva*. The Tibetan appears to have translated from a manuscript that had *satva* instead of *sarva*, resulting in “the profound subtle wisdom of beings.” The Chinese is the same as the Tibetan.
- n.775 Here and in the rest of the paragraph, “ground” is according to the Sanskrit *tala* and the Chinese. The Tibetan translates as *dbyings* (“realm”). The Chinese interprets as 眾生所作行 (*zhong sheng suo zuo xing*, “conduct of beings”).
- n.776 According to the Sanskrit *satya*, the Chinese, and the Narthang and Lhasa *bden*. Degé has *dben* (“isolation”). The Chinese appears to have combined this and the preceding phrase into one: 眾生如光影 (*zhong sheng ru guang ying*, “beings are like light and shadow”).
- n.777 From the BHS *vyavahāra* and in accord with the Chinese. The Tibetan translates as *rnam par dpyod pa* (“analysis”).
- n.778 According to the Sanskrit *unnata* and *tuṅga*. The Tibetan translates more vaguely as *dbyibs legs* (“good shape”) and *ran pa* (“appropriate”). Absent from the Chinese.
- n.779 Meaning that his height was equal to the length of his outstretched arms.
- n.780 According to the Sanskrit *jñāna*. Omitted in the Tibetan. The Chinese has 平等 (*ping deng*, “equanimity”).
- n.781 According to the Sanskrit *vipula*. Omitted in the Tibetan and the Chinese.
- n.782 According to the Sanskrit *nibhṛtaṃ suvyavasthitaṃ* and the Chinese. The Tibetan translates as *pad ral med*, the meaning of which is obscure, and *shin tu mdzes pa* (“beautifully”). The Chinese has 審諦 (*shen di*, “investigate carefully,” “observe carefully”).

- n.783 According to the Sanskrit *āvartayanti* and the Chinese. The Tibetan translates as *bsgrub par byed* (“accomplished”).
- n.784 According to the Tibetan. The Sanskrit *āsantīrātri* and the Chinese have “spring nights.”
- n.785 According to the Sanskrit *paricumbya*. The Tibetan translates as *bzhin sbyar* (“pressed the face against”). Not present in the Chinese.
- n.786 According to the Sanskrit *parilikhya* and Yongle, Lithang, Kangxi, Narthang, Choné, and Lhasa *phyis*. Degé has the error *phyin* (“gone”). Not present in the Chinese.
- n.787 According to the Sanskrit *vāluka*. The Tibetan omits “grains of sand.”
- n.788 According to the Sanskrit and the Chinese. The Tibetan breaks this into two sentences. The Chinese breaks it into two short phrases in reverse order.
- n.789 According to the Sanskrit *buddhakṣetra* and the Chinese. The Tibetan has just “buddhas” and omits “realms.”
- n.790 From the Sanskrit. The Tibetan interprets the compound as meaning “prayers and mental retention.”
- n.791 According to the Sanskrit. The Tibetan interprets the compound to mean “in order to realize and comprehend countless ways of the Dharma.” The Chinese interprets it as “receiving Dharma teachings of countless tathāgatas and accomplishing countless ways of the Dharma” as the result of “retention of holding the Dharma wheels.”
- n.792 According to the Tibetan *myig 'phrul*, which appears to be translating *indrajala*. The online Vaidya transcription has *indrabala*. The Chinese has 因陀螺網 (*yin tuo luo wang*, “the net of Indra”), a literal translation of the Sanskrit *indrajala*.
- n.793 According to the Sanskrit and the Chinese. The Tibetan omits “three.”
- n.794 According to the Tibetan. “In a single time” is not present in the Sanskrit or the Chinese.
- n.795 According to the Sanskrit. The Tibetan omits “of wisdom.” The Chinese has 隨順燈 (*sui shun deng*), a compound that consists of 隨順 (*sui shun*, “fit,” “compliant,” “appropriate”), which corresponds to the Sanskrit *anuloma*, and 燈 (*deng*, “lamp”).

- n.796 According to the Sanskrit *amṛdya*, the Chinese 無能壞 (*wu neng huai*), and Narthang, Lhasa, and Stok Palace *thub pa med*. Degé has *thug pa med* (“untouchable”).
- n.797 From the Sanskrit *āśraya*. The Tibetan translates as *gzhi* (“basis,” “foundation”). Cleary has “body.” An equivalent is not present in the Chinese.
- n.798 According to the Narthang, Lhasa, and Stok Palace *kyis*. Degé has *kyi*.
- n.799 From the Narthang and Stok Palace *zlos*. Degé has *slos*. The Sanskrit *anumantrayan* could mean “authorize.” Cleary has “apply.” The Chinese has “recalled and recited.”
- n.800 According to the Sanskrit *anuprayacchan*. The Tibetan translates as *bsdud pa* (“collected,” “compiled”). Not present in the Chinese.
- n.801 According to the Tibetan *shod thabs she pa*. The Sanskrit *nikṣepa* could mean “to set down in writing,” as in the *Lalitavistarasūtra*’s list of skills (<https://read.84000.co/translation/toh95.html#UT22084-046-001-670>), which has *nikṣepaliphi*.
- n.802 According to the Sanskrit *paṭṭana* and the Chinese 𠄎 (*yi*). Omitted in the Tibetan.
- n.803 “Ten million” is according to the Sanskrit *koṭi*, the Tibetan *bye ba*, and the Chinese 俱胝 (*ju zhi*).
- n.804 The Tibetan reads *khod khod* or a hundred trillion. The usual value for *ayuta* is a thousand million, i.e., a billion, and the *Mahāvvyutpatti* dictionary translates *ayuta* as *ther ’bum*, which has that value. However, in this context the number has a much greater value than a hundred trillion. This number is not present in the list in chapter 10 in either the Tibetan or the Sanskrit. The Chinese reads 阿由他 (*a yu ta*), which is simply a transliteration of the Sanskrit *ayuta*.
- n.805 The Tibetan here is *tha dgu* or ten octillion (1 followed by 28 zeros). The usual value for *niyuta* is a hundred billion. The Chinese reads 那由他 (*na yu ta*), which again is just a transliteration of the Sanskrit, and is one *ayuta* times one *ayuta*.
- n.806 The Tibetan is *khrig khrig*. Chapter 10 has *khrag khrig*. The *Mahāvvyutpatti* dictionary translates *niyuta* as *khrag khrig*. The usual value for a *bimbara* is a hundred *niyuta*, or sometimes the values of *bimbara* and *kiṃkara* are reversed

as in chapter 10 of this sūtra. Here the value is a hundred septendecillion (1 followed by 56 zeros). The Chinese repeats the term 那由他 (*na yu ta*).

- n.807 The Tibetan is *thams thams*. The Sanskrit for chapter 10 has *kaṅkara* in Vaidya and *kaṅkala* in Suzuki. The *Mahāvvyutpatti* dictionary has both *kaṅkara* and *kaṅkāra*, and both are translated as *gtams*. The usual value for *kaṅkara* is a hundred *bimbara*, or sometimes the values of *bimbara* and *kaṅkara* are reversed as in chapter 10 of this sūtra. Here the value of the number is ten sextrigintillion (1 followed by 112 zeros). The Chinese is 矜羯羅 (*jin jie luo*), one *bimbara* times one *bimbara*.
- n.808 The Tibetan is *myad myid*. Not present in chapter 10 in either the Sanskrit or the Tibetan. Suzuki has *magara* in chapter 15. The *Mahāvvyutpatti* dictionary has both *agāra* and *āgāra*, and both are translated as *yid yal*. The value of the number here would be 1 followed by 224 zeros (a hundred treseptuagintillion). From this point on, the Chinese uses twenty-four more numeric terms, three of which are transliterations from Sanskrit while the rest are abstract descriptions such as “innumerable times innumerable,” “immeasurable times immeasurable,” and so on.
- n.809 The Tibetan is *gang ya* (Kangxi has *gang yang*). The *Mahāvvyutpatti* dictionary translated *pravara* as both *mchog yal* and *mchog yas*. Its value here would be 1 followed by 448 zeros (ten cenotoquadragintillion).
- n.810 The Tibetan is *ban bun*. In chapter 10 the Sanskrit is *parama*. The *Mahāvvyutpatti* dictionary has *mavara*, *mapara*, and *savara*, all translated as *ban bun*. Its value here would be 1 followed by 896 zeros (a hundred duocenseptennonagintillion).
- n.811 The Tibetan is *phyar phyur*. The Sanskrit is missing in chapter 15 in the available editions. The *Mahāvvyutpatti* dictionary has *avara* as *phyur phyur* and does not appear to record how it was translated in chapter 15, and therefore it appears that *avara* was missing in the ninth-century Sanskrit manuscript. Its value would be 1 followed by 1,792 zeros (ten quingensexnonagintillion).
- n.812 The Tibetan is *lcag lcig*. Neither the Sanskrit nor the Tibetan are present in chapter 10. The *Mahāvvyutpatti* dictionary has *tavara* translated as *phyad phyod*. Its value would be 1 followed by 3,584 zeros (one hundred milliacentrenonagintillion).
- n.813 The Tibetan is *byang bying*. The Sanskrit in chapter 10 is *āsīna*. The *Mahāvvyutpatti* dictionary has *sīma* for both chapters, recording translations as

'tshams yas, mtshams yas, mtshams yangs, and 'chams yam. Its value would be 1 followed by 7,168 zeros (ten duomilliatrecenoctooctogintillion).

- n.814 The Tibetan is *chem chem*. Chapter 10 has the Sanskrit *anaupama* and the Tibetan *nyer 'jal*. The *Mahāvyutpatti* dictionary appears to record the Sanskrit *hūma, duma, and hama* for chapter 10 and *poma* for chapter 15, with *zam zim* as the Tibetan for both. Its value would be 1 followed by 14,336 zeros.
- n.815 The Tibetan is *phyal phyol*. The *Mahāvyutpatti* dictionary is in agreement. Its value would be 1 followed by 28,672 zeros.
- n.816 The Tibetan is *khyud khyud* (Stok: *khyung khyung*). In chapter 10 the Sanskrit is *vipāsa* and the Tibetan *yal yol*. The *Mahāvyutpatti* dictionary has *avaga* and *ārāva* with the Tibetan as *rigs dom* or *rigs sdom*. Its value would be 1 followed by 57,344 zeros.
- n.817 The Tibetan is *zar zer*. Chapter 10 translates as *ljad ljod*. The *Mahāvyutpatti* dictionary has *mīgava, mīvaga, and mṛgava*, with the Tibetan as *zar zer*. Its value would be 1 followed by 114,688 zeros.
- n.818 From chapter 10, with the Tibetan as *phyod zim*. The Tibetan and the Sanskrit are missing in chapter 15. The *Mahāvyutpatti* dictionary does not appear to list this number. Its value would be 1 followed by 229,376 zeros.
- n.819 The Tibetan is *khrib khrib*. Chapter 10 has the Sanskrit *viraga* and the Tibetan *phyad phyod*. The *Mahāvyutpatti* dictionary has *vināka* and *viraga* with the Tibetan as *khrib khrib* and *khrib khrib*. Chapter 15 has the Sanskrit *virāga*. Its value would be 1 followed by 458,752 zeros.
- n.820 From chapter 10 with the Tibetan as *dam ldem* (Stok Palace: *ltam ltem*). Not present in chapter 15 or the *Mahāvyutpatti*. Its value would be 1 followed by 917,504 zeros.
- n.821 According to the *Mahāvyutpatti*. The Tibetan is *ya gangs*. Both chapters in the present Sanskrit have *vivaga*. The *Mahāvyutpatti* dictionary has *vigava* and Tibetan *bsgyur yas* for both chapters. Its value would be 1 followed by 1,835,008 zeros.
- n.822 The Tibetan is *cho ma*. The *Mahāvyutpatti* dictionary has *saṅkrama* and *saṅgrama*, with *sbar yas* as Tibetan for both. Its value would be 1 followed by 3,670,016 zeros.
- n.823 The Tibetan is *khram khrim*. The *Mahāvyutpatti* dictionary has *visara*, but the Tibetan is given as *'phro yas*. Suzuki chapter 15 has *viśrata*. Its value would be

1 followed by 7,340,032 zeros.

- n.824 The Tibetan is *nab nub*. The Sanskrit is missing in chapter 10. The *Mahāvvyutpatti* dictionary has *vijambha* and *vibhaja* with the Tibetan as *nab nub*. Its value would be 1 followed by 14,680,064 zeros.
- n.825 The Tibetan is *sang sang*. The Tibetan is missing in chapter 10. The Sanskrit in chapter 10 is *vijaṅga*. The *Mahāvvyutpatti* dictionary has *vijāgha*, *vijagha*, and *vijaga* with the Tibetan as *thab thib*. Its value would be 1 followed by 29,360,128 zeros.
- n.826 According to *Mahāvvyutpatti*. The Tibetan is *brgyud yas*. The Sanskrit in chapter 10 is *visrota*. Chapter 15 is *viśodha*. The *Mahāvvyutpatti* dictionary has *visota* and *visoda*. Its value would be 1 followed by 58,720,256 zeros.
- n.827 The Tibetan is *btang yas*. The *Mahāvvyutpatti* dictionary has the Tibetan as *khyad gyin* or *khyad phyin*. Its value would be 1 followed by 117,440,512 zeros.
- n.828 According to chapter 15 and the *Mahāvvyutpatti*. The Tibetan is *bkra yar*. The Sanskrit in chapter 10 is *vibhakti* and in chapter 15 is *vibhakta*. The *Mahāvvyutpatti* dictionary has *vibhakti* for chapter 10 and *vibhakta* for chapter 15. Its value would be 1 followed by 234,881,024 zeros.
- n.829 According to chapter 15 and the *Mahāvvyutpatti*. The Tibetan is *gsal yas* (Stok Palace: *bsta yas*). The Sanskrit in chapter 10 is *vigdhanta*, and in chapter 15 the Sanskrit is *vikhata* and the Tibetan is *gsa' yas*. The *Mahāvvyutpatti* dictionary has *vikhyāta* for chapter 10 and *vikhata* for chapter 15, and the Tibetan is *grags yas* and *brags yas*. Its value would be 1 followed by 469,762,048 zeros.
- n.830 According to the *Mahāvvyutpatti* and the Vaidya Sanskrit of chapter 10. The Sanskrit in chapter 10 in Suzuki is *tula* and in chapter 15 is *ulana*. The Tibetan in chapter 10 is *gzhal brtag*. The Vaidya Sanskrit in chapter 10 is *tulana* and in chapter 15 is *ḍalana*, mistaking the Devanāgarī *u* for the similar *da*. The Tibetan is missing in chapter 15. The *Mahāvvyutpatti* dictionary has *tulana* for both chapters, and the Tibetan is *gzhal bgrang* or *zhal bgrang*. Its value would be 1 followed by 939,524,096 zeros.
- n.831 The Tibetan is *mtshungs med*. Not present in *Mahāvvyutpatti*. Its value would be 1 followed by 1,879,048,192 zeros.
- n.832 The Tibetan is *lam lum*. The *Mahāvvyutpatti* dictionary has *dharaṇa* for chapter 10 and *varaṇa* for chapter 15, and for the Tibetan has *gzhal dpag*. Its value would be 1 followed by 3,758,096,384 zeros.

- n.833 The Tibetan is *yal yol*. In chapter 10 the Tibetan is *rab rib*. The *Mahāvvyutpatti* dictionary has *vipatha* for chapter 10 and *vivara* for chapter 15, and for both chapters the Tibetan is *yal yol*. Its value would be 1 followed by 7,516,192,768 zeros.
- n.834 The Tibetan in chapter 15 is *khral khrul*. In chapter 10 the Sanskrit is *vana* in Vaidya and *vivana* in Suzuki, and the Tibetan is *thab thib*. The *Mahāvvyutpatti* dictionary has no entry for chapter 10 and *avana* for chapter 15. The Tibetan it records is *gsab bas* and *gsal yas*. Its value would be 1 followed by 15,032,385,536 zeros.
- n.835 The Tibetan is *'grigs yol* in Degé; *'grag yol* in Yongle; *'grags* in Lithang and Choné; *'grag yul* in Kangxi; and *'grib yol* in Narthang and Stok Palace. Chapter 15 has *thud thud* (Stok: *thung thung*). The Sanskrit is *thavana* in chapter 15. In Vaidya chapter 10, the Sanskrit is missing, and in Suzuki it is *tūrṇa*. The *Mahāvvyutpatti* dictionary has no entry for chapter 10 and *thavana* for chapter 15, with the Tibetan as *rgod yas* and *dgod yas*. Its value would be 1 followed by 30,064,771,072 zeros.
- n.836 According to the *Mahāvvyutpatti* and chapter 15. The Sanskrit for chapter 10 has *vivarṇa* and the Tibetan is *then phyo* (Yongle, Kangxi, and Stok Palace have *then 'phyo*). In chapter 15 the Sanskrit is *viparya* and the Tibetan is *khral khrul*. The *Mahāvvyutpatti* dictionary has *viparya* for chapter 10 and *vivarya* for chapter 15. The Tibetan it records for both chapters is *'khrul yas* or *khrul yas*. Its value would be 1 followed by 60,129,542,144 zeros.
- n.837 According to the *Mahāvvyutpatti*. The Tibetan is *bsam phyod* (Yongle: *bsam phyad*; Stok: *bsam phyong*). In chapter 10 the Sanskrit is *sāmya* in Vaidya and *sāmpa* in Suzuki. Chapter 15 has *samaya*. The *Mahāvvyutpatti* dictionary has *samarya* for both chapters with the Tibetan as *'phags yas* or *thal yas*. Its value would be 1 followed by 120,259,084,288 zeros.
- n.838 According to the *Mahāvvyutpatti* dictionary and chapter 15. The Tibetan is *'dra mnyam*. The Tibetan appears to be missing in chapter 15, and the Sanskrit there is *viturṇa*. In chapter 10 the Sanskrit is *varaṇa* (Suzuki has *ṇavarāṇa*). The *Mahāvvyutpatti* dictionary has *viturṇa* for both chapters and *rnam dpyod* or *rnam phyod* for chapter 10 and *rnam phyod* or *rnam phyog* for chapter 15. Its value would be 1 followed by 240,518,168,576 zeros.
- n.839 According to the Suzuki edition and chapter 15. The Tibetan is *brang breng*. In the online Vaidya edition, the Sanskrit *hetura* was omitted in the list of numbers in chapter 10. In chapter 15 the Tibetan is *brang bring*. The *Mahāvvyutpatti* dictionary has *hevara* for chapter 10 and *gevara* for chapter 15,

and the Tibetan is *rgyad yas* or *rgyas yas* for chapter 10 and *rgyas yas* for chapter 15. Its value would be 1 followed by 481,036,337,152 zeros.

- n.840 The Tibetan in chapter 10 is *bgrong yas*. In chapter 15 it is *bgrod yas*. The *Mahāvvyutpatti* dictionary has *bgod yas* or *brgod yas* for chapter 10 and *bgrod yas* for chapter 15. Its value would be 1 followed by 962,072,674,304 zeros.
- n.841 The Tibetan in chapter 10 is *rgyas 'dal* (Stok Palace: *rgyal 'dal*). In chapter 10 of Vaidya the Sanskrit is *visāra*, and in Suzuki it is *viśāra*. It is not present in the Tibetan or the Sanskrit in chapter 15. The *Mahāvvyutpatti* does not have the number of either chapter. Its value would be 1 followed by 1,924,145,348,608 zeros.
- n.842 The Tibetan is *bsngo yas*. The *Mahāvvyutpatti* has *bsdo yas* or *bsko yas* for chapter 10 and *bsgo yas* or *bsko yas* for chapter 15. Its value would be 1 followed by 3,848,290,697,216 zeros.
- n.843 The Tibetan is *zang yag*. The *Mahāvvyutpatti* has *atyudgata*. Its value would be 1 followed by 7,696,581,394,432 zeros.
- n.844 According to the *Mahāvvyutpatti* and chapter 15. The Tibetan is *'phro bkya*. Chapter 10 has *visṛṣṭa*. The *Mahāvvyutpatti* has *viśiṣṭa*, with *brtan yas* or *bstan yas* as the Tibetan. Its value would be 1 followed by 15,393,162,788,864 zeros.
- n.845 This is the Sanskrit according to the *Mahāvvyutpatti* for chapter 15. For chapter 10 it has *nevala*. The present Sanskrit for chapter 15 is *nilamba* and for chapter 10 is *devala*. The Tibetan is *rtse 'phyo*. In the *Mahāvvyutpatti* it is *stobs yas*. Its value would be 1 followed by 30,786,325,577,728 zeros.
- n.846 According to the *Mahāvvyutpatti*. The Tibetan is *yong tan* (Stok Palace: *yong than*). The Sanskrit for chapter 10 has *paribheda*. Chapter 15 has the Sanskrit *harita*. The *Mahāvvyutpatti* has *haribha* for chapter 15, *hariva* for chapter 10, and *'phrog yas* as the Tibetan. Its value would be 1 followed by 61,572,651,155,456 zeros.
- n.847 The Tibetan is *'brug g.yos* (Stok Palace: *brug g.yos*). The *Mahāvvyutpatti* has *'brug yas*, *'bryug yos*, *brug yas*, or *brug yos*. Its value would be 1 followed by 123,145,302,310,912 zeros.
- n.848 According to the *Mahāvvyutpatti* for chapter 15, which also lists the variant *galibha*. The present Sanskrit has *halita*. The *Mahāvvyutpatti* Sanskrit for chapter 10 is *halibhu*. Suzuki chapter 10 has *palimbha*, and Vaidya has *paliguñja*. The Tibetan is *sang yal*. The *Mahāvvyutpatti* has *rmo yas* or *rmong yas*. Its value would be 1 followed by 246,290,604,621,824 zeros.

- n.849 According to the *Mahāvvyutpatti*. The Tibetan is *'thing yug*. The Tibetan in chapter 10 is *thing yug*. The Stok Palace reads *thing yig*. The Sanskrit of chapter 10 has *harita*. The *Mahāvvyutpatti* for chapter 10 has *harisa* or *hārisa*. Chapter 15 has *hari*. Its value would be 1 followed by 492,581,209,243,648 zeros.
- n.850 According to the *Mahāvvyutpatti* for chapter 15. The Tibetan is *snang yal* or *nan pa* in chapter 10. The Tibetan and the Sanskrit are missing from chapter 15. Suzuki has the error *loka* in chapter 10, and Vaidya has *āloka*. The *Mahāvvyutpatti* has *aloka* for chapter 15 and *heluga* for chapter 10, with *shugs 'phyo* or *shugs sbyong* for the Tibetan. Its value would be 1 followed by 985,162,418,487,296 zeros.
- n.851 According to the *Mahāvvyutpatti* for chapter 15. The Tibetan is *yid 'phyo*. In chapter 10 the Sanskrit is *indriya*. In chapter 15 the Sanskrit is *dr̥ṣṭvānta*. The *Mahāvvyutpatti* has the Sanskrit *drabuddha* and the Tibetan *'thab yas* or *mtha' yas* in chapter 10, and it has the Sanskrit *dr̥ṣṭānta* and the Tibetan *yid 'phyo* in chapter 15. Its value would be 1 followed by 1,970,324,836,974,592 zeros.
- n.852 According to the *Mahāvvyutpatti* and chapter 15. In chapter 10 the Sanskrit is *heluka*. The Tibetan in all instances is *nab neb*. Its value would be 1 followed by 3,940,649,673,949,184 zeros.
- n.853 According to the Sanskrit of chapter 10. The Tibetan is absent. It is not present in chapter 15 or in the *Mahāvvyutpatti*. Its value would be 1 followed by 7,881,299,347,898,368 zeros.
- n.854 According to the Sanskrit of chapter 10. The *Mahāvvyutpatti* has *haruṇa* and the Tibetan *phyin chod* or *phyin phyod* in chapter 10. It has the Sanskrit *haduna* or *hanuna* and the Tibetan *phyin sbyod* or *phyin phyod* in chapter 15. Its value would be 1 followed by 15,762,598,695,796,736 zeros.
- n.855 The Tibetan is *khriḡs thams*. According to chapter 10 the Sanskrit is *māluta*. The *Mahāvvyutpatti* has *maluda* (and Tibetan *thal thal*) in chapter 10 and *ela* (*thal thal*) in chapter 15. Its value would be 1 followed by 31,525,197,391,593,472 zeros.
- n.856 According to chapter 15. The Tibetan is *yal yal*. In chapter 10 the Sanskrit in Vaidya is *mailuta*, and in Suzuki it is *meluta*. The *Mahāvvyutpatti* for chapter 10 has the Sanskrit *dumela* or *dumaila* and the Tibetan *yal yol*, and for chapter 15 it has the Sanskrit *mailuta* and the Tibetan *yal yal*. Its value would be 1 followed by 63,050,394,783,186,944 zeros.

- n.857 According to chapter 15. The Tibetan is *bgrang yas*. In chapter 10 the Sanskrit is *kṣaya*. The *Mahāvvyutpatti* has the Sanskrit *kṣamuda* and the Tibetan *bzod yas* in chapter 10, and it has the Sanskrit *kṣepu* and the Tibetan *bzod yas* in chapter 15. Its value would be 1 followed by 126,100,789,566,373,888 zeros.
- n.858 According to the Sanskrit of chapter 10. The Tibetan is absent in chapter 10 and neither the Sanskrit nor the Tibetan are present in chapter 15 of the *Mahāvvyutpatti*. Its value would be 1 followed by 252,201,579,132,747,776 zeros.
- n.859 According to the *Mahāvvyutpatti*. The Tibetan has *thug yal*. In chapter 10 the Sanskrit is *elatā*. In chapter 15 the Sanskrit is *eluda*. The *Mahāvvyutpatti* has *elada* (Tibetan: *thal yas*) in both chapters 10 and 15. Its value would be 1 followed by 504,043,158,265,495,552 zeros.
- n.860 According to the Suzuki Sanskrit of chapter 10 and the *Mahāvvyutpatti*. The Sanskrit in chapter 15 is *bhāluda*. The Tibetan in chapter 10 is *yad yud*. In chapter 15 it is *shang shang*. The *Mahāvvyutpatti* has the Sanskrit *maluma* and the Tibetan *tshad yas* in chapter 10, and it has the Sanskrit *māluda* or *maluda* and the Tibetan *thal yas* (as for the preceding number) in chapter 15. Its value would be 1 followed by 1,008,806,316,530,991,104 zeros.
- n.861 According to the Vaidya Sanskrit for chapter 10. The Tibetan appears to be the Degé *phyo ldog*. Yongle, Lithang, Kangxi, and Choné have '*phyo ldog*'. The Suzuki Sanskrit has *maṇḍamā*. Not present in chapter 15 in the Tibetan or the Sanskrit. Not present in either chapter in the *Mahāvvyutpatti*. Its value would be 1 followed by 2,017,612,633,061,982,208 zeros.
- n.862 According to the Sanskrit of chapter 10. The Tibetan may be the Degé *brda yas*. *Viṣamatā* is not present in the Sanskrit of chapter 15 or the *Mahāvvyutpatti*. Its value would be 1 followed by 4,035,225,266,123,964,416 zeros.
- n.863 According to the Sanskrit of chapters 10 and 15. In chapter 10 the Tibetan may be *brda yas* or *lhub be*. In chapter 15 the Tibetan appears to be *yag yag*. The *Mahāvvyutpatti* has the Sanskrit *sadama* and the Tibetan *rtog yas* or *rtogs yas* in chapter 10, and it has the Sanskrit *samatā* and the Tibetan *rtogs yas* in chapter 15. Its value would be 1 followed by 8,070,450,532,247,928,832 zeros.
- n.864 *Visada* is according to the Sanskrit of chapter 15, in which the Tibetan appears to be *tham thim* (Choné has *thim thim*). In chapter 10 the Sanskrit is missing and the Tibetan may be *thag thug*. The *Mahāvvyutpatti* has the Sanskrit *vimuda* and the Tibetan *dga' yas* in chapter 10, and it has the Sanskrit *vimada* and the Tibetan *dga' yas* in chapter 15. Its value would be 1 followed by 16,140,901,064,495,857,664 zeros.

- n.865 According to the Sanskrit of chapter 10. The Tibetan appears to be *lhub be*. Neither the Sanskrit nor the Tibetan appears to be present in chapter 15. The *Mahāvvyutpatti* has the Sanskrit *vaimātra* and the Tibetan *tshad 'das* in chapter 10, and it has no entry for chapter 15. Its value would be 1 followed by 32,281,802,128,991,715,328 zeros.
- n.866 *Pramātra* is according to chapter 15 and the *Mahāvvyutpatti*. In chapter 10 the Sanskrit in Vaidya is *pramartā*, and in Suzuki it is *antrā*. The Tibetan reads *gzhal 'phyos*. The *Mahāvvyutpatti* has *pramātra* or *pramatra*. Chapter 15 has Tibetan *gzhal 'phyos*. Chapter 10 appears to have *rig yas*. Its value would be 1 followed by 64,563,604,257,983,430,656 zeros.
- n.867 According to the *Mahāvvyutpatti*, with the lengthening of the vowel in conformity with the Tibetan translations. In chapter 15 the Sanskrit is *amantra*, and the Tibetan is *gzhal yal*. In chapter 10 the Sanskrit is *amantrā*, and the Tibetan appears to be *snyad med*. The *Mahāvvyutpatti* has the Sanskrit *sumātra* or *amatra* and the Tibetan *gzhal yas* in chapter 10, and it has the Sanskrit *amantra* or *amanra* and the Tibetan *gzhal yas* in chapter 15. Its value would be 1 followed by 129,127,208,515,966,861,312 zeros.
- n.868 According to the *Mahāvvyutpatti* for chapter 10. Chapter 15 has *bhramantra* and the Tibetan is *gzhal med*. In chapter 10 the Sanskrit is *annamantrā*, and the Tibetan appears to be *mchog phreng*. The *Mahāvvyutpatti* has the Sanskrit *bhramātra* and the Tibetan *gzhal thib*, *gzhal thims*, or *gzhal thin* for chapter 10, and it has the Sanskrit *bhramantra* and the Tibetan *gzhal thil* or *gzhal thim* (though the latter is also used a little further on for *namantra*) in chapter 15. Its value would be 1 followed by 258,254,417,031,933,722,624 zeros.
- n.869 According to the *Mahāvvyutpatti*. Chapter 15 has *gamantra* and the Tibetan is *gzhal 'khor*. In chapter 10 the Sanskrit is *saṅgamantrā*, and the Tibetan appears to be *nyag 'bru*. The *Mahāvvyutpatti* has the Sanskrit *gamātra* and the Tibetan *gzhal 'khor* in chapter 10, and it has the Sanskrit *gamantra* and the Tibetan *gzhal 'khor* in chapter 15. Its value would be 1 followed by 516,508,834,063,867,445,248 zeros.
- n.870 According to the *Mahāvvyutpatti* for chapter 10. In Vaidya chapter 10 the Sanskrit is *vimantrā*, and in Suzuki it is *vinnamantrā*. The Tibetan in chapter 10 appears to be *spu 'phyes*. The Sanskrit for chapter 15 *namantra* and the Tibetan is *gzhal thim*. The *Mahāvvyutpatti* has the Sanskrit *namātra* and the Tibetan *gzhal med* for chapter 10, and it has the Sanskrit *gamantra* and the Tibetan *gzhal med* for chapter 15. Chapter 15 has *gzhal med* as the equivalent for *bhramātra*. Its value would be 1 followed by 1,033,017,668,127,734,890,496 zeros.

- n.871 According to the *Mahāvīyutpatti*. In chapter 10 the Sanskrit is *himantrā*, and the Tibetan appears to be 'bru 'brel. Chapter 15 has the Sanskrit *nahimantra* and the Tibetan *gzhal gar* (Stok: *gar gzhal*). The *Mahāvīyutpatti* has the Sanskrit *hemātra* and the Tibetan *gar gzhal* in chapter 10, and it has the Sanskrit *nahimantra* and the Tibetan *gar gzhal* in chapter 15. Its value would be 1 followed by 2,066,035,336,255,469,780,992 zeros.
- n.872 Based on the *Mahāvīyutpatti* and the Sanskrit in chapter 15, which is *vimantra*. The Tibetan has *gzhal sang* (Stok: *gzhal sangs*). In chapter 10 the Tibetan appears to be *brjod 'os* (Stok: *brjod bos*). The *Mahāvīyutpatti* has the Sanskrit *vemātra* or *dhemātra* and the Tibetan *gzhal sangs* in chapter 10, and it has the Sanskrit *vimantra* and the Tibetan *gzhal sangs* in chapter 15.
- n.873 According to the *Mahāvīyutpatti*. Chapter 15 has *paramantra*. The Tibetan has *gzhal phul* (which appears to have lost its Sanskrit equivalent) or *gzhal thag*. In chapter 10 the Sanskrit is *paramantrā*, and the Tibetan appears to be *brjod phul*. The *Mahāvīyutpatti* has the Sanskrit *paramātra* and the Tibetan *gzhal thag* in chapter 10, and it has the Sanskrit *paramantra* and the Tibetan *gzhal thag* in chapter 15.
- n.874 According to the *Mahāvīyutpatti* and the Tibetan translations. In chapter 10 the Sanskrit is *śivamantrā*, and the Tibetan appears to be *zhi snyad*. In chapter 15 the Sanskrit is *śivamantra* and the Tibetan is *gzhal zhi*. The *Mahāvīyutpatti* has *śivamātra* and the Tibetan *gzhal phul* or *gzhal yul* in chapter 10, and it has the Sanskrit *śivamantra*, *śimantra*, or *thimantra* and the Tibetan *gzhal phul* in chapter 15.
- n.875 In chapter 15 the Sanskrit is *delu*. The Tibetan appears to be missing. In chapter 10 the Sanskrit is *elā*, and the Tibetan appears to be *ngag thim*. The *Mahāvīyutpatti* has the Sanskrit *ela* and the Tibetan *ya lad* or *yal 'das* in chapter 10, and it has the Sanskrit *elu* and the Tibetan *ya lad* or *yal* in chapter 15.
- n.876 In chapter 15 the Sanskrit is *velu*. The Tibetan has, apparently, 'phyo 'gyur. In chapter 10 the Sanskrit is *velā*, and the Tibetan appears to be 'phyo 'gyur. The *Mahāvīyutpatti* has the Sanskrit *vela* and the Tibetan *dus rlabs* or *rus rlabs* in chapter 10, and it has the Sanskrit *velu* and the Tibetan *dus rlabs* or *tus rlabs* in chapter 15.
- n.877 The present Sanskrit of chapter 10 has *telā*. The Tibetan in chapters 10 and 15 appears to be *nyar nyer*. The *Mahāvīyutpatti* has *tela* for chapter 10. The Sanskrit is missing from chapter 15 and in the *Mahāvīyutpatti* for chapter 15.

- n.878 According to chapter 10 in Vaidya. Suzuki has *rolā*. Absent in chapter 15 and the *Mahāvvyutpatti*. Apparently absent in the Tibetan in both chapters.
- n.879 In chapter 10 the Sanskrit is *kelā* and the Tibetan is *phyag phyig*. The *Mahāvvyutpatti* has *gela* and *phyag phyig* for both chapters. Chapter 15 has the Sanskrit *gelu* and the Tibetan *phyag phyig*.
- n.880 According to chapter 10 in Vaidya and Suzuki. Absent in chapter 15 and the *Mahāvvyutpatti*. Apparently absent in the Tibetan.
- n.881 In chapter 10 the Sanskrit is *śvelā* and the Tibetan is *zal zul* (Choné: *zal zil*). In chapter 15 the Sanskrit is *khelu*, which appears to be a corruption. The *Mahāvvyutpatti* has *svela* in chapter 10 and *śvelu* in chapter 15. The Tibetan is the same in all versions.
- n.882 The Tibetan in the Kangyur is missing. In chapter 10 the Sanskrit is *nelā*. In chapter 15 it is *nelu*. The *Mahāvvyutpatti* has the Sanskrit *nela* and the Tibetan *gtad yas* or *gtang yas* in chapter 10, and it has the Sanskrit *nelu* and the Tibetan *btang yas* or *gtang yas* in chapter 15.
- n.883 The Tibetan is *nyar nyer* following the *Mahāvvyutpatti*. In chapter 10 the Sanskrit is *bhelā* and in chapter 15 it is *bhelu*. The Tibetan is missing in both chapters. The *Mahāvvyutpatti* has no entry for chapter 10 and has the Sanskrit *bhelu* and the Tibetan *nyar nyer* for chapter 15.
- n.884 The Tibetan is *sal sal*. In chapter 10 the Sanskrit is missing, and in chapter 15 it is *kelu*. The Tibetan *sal sal* appears in both chapters. The *Mahāvvyutpatti* has the Sanskrit *kela* and the Tibetan *sal sal* for chapter 10, and it has the Sanskrit *kelu* and the Tibetan *sal sal* for chapter 15.
- n.885 In chapter 10 the Sanskrit is *selā*, and in chapter 15 it is *selu*. The Tibetan *g.yo 'deg* is the same in both chapters. The *Mahāvvyutpatti* has the Sanskrit *sela* and the Tibetan *yang yod* or *yad yod* for chapter 10, and it has the Sanskrit *selu* and the Tibetan *yad yod* for chapter 15.
- n.886 In chapter 10 the Sanskrit is *pelā*, and in chapter 15 it is *pelu*. The Tibetan *phan phun* is the same in both chapters. The *Mahāvvyutpatti* has the Sanskrit *phela* and the Tibetan *phyol yas* for chapter 10, and it has the Sanskrit *pelu* and the Tibetan *phyol yas* for chapter 15.
- n.887 The Tibetan appears to be *brnang ya*. The Sanskrit is *helā* in chapter 10. There is no corresponding Sanskrit in chapter 15 and no entry for either chapter in the *Mahāvvyutpatti*.

- n.888 In chapter 10 the Sanskrit is *melā*, and in chapter 15 it is *melu*. The Tibetan in chapter 10 is *rim grol* in Lithang and Choné and *rem 'drol* in Degé, Narthang, Lhasa, and Stok Palace. In chapter 15 the Tibetan is *rem 'drol*. The *Mahāvvyutpatti* has the Sanskrit *mela* and the Tibetan *phrad yas* for chapter 10, and it has the Sanskrit *melu* and the Tibetan *'phrad yas* for chapter 15.
- n.889 The Tibetan is *rdzi ngad* in both chapters. The Sanskrit is *saraḍa* in both chapters. The *Mahāvvyutpatti* has the Sanskrit *saraṭa* and the Tibetan *phrad yas* for chapter 10, and it has the Sanskrit *sarata* and the Tibetan *brjod yas* for chapter 15.
- n.890 The Tibetan is *rdzi rdul* in both chapters. Based on the Sanskrit *māruta* in chapter 10 and *mārutu* in chapter 15. There is no corresponding Sanskrit in chapter 15 and no entry for either chapter in the *Mahāvvyutpatti*.
- n.891 The Tibetan is *phun yol* in both chapters. The Sanskrit here is according to the *Mahāvvyutpatti*. The Sanskrit in chapter 10 is *meruta*, and in chapter 15 it is *bherudu*, apparently in error for *merudu*. The *Mahāvvyutpatti* has the Sanskrit *meruda* or *meluda* and the Tibetan *rdzi phyod* for chapter 10, and it has the Sanskrit *merudu* and the Tibetan *rdzi phyod* for chapter 15.
- n.892 The Tibetan is *'ol 'ol* in chapter 10. The Tibetan is missing in chapter 15. The Sanskrit in chapter 10 is *kheluta*, and in chapter 15 it is *kheludu*. The *Mahāvvyutpatti* has the Sanskrit *kheluda* and the Tibetan *rdzi phyod khyod* for chapter 10, and it has the Sanskrit *kheludu* and the Tibetan *rdzi phyod khyod* or *rji phyod phyod* for chapter 15.
- n.893 The Tibetan is *ngad ngad* in both chapters. The Sanskrit in chapter 10 is *māluta* and in chapter 15 it is *māludu*. The *Mahāvvyutpatti* has the Sanskrit *mātula* or *matula* and the Tibetan *ma gzhal* for chapter 10, and it has the Sanskrit *māludu* and the Tibetan *ma gzhal* for chapter 15.
- n.894 The Tibetan is *bgrang brtsi* in both chapters. The Sanskrit in chapter 10 is *muluta*, and in chapter 15 it is *samula*. The *Mahāvvyutpatti* has the Sanskrit *samula* and the Tibetan *dpag 'byams*, *dpag 'jal*, or *dpag 'phyam* for chapter 10, and it has the Sanskrit *sambala* and the Tibetan *dpag 'byam* or *dpag 'byams* for chapter 15.
- n.895 The Tibetan is *zab grangs* in both chapters. The Sanskrit in chapter 10 is *ajava*, and in chapter 15 it is *ayava* in Suzuki and *athava* in Vaidya. The *Mahāvvyutpatti* has the Sanskrit *ayava* and the Tibetan *zab 'grang* or *zab bgrang* for chapter 10, and it has the Sanskrit *ayava* or *apava* and the Tibetan *zab 'gra* or *zab 'grang* for chapter 15.

- n.896 The Tibetan is *dga' rkyang* in both chapters (though Stok chapter 10 has *dga' rgyang* and the *Mahāvyutpatti* has *dga' brkyang* in both chapters). The Sanskrit is *kamala* in both chapters and in the *Mahāvyutpatti*.
- n.897 The Sanskrit *magava* is according to the *Mahāvyutpatti*. The Sanskrit in chapter 10 is *kamara*. The Tibetan in chapter 10 is *grangs mtha'*. In chapter 15 the Sanskrit is *agava*. The Tibetan in chapter 15 is *gzhung 'dal*. The *Mahāvyutpatti* has the Sanskrit *magava* and the Tibetan *brtag yas* for chapters 10 and 15.
- n.898 The Sanskrit in chapter 10 is *atara*, and in chapter 15 it is *ataru*. The Tibetan is *phyod yal* in chapter 10 and *khruḡ phyad* in chapter 15. The *Mahāvyutpatti* has the Sanskrit *atara* and the Tibetan *bsgral yas* or *bskral yas* for chapter 10, and it has the Sanskrit *ataru* and the Tibetan *bsgral yas* for chapter 15.
- n.899 The Tibetan is *'ol phyod* in both chapters, though Stok Palace has *'ol phyed* in chapter 10. The Sanskrit is *heluva* in both chapters, though in chapter 10 Suzuki has *heluta*. The *Mahāvyutpatti* has the Sanskrit *heluya* and the Tibetan *'od phyod*, *'ol chod*, or *'ol phyod* for chapter 10, and it has the Sanskrit *heluvu* and the Tibetan *'ol phyod* for chapter 15.
- n.900 The Tibetan is *gdab yas* in both chapters. The Sanskrit is missing from chapter 15 and is *veluva* in chapter 10. The *Mahāvyutpatti* has the Sanskrit *veluva* and the Tibetan *gdab pas* for chapter 10, and it has no entry for chapter 15.
- n.901 Following the Sanskrit from the Suzuki for chapter 10. Vaidya has *jāvaka*. The Sanskrit is absent in chapter 15. The Tibetan is *gcal yas* in both chapters, though Stok Palace has *cal yas* in chapter 10. The *Mahāvyutpatti* has the Sanskrit *kalāpa* and the Tibetan *cha tshogs* for chapter 10, and it has the Sanskrit *kaṣaṇa* or *kaṣava* and the Tibetan *cha tshogs* for chapter 15.
- n.902 The Sanskrit here is from the *Mahāvyutpatti*. The Sanskrit in chapter 10 is *hava*. The Sanskrit is absent in chapter 15. The Tibetan is *brang yas* in both chapters, though Stok Palace has *bgrangs yas* in chapter 10. The *Mahāvyutpatti* has the Sanskrit *havava* or *havaca* and the Tibetan *brang yal* for chapter 10, and it has the Sanskrit *havava* and the Tibetan *brang yal* or *bgrang yas* for chapter 15.
- n.903 The Sanskrit here is from *havalā* in chapter 10 and in the *Mahāvyutpatti* entry for chapter 15. The Sanskrit is absent in chapter 15, and there is no entry in the *Mahāvyutpatti* for chapter 10. The Tibetan is *byim 'phyo* in both chapters, though Stok Palace has *byim 'phyi* in chapter 10. The *Mahāvyutpatti* has the Sanskrit *havalā* and the Tibetan *ljab ljib* for chapter 15 and no entry for chapter 10.

- n.904 The Sanskrit here is from the *Mahāvvyutpatti*. The Sanskrit in chapter 10 is *bimbara* (*bimba* in Suzuki) and absent in chapter 15. The Tibetan is *yam me* in both chapters. The *Mahāvvyutpatti* has the Sanskrit *vivara* and the Tibetan *bsnyad yas* for chapters 10 and 15.
- n.905 The Sanskrit here is from the *Mahāvvyutpatti*. Suzuki chapter 10 has *bimbahu*, and Vaidya has *bimbahura*. The Sanskrit in chapter 15 is *mirahu*. The Tibetan is *bsnyal yas* in both chapters, though Stok Palace has *snyal yas*. The *Mahāvvyutpatti* has no entry for chapter 10, and it has the Sanskrit *bimba* and the Tibetan *gzugs yas* for chapter 15.
- n.906 Chapter 10 has *ldab ldob*, but *ldab ldeb* in Stok Palace. Chapter 15 has *ldab ldeb*. Both chapters have *carana*. The *Mahāvvyutpatti* has the Sanskrit *navara* and the Tibetan *rab yangs* for chapter 10, and it has the Sanskrit *carana* and the Tibetan *gdab yas* for chapter 15.
- n.907 The Sanskrit here is according to chapter 10 and the *Mahāvvyutpatti*. The Tibetan is *'phan chad* in both chapters, though Stok Palace has *'ban chad* in chapter 10. The Sanskrit in chapter 10 has *carama*. The *Mahāvvyutpatti* has the Sanskrit *camara* and the Tibetan *rgod yas* for chapter 10, and it has the Sanskrit *carama* and the Tibetan *mtha' byam* for chapter 15.
- n.908 The Sanskrit here is according to chapter 10. The Sanskrit is absent in chapter 15. The Tibetan is *phang phung* in both chapters, though Narthang and Lhasa have *phan phung* for chapter 10. There is no entry in the *Mahāvvyutpatti*.
- n.909 The Sanskrit here is according to chapter 10 and the *Mahāvvyutpatti*. The Sanskrit is absent in chapter 15. The Tibetan is *mtha' rdul* in chapter 10 and apparently absent in chapter 15. The *Mahāvvyutpatti* has no entry for chapter 10 and the Sanskrit *dhavara* and the Tibetan *lang ling* for chapter 15.
- n.910 The Sanskrit here is from chapter 15 and Suzuki for chapter 10 (where it is missing in Vaidya). The Tibetan is *rgyu lding* (Degé) and *rgyud lding* (Narthang and Lhasa) in chapter 10 and possibly *khe'u tshang* in chapter 15. The *Mahāvvyutpatti* has the Sanskrit *dhamara* and the Tibetan *'dzin yas* for chapter 10, and it has the Sanskrit *dhamana* and the Tibetan *'dzin yas* for chapter 15.
- n.911 The Tibetan is *yun 'gyangs* in chapter 10 and possibly *zhung zung* in chapter 15. The Sanskrit is *pramada* in both chapters. The *Mahāvvyutpatti* has the Sanskrit *pramāda* and the Tibetan *dga' 'byam* for both chapters.

- n.912 The Tibetan is *mkha' yal* in chapter 10 and *mchog yal* in chapter 15. The Sanskrit in chapter 10 is *vigama*. The Sanskrit in chapter 15 is *nigama*. The *Mahāvvyutpatti* has the Sanskrit *vigama* and the Tibetan *dpal bral* for chapter 10, and it has the Sanskrit *nigama* and the Tibetan *dpag bral* for chapter 15.
- n.913 The Sanskrit here is according to the *Mahāvvyutpatti*. The Tibetan is apparently absent in chapter 10 and *mtha' rtul* (Stok Palace: *mtha' rdul*) in chapter 15. The Sanskrit in chapter 10 is *udvartana*, and in chapter 15 it is *uparvata*. The *Mahāvvyutpatti* has the Sanskrit *upavarta* and the Tibetan *mtha' rtul* for chapter 10, and it has the Sanskrit *upavarta* and the Tibetan *mtha' rtul* or *mthal rtul* for chapter 15.
- n.914 The Tibetan is apparently absent in chapter 10. It has *yun 'gyangs* in chapter 15. The Sanskrit is *nirdeśa* in both chapters, though Stok Palace has *nirdaśa* in chapter 10. The *Mahāvvyutpatti* has the Sanskrit *nirdeśa* and the Tibetan *nges brtan* or *nges bstan* for chapter 10, and it has the Sanskrit *nirdeśa* and the Tibetan *nges bstan* for chapter 15.
- n.915 The Tibetan is apparently *bun lob* in both chapters. The Sanskrit is *akṣaya* in both chapters. The *Mahāvvyutpatti* has the Sanskrit *akṣaya* or *akṣeya* and the Tibetan *mi zad pa* for chapter 10, and it has the Sanskrit *akṣaya* and the Tibetan *mi zad pa* for chapter 15.
- n.916 The Tibetan has *lam lom* in both chapters. The Sanskrit is *saṃbhūta* in both chapters and in the *Mahāvvyutpatti*, which has *legs 'byung* for the Tibetan in both chapters.
- n.917 The Tibetan is *bsnyad yas* in both chapters. The Sanskrit is *mama* in chapter 10 and *mamama* in chapter 15. The *Mahāvvyutpatti* has the Sanskrit *amama* and the Tibetan *nga med* for both chapters.
- n.918 The Tibetan is *lang ling* in both chapters. The Sanskrit is *vada* in chapter 10 and *avada* in chapter 15. The *Mahāvvyutpatti* has the Sanskrit *avānta* and the Tibetan *bsal yas* or *bsam yas* for chapter 10, and it has the Sanskrit *avada* and the Tibetan *bsal yas* or *gsal yas* for chapter 15. Chapter 10 in the Kangyur has *ljab ljib* as the next number, which appears to have no correlation in Sanskrit.
- n.919 The Tibetan is *mi brtsal* in both chapters. The Sanskrit is *utpala* in both chapters and the *Mahāvvyutpatti*, which has *brlabs yas* for the Tibetan in both chapters.
- n.920 The Tibetan is *'byams yas* in both chapters. The Sanskrit is *padma* in both chapters and the *Mahāvvyutpatti*, which has *mchog yas* for the Tibetan in both

chapters.

- n.921 The Tibetan is *nga 'grang* in both chapters. The Sanskrit is *saṃkhyā* in both chapters. The *Mahāvvyutpatti* has the Sanskrit *saṃkhyā* and the Tibetan *grangs 'byam* for chapter 10, and it has the Sanskrit *saṃkhya* and the Tibetan *grangs 'byam* for chapter 15.
- n.922 The Tibetan is *bkra chal* in both chapters. The Sanskrit is *gati* in both chapters. The *Mahāvvyutpatti* has the Sanskrit *gati* and the Tibetan *rtogs 'gro* for both chapters. In chapter 10 this number follows the next in both the Sanskrit and the Tibetan.
- n.923 The Tibetan is *smos yal* in both chapters. The Sanskrit is *upāgama* in chapter 10 and *upagama* (Suzuki) and *upaga* (Vaidya) in chapter 15. The *Mahāvvyutpatti* has the Sanskrit *upagama* and the Tibetan *rmos yal* for chapter 10 and apparently no entry for chapter 15.
- n.924 According to chapter 15. The Sanskrit is not present in chapter 10. At this point in chapter 10 in the Tibetan there are the following four numbers: *lo rgyas*, *'bum rdib*, *la lo*, and *phyam phyam*. In chapter 15 in the Tibetan there are these four numbers: *lo rgyas*, *'bum rdib*, *gam gum*, and *la lo*. It appears their Sanskrit equivalents have been lost. The *Mahāvvyutpatti* appears to have no equivalent entry for any of these in chapter 10, but for chapter 15 it has *upamya* and *urumaparivartta*, with the Tibetan equivalent for both being *dpe yas*, even though they appear to be two different numbers. One would expect there to have been an *uruma* followed by *urumaparivartta*, the Tibetan for which would have concluded in *la bsgres*, as in the following sets of numbers.
- n.925 The Tibetan is *bgrang 'phyos*. In the *Mahāvvyutpatti*, for chapters 10 (7802) and 15 (7932), it is *bgrang du med pa*.
- n.926 The Tibetan is *bgrang 'phyos la bsgres*. In the *Mahāvvyutpatti*, for chapter 10 (7803) the translation is *bgrang du med pa la bsgres pa*. For chapter 15 (7933) it is *bgrang du med pa la 'gres pa* and *bgrang du med pa las bsgres pa*.
- n.927 The Tibetan is *dpag yas*. In the *Mahāvvyutpatti*, for chapter 10 (7804) it is *dpag yas* and for chapter 15 (7936) the translation is both *dpag yas* and *dgag tu med pa*.
- n.928 The Tibetan is *dpag yas la bsgres*. In the *Mahāvvyutpatti*, for chapter 10 (7805) the translation is *dpag yas la bsgres pa* and for chapter 15 (7937) it is both *dpag tu med pa las bsgres pa* and *dpag yas la bsgres pa*.

- n.929 The Tibetan is *yal phyod* (Degé has the error *phyong*). In the *Mahāvvyutpatti*, for chapter 10 (7806) it is *mu med* and for chapter 15 (7938) it is *mu med pa*.
- n.930 *yal phyod la bsgres*. In the *Mahāvvyutpatti*, for both chapters (7807 and 7939) the translation is *mu med pa la bsgres pa*.
- n.931 *mu yal*. In the *Mahāvvyutpatti*, for both chapters (7808 and 7940) the translation is *thug med*.
- n.932 *mu yal la bsgres*. In the *Mahāvvyutpatti*, for both chapters (7809 and 7941) the translation is *thug med la bsgres pa*.
- n.933 *bgrang yol*. In chapter 10 the Sanskrit is *agaṇeya*; in chapter 15 it is *agaṇanīya*. In the *Mahāvvyutpatti*, for both chapters (7810 and 7942) the Sanskrit is *agaṇeya*, and the Tibetan translation in chapter 10 is *brtsi yas* and in chapter 15 it is *brtsis yas*.
- n.934 *bgrang yol la bsgres*. In chapter 10 the Sanskrit is *agaṇeyaparivarta*. In chapter 15 it is *agaṇanīyaparivarta*. In the *Mahāvvyutpatti*, for both chapters (7811 and 7943) the Sanskrit is *agaṇeyaparivarta*; the Tibetan in chapter 10 (7811) is *brtsi yas la bsgres pa*, *brtsis yas las bsgres pa* and *brtsis yas la bsgres pa*, and in chapter 15 it is *brtsis yas las bsgres pa* and *brtsis yas la bsgres pa*.
- n.935 *myi mjal*. In chapters 10 and 15 the Sanskrit is *atulya*. In the *Mahāvvyutpatti*, for both chapters (7812 and 7944) the Sanskrit is also *atulya* and the Tibetan is *gzhal du med pa*.
- n.936 *myi mjal la bsgres*. In the *Mahāvvyutpatti*, for both chapters (7813 and 7945) the Sanskrit is *atulyaparivarta*. The Tibetan in chapter 10 (7813) is *gzhal du med pa la bsgres pa* and *gzhal du med pa las bsgres pa*. The Tibetan in chapter 15 (7945) is also *gzhal du med pa la bsgres pa* and *gzhal du med pa las bsgres pa*.
- n.937 *bsam phyod*. In chapters 10 and 15 the Sanskrit is *acintya*. In the *Mahāvvyutpatti*, for both chapters (7814 and 7946) the Sanskrit is also *acintya* and the Tibetan for both is *bsam gyis mi khyab pa*.
- n.938 *bsam phyod la bsgres*. In the *Mahāvvyutpatti*, for both chapters (7815 and 7947) the Sanskrit is *acintyaparivarta* and the Tibetan in both chapters is *bsam gyis mi khyab pa la bsgres pa* and *bsam gyis mi khyab pa las bsgres pa*.
- n.939 *mtha' 'byam*. The Tibetan appears in both chapters. The Sanskrit is absent from chapter 15. The Sanskrit and the Tibetan are absent from the *Mahāvvyutpatti* for both chapters.

- n.940 *mtha' 'byam la bsgres*. The Tibetan and the Sanskrit are absent from chapter 15 and from the *Mahāvvyutpatti* for both chapters.
- n.941 *dpag thag*. In both chapters the Sanskrit is *amāpya*. In the *Mahāvvyutpatti*, for chapter 10 (7816) the Sanskrit is *ameya* and the Tibetan is *bgrang yol*. In chapter 15 (7948) the Sanskrit is *amāpya* and the Tibetan is *gzhal gyis mi lang ba*.
- n.942 *dpag thag la bsgres*. In both chapters the Sanskrit is *amāpyaparivarta*. In the *Mahāvvyutpatti*, for chapter 10 (7817) the Sanskrit is *ameyaparivarta* and the Tibetan is *bgrang yol la bsgres pa* and *bgrang yol las bsgres pa*; in chapter 15 (7949) the Sanskrit is *amāpyaparivarta* and the Tibetan is *gzhal gyis mi lang ba la bsgres pa* and *gzhal gyis mi lang ba las bsgres pa*.
- n.943 *brjod du med pa*. In both chapters the Sanskrit is *anabhilāpya*. The *Mahāvvyutpatti* for both chapters (7818 and 7950) is identical.
- n.944 *brjod du med pa la bsgres*. In both chapters the Sanskrit is *anabhilāpyaparivarta*. In the *Mahāvvyutpatti*, for both chapters (7819 and 7951) the Sanskrit is *anabhilāpyaparivarta* and the Tibetan is *brjod du med pa la bsgres pa* and *brjod du med pa las bsgres pa*.
- n.945 *brjod du med pa'i yang brjod du med pa*. In both chapters the Sanskrit is *anabhilāpyānabhilāpya* and *anabhilāpyānabhilāpya*. The *Mahāvvyutpatti* is identical but appears to only refer to chapter 15 (7952).
- n.946 This appears in chapter 10 but is absent from chapter 15.
- n.947 *brjod du med pa'i yang brjod du med pa la bsgres*. The *Mahāvvyutpatti* (7953) is identical but appears to only refer to chapter 15.
- n.948 From the Sanskrit *sūcayitum*.
- n.949 From the Sanskrit *paridīpayitum*.
- n.950 From the Sanskrit *viśaya*. The Tibetan appears to have translated from a manuscript that read *viśeṣa*. This sentence is not present in the Chinese.
- n.951 From the Sanskrit *sarvatrānugatavibhaktiniryāṇanidarśana*. The Tibetan has the addition of *rigs* or *rig* in the compound and appears to have been originally *rigs* to mean “different kinds.” Cleary has “emancipation” for *niryāṇa* and “various means” for *vibhakti*, which is translated into Tibetan as *rnam par phye ba* (“separating,” “differentiating,” “opening”). *Vibhakti* does not mean “open” but can mean “differentiation” or “classification.” The Chinese has

於一切趣皆隨現身 (*yu yi qie qu jie sui xian shen*, “manifest in all realms in appropriate forms”).

- n.952 According to the Sanskrit *pura* and the Chinese 城 (*cheng*). The Tibetan translates as *khyim*, which could mean “house” or “home.” *sgo* (“door” or “gate”) is interpolated in the Tibetan. “Beings” has been interpolated in English.
- n.953 According to the Sanskrit *grīṣma* and the Chinese. The Tibetan has *dpyid* (“spring”) in error for *dbyar* and is further corrupted in Lithang and Choné to *dbyings*. The Chinese translates this sentence as “The instructions of the kalyāṇamitras are like the snow mountain in the summertime; they can relieve animals from the suffering of heat and thirst.”
- n.954 From the Sanskrit *mahābhujagendra*, a synonym for *nāga*. The Tibetan translates as *klu'i dbang po chen po*. The Chinese translates as 大龍王 (*da long wang*, “great kings of *nāgas*”).
- n.955 From the Sanskrit *pravṛddha*. Urga, Lithang, Kangxi, and Choné have *snang*. Narthang has *bang*. Degé and Lhasa have *rnang*. The Chinese translates this sentence as “The instructions of the kalyāṇamitras are like the great kings of *nāgas* playing at sublime ease in the sky.”
- n.956 The Sanskrit uses the synonym *tridaśaloka* (“the world of the thirty[-three devas]”). The Chinese has “thirty-three.”
- n.957 Literally, “ten hundred thousand ten million.” The Chinese has 數十億 (*shu shi yi*), which means several ten 億 (*yi*), where *yi* can mean “ten million.”
- n.958 According to the Sanskrit *divyakalpa*. The Tibetan here has *yid bzhin* (“wish-fulfilling”) for *kalpa*.
- n.959 From the Sanskrit *ārohapariṇāha* (“the size of their waists”). The Tibetan is literally “beautiful circumference.” Not mentioned in the Chinese.
- n.960 According to the Tibetan. The Sanskrit means “delighted, joyful, and reverent.” The Chinese simplifies this as “delighted and joyful.”
- n.961 According to the Sanskrit *sattva* and the Chinese. The Tibetan omits “beings.”
- n.962 According to the Sanskrit *yathordhvāyāṇī dīśi*. The Tibetan repeats “in the east.” This passage is not present in the Chinese.
- n.963 According to the Sanskrit *gati* and the Chinese 趣 (*qu*). The Tibetan either has a scribal error of *blo* or was translating from a manuscript that had the error

budhi instead of *gati*.

- n.964 According to the Sanskrit syntax. The Tibetan translates *vyavahāra* here according to its meaning of “conduct” rather than “speaking,” and it conjoins it with the next sentence. The Chinese is similar to the Sanskrit but includes two phrases to clarify that such a voice is utterly pure and understood according to the faculties of beings.
- n.965 From the Sanskrit *nicaya*, which could also mean “accumulations.” The Tibetan translates as *tshogs*, which is also used to translate *saṃbhāra*, the regular term for the “accumulations.” The Chinese has 藏 (*zang*, “treasury,” “store”).
- n.966 From BHS *samanvāhara*. The Tibetan translates as *’dzin*.
- n.967 From the BHS *netrī*, which, according to the *Mahāvīyutpatti*, would be translated as *lugs*. Degé has *chos* (“Dharma”). Yongle, Lithang, Kangxi, and Choné have *tshogs*.
- n.968 From the syntax of the Sanskrit. The Tibetan conjoins the present active *vyavalokayati* with the following present participle of *abhilaṣan* (“longing for”), making the object the kalyāṇamitras (plural) instead of Vidvān. The Chinese is similar to the Sanskrit.
- n.969 From the Sanskrit *anugata*. The Tibetan has *thogs med* (“unimpeded”), perhaps translating from a manuscript that had *asaṅga*. The Chinese is similar to the Sanskrit.
- n.970 The Tibetan has *drung du* (“in front”), perhaps in error for *drang du* (“upright”). The Chinese is the same as the Sanskrit.
- n.971 The word *camara* etymologically refers to a yak’s tail. The yak-tail fan, or whisk, was commonly used, particularly for keeping insects at bay, but here goose feathers are specified.
- n.972 According to the Sanskrit *pura* and the Chinese 城 (*cheng*). The Tibetan has *pho brang* (“palace”).
- n.973 The words “bodhisattva liberation called” are not present in either the Sanskrit or the Tibetan at this point but have been added to be consistent with the later mention of it in this chapter. The Chinese translation includes the word “liberation.”
- n.974 According to the Sanskrit. The clause about carriages has been omitted in the Tibetan.

- n.975 In the Tibetan this is followed by “happiness to those who wish for happiness,” which appears to be a corruption. The clause about steeds is not present in the Chinese.
- n.976 According to the Tibetan. The Sanskrit list ends with “sheep.”
- n.977 According to the Tibetan, which translates as *bla na med pa*, and the Chinese 無上 (*wu shang*), perhaps translating from *anuttara*. The present Sanskrit has *anantara* (“continuous,” “uninterrupted”).
- n.978 According to the Sanskrit *bala*. The Tibetan translates as *dpung* (“horde,” “army”) from an alternative meaning of *bala*. The Chinese has 怨行 (*yuan xing*, “malicious actions”).
- n.979 According to the Sanskrit *tṛṣṇa*. The Tibetan translation replaces “thirst” with *mos pa* (“aspiration”). This phrase is absent from the Chinese.
- n.980 According to the Sanskrit *yāna* and the Chinese 車乘 (*che cheng*), which accords with the wordplay of setting beings onto the Mahāyāna. The Tibetan translates as *bzhon pa* (“steed” or “mount”).
- n.981 Literally, “the color of crystal.” This sentence is not present in the Chinese.
- n.982 These adjectives primarily translated according to the Sanskrit.
- n.983 According to the Sanskrit *prematā* and the Chinese 愛念 (*ai nian*). The Tibetan has *dben pa*, perhaps a corruption from *dga’ ba*.
- n.984 From the Sanskrit desiderative *śuśrūṣamāṇaḥ*. The Chinese has 決定深信 (*jue ding shen xin*, “has developed firm and deep faith in”). Omitted in the Tibetan.
- n.985 According to the Tibetan *ri bo* and the Chinese 市中 (*shi zhong*). The Sanskrit has the specific *Sumeru*.
- n.986 According to the Sanskrit *antarāpaṇamadhyagatam* and the Chinese. The Tibetan has “in a market street.”
- n.987 From the Sanskrit *saṃgīti* and the Yongle, Lithang, Kangxi, Choné, and Lhasa *bgro*. Degé has ’gro (“go”). The Chinese translates as 演說 (*yan shuo*, “explaining,” “teaching”).
- n.988 According to the Tibetan *phyag rgya* and the Chinese 印 (*yin*), translating from *mudrā*. The Sanskrit has *samudra* (“ocean”).
- n.989 According to the Tibetan and the Chinese. The Sanskrit adds “of the bhūmis.”

- n.990 According to the Sanskrit *garbha* and the Chinese 藏 (*zang*). The Tibetan omits “essence.”
- n.991 According to the Sanskrit. The Tibetan has *mos par byed* (“causing to aspire”) and merges this with the name of the following gateway. The Chinese has 照眾輪 (*zhao zhong sheng lun*), which can mean “illumination of the wheels of beings” or “the wheel that illuminates beings.” The next gateway is not present in the Chinese.
- n.992 According to the Tibetan and the Chinese 海藏 (*hai zang*). The Sanskrit has “the ocean of the essence of all beings.”
- n.993 According to the Sanskrit. The Chinese has “How did you gain this pure assembly?” The Tibetan, interpreting *kutas* differently, has “You have such good fortune. In what way did you develop that good fortune? With whom did you plant the roots of merit?”
- n.994 According to the commentary, this refers to the eightfold path, with wisdom being the right view, and conduct being the other seven aspects of the path. The Chinese has coalesced all descriptions here as 十號圓滿 (*shi hao yuan man*, “who has all the qualities described by the ten synonyms of a buddha”).
- n.995 In the Sanskrit and the Chinese this is not the name but a description of the park, “the king’s (or ‘beautiful’) great park that has an array of precious banners.” The Tibetan translates *rāja* here not as “king” but by an alternate meaning, recorded in the *Mahāvīyutpatti* as *mdzed pa* (“beautified,” “pleasing”). This sentence is not present in the Chinese.
- n.996 From the Sanskrit *megha*. The Tibetan translates as *na bun* (“fog” or “mist”). This sentence is not present in the Chinese.
- n.997 From the Sanskrit *acintya* and the Chinese. The Tibetan translates as *thams cad* (“all”). This sentence is not present in the Chinese.
- n.998 According to the Sanskrit and the Chinese. The Tibetan omits “of the bodhisattvas.”
- n.999 From the Tibetan *bsgo ba*. Not present in the Sanskrit. The Chinese uses the term 香 (*xiang*) to refer to all these fragrant materials.
- n.-
1000 According to the Sanskrit *vimāna*. The Tibetan has *khang pa brtsegs pa* (*kūṭāgāra*). The Chinese includes both *vimāna* and *kūṭāgāra*, and it lists a few additional architectural structures and other items.

- n.- From the BHS *nandī*. The Tibetan has *sems mos pa* (“aspiration”). The Chinese has fewer adjectives.
- 1001 n.- From the Tibetan *sems kyi shugs*. Not present in the Sanskrit or the Chinese.
- 1002 n.- From the Sanskrit *praśāsti* and in accord with the Chinese. The Tibetan translates as *skyong*, which could be translated as “protect.”
- 1003 n.- From the BHS *upacāra*. Translated into the Tibetan as *gam yo* (“attendant”).
- 1004 n.- According to the Sanskrit *unnata* and *tuṅga*. The Tibetan translates more vaguely as *dbyibs legs* (“good shape”) and *ran pa* (“appropriate”).
- 1005 n.- Meaning that his height was equal to the length of his outstretched arms.
- 1006 n.- The Tibetan has *drung du* (“in front”), perhaps in error for *drang du* (“upright”).
- 1007 n.- According to the Sanskrit *mahā*. Omitted in the Tibetan. In the Chinese, *mahā* describes the jewel either as a decoration or the material of the handle.
- 1008 n.- From the Sanskrit *kula*. The Tibetan chooses the meaning *grong* (“village”). It can also mean “a community.” In the Chinese the list is a combination of *kleśa* and crimes (less in number and with considerable difference).
- 1009 n.- From the Sanskrit *ṛkaśyāla*. The Tibetan interprets this as *spyang ki dang / wa* (“jackals and foxes”). This sentence is not present in the Chinese.
- 1010 n.- From the Sanskrit *kurara*. The Tibetan is *bya ku ra ra*. Monier-Williams’s Sanskrit dictionary has this as “primarily osprey and also eagle.” However, the osprey, unlike the eagle, does not eat carrion. Specifically this would be the Indian spotted eagle (*Clanga hastate*). Absent from the Chinese.
- 1011 n.- According to the Sanskrit *hanyānānām* and the Kangxi, Narthang, Lhasa, and Stok Palace *gsad pa*. Degé has the error *gsang ba* (“secret”). Absent from the Chinese.
- 1012 n.- From the Sanskrit *karāṇāḥ kāryamāṇānaṃ*. The Tibetan appears to have translated as *myi sdug ... byas pa* (“unpleasant things being done”). Absent from the Chinese.
- 1013 n.- From the Sanskrit *nigraha* and in accord with the Chinese 調伏 (*tiao fu*). The Tibetan translates as *tshar gcod* (“destroy”), which does not appear to fit the context. Cleary has “restrain.” The list in the Chinese is shorter.
- 1014

- n.-
1015 According to the Sanskrit *jyotīrasa* and Yongle, Lithang, Kangxi, and Choné, which read *skar ma snang ba*. Degé and Stok Palace have *sgra snang ba*. This is absent from the Chinese.
- n.-
1016 Literally “the net of Indra”; the wordplay is lost in translation.
- n.-
1017 According to the Sanskrit *dhāraṇī*, the Chinese 陀羅尼 (*tuo luo ni*), and the Narthang *gzungs*. Degé, Stok Palace, and the other versions consulted have *gzugs* (“form”).
- n.-
1018 According to the Sanskrit. “Inconceivable” is not present in the Tibetan or the Chinese.
- n.-
1019 According to the Sanskrit *candanakardamakaluṣodakābhiḥ*. The Tibetan has just “with yellow sandalwood mud.” The Chinese does not have this description here but describes the water filling the moats as “endowed with the eight qualities.”
- n.-
1020 From the Sanskrit *mahā*. Not present in the Tibetan or the Chinese.
- n.-
1021 From the Sanskrit *jyotīraśmi* (“starlight rays”) corresponding to the Tibetan *skar ma’i ’od zer*; this is a synonym for *jyotīrasa* (*skar ma snang ba*). The Chinese has 燄光明 (*yan guang ming*), “brilliant light.”
- n.-
1022 According to the Sanskrit *aparājitadhvaṇa* and the Chinese 無能勝幢 (*wu neng sheng chuang*). The Tibetan omits “banners.”
- n.-
1023 According to the Sanskrit. The Tibetan omits “network.”
- n.-
1024 The BHS is the obscure *khoṭaka*. The Tibetan *lan kan* is equated in the *Mahāvīyutpatti* with *vedīka* (“balcony”), but *vedīka* is next in the list of features, and therefore *lan kan* here has a different meaning than that ascribed to it in the *Mahāvīyutpatti*. The *tshig mdzod chen mo* (Tibetan–Chinese dictionary) states that *lan kan* is Chinese for *pu shu*, which the *Mahāvīyutpatti* equates with *harmya*. Earlier in this translation *lan kan* was used to translate *harmya*.
- n.-
1025 From the Sanskrit *vedīka*. This is translated into Tibetan as *stegs bu* (“platform”).
- n.-
1026 According to the Tibetan. “Which rivaled that of Devendra” is not present in the Sanskrit. The Chinese names this kūṭāgāra in this city as 正法藏 (*zheng fa zang*, “Treasury of Good Dharma”), which King Mahāprabha frequents.
- n.-
1027 According to the Sanskrit and the Chinese. The Tibetan omits “of action.”

- n.-
1028 According to the Tibetan *yongs su sbyangs*. Not present in the Sanskrit or the Chinese.
- n.-
1029 According to the Sanskrit *anugaveṣitā*. Omitted in the Tibetan.
- n.-
1030 According to the Tibetan *rnam par bris*. The Sanskrit has *vicitrita*, which can mean “to decorate or paint.” Translated as 莊嚴 (*zhung yan*, “decorate,” “adorn”) in conjunction with 修習 (*xiu xi*, “study and practice”) in the Chinese. Cleary has “diversified.” Carré translates this as *ornée* (“adorned”).
- n.-
1031 According to the Sanskrit *rājyam anuśāsāmi*. The Tibetan translated *anuśāsāmi* both as *skyong* (“rule”) and according to its more usual meaning as *ston* (“teach”). The Chinese accords with the Tibetan.
- n.-
1032 From BHS *cittatā*. The Tibetan translates this as *sems* (“mind”). The Chinese translates it as 心 (*xin*, “mind”).
- n.-
1033 From the Sanskrit *dayā* and in accord with the Chinese 哀憫心 (*ai min xin*). The Tibetan translates as *snying rje*, usually translated into English as “compassion.”
- n.-
1034 From the Tibetan *yongs su bsrung*. The Sanskrit repeats *anugraha* with the addition of *sattva* at the beginning of the compound “caring for beings.”
- n.-
1035 According to the Tibetan *lus* and one BHS meaning of *āśraya*. The Chinese translates this literally as 身無諸苦 (*shen wu zhu ku*, “body free of suffering”).
- n.-
1036 According to the Sanskrit ablative case. The Tibetan has a genitive linking “attachment” to “the continuum of the mind.”
- n.-
1037 According to the Tibetan syntax. The Vaidya edition breaks the sentences differently, joining the verbs with the preceding phrases.
- n.-
1038 According to the Tibetan and the Chinese. The Sanskrit has the same object of cleansing as that of purification in the following sentence. The Chinese has “eliminate obscurations of bad karma” in the next sentence.
- n.-
1039 According to the Sanskrit *arciṣ*. The Tibetan has *myu gu* (“seedling”).
- n.-
1040 According to the Sanskrit *rājyam anuśāsāmi*. The Tibetan translates *anuśāsāmi* both as *skyong* (“rule”) and according to its more usual meaning, *ston* (“teach”). The Chinese translates as 教化 (*jiao hua*, “guide”).
- n.-
1041 From the Tibetan *rdo rje*, translating from *vajra*. Vaidya has *vastra* (“clothing”). The Chinese has “jewels” and omits “banners” and the description of

invincibility.

- n.-
1042 According to the Tibetan. "To some it appears to be made of earth" is not present in the Sanskrit. The Chinese has "to some it appears to consist of houses made of earth and wood."
- n.-
1043 The Tibetan analyzes the compound as meaning "network of beads of the round windows." The Chinese has 窗闌 (*chuang ta*), which might refer to windows with latticework or other intricate patterns. The Chinese omits the description of adornments but adds that all are perceived as "supreme and precious."
- n.-
1044 According to the Sanskrit *grama*. Omitted in the Tibetan and the Chinese.
- n.-
1045 According to the BHS (cf. Pali *bhāgama*). Vaidya has *bhāgama*. The Tibetan has *sa bon gyi tshogs*, "group of seeds," which does not quite fit the context unless "arisen from seeds" is to be understood as in the BHS. The Chinese has 山原 (*shan yuan*, "mountains and plains") and 諸草樹 (*zhu cao shu*, "various grasses and trees").
- n.-
1046 According to the BHS (cf. Pali *bhūtagama*). Vaidya has *bhūtagama*. The Tibetan has 'byung ba'i tshogs, literally "the group of that which arises."
- The Tibetan for *śasya*, which is *lo tog* ("crops"), is followed by *ldum bu* ("plant"), which has no Sanskrit equivalent in Vaidya.
- n.-
1047 According to the Sanskrit *utsa* (usually translated into Tibetan as *chu mig*)
- n.-
1048 and the Chinese 泉 (*quan*). The Tibetan has *mtsho* ("lake").
- n.-
1049 According to the Sanskrit. The Tibetan and the Chinese omit "in the four directions."
- n.-
1050 According to the Sanskrit *sūkṣma*. The Tibetan omits "delicate." The Chinese translates as 寶衣 (*bao yi*, "precious clothing").
- n.-
1051 According to the Sanskrit *pura* and the Chinese 大城 (*da cheng*). The Tibetan translates as *pho brang* ("palace").
- n.-
1052 The disk of the world is said to be based upon and held up by a circle or disk of air.
- n.-
1053 From one of the meanings of the BHS *abhinirhara*. The Tibetan translates as *bsgrubs pa* ("accomplished"). This sentence is not present in the Chinese.
- n.-
1054 According to the Sanskrit *dṛḍhīkurvāṇaḥ*, the Chinese 堅固 (*jiang gu*), and the Narthang and Stok Palace *brtan*. Degé, etc. have *bstan* ("teach").

- n.-
1055 From the Tibetan *gnas rnam pa tha dad pa*, while *gnas* could have other meanings, including “locations.” The Sanskrit has *adhimātrātā* (“excessiveness”). Cleary has “measurelessness.” The Chinese has 差別相 (*cha bie xiang*), one of the common translations of *adhimātrātā*. Here it can mean “different aspects.”
- n.-
1056 According to the Sanskrit and the Chinese. The Tibetan has “all Dharma clouds.”
- n.-
1057 According to the Sanskrit *aṅgkura*, the Chinese 根芽 (*gen ya*), and the Lhasa *myu gu*. Other Kangyurs have *myi gu*, *mi gu*, and *mgu ba*.
- n.-
1058 According to the Tibetan *'phags pa'i tshogs kyi dkyil 'khor*, presumably translating from a manuscript that read *sarvāryamaṇḍalagaṇa*. The Sanskrit has *sarvārthamaṇḍalagaṇa* (“the circle, or field, of all benefits, or goals”) and the Chinese concurs.
- n.-
1059 According to the Sanskrit *apaśyat* and the Chinese. Omitted in the Tibetan.
- n.-
1060 According to the Tibetan. The Sanskrit has “the banner of the power over all sensations.” In the Chinese translation, the 60-volume edition names the first two samādhis as 覺一切 (*jue yi qie*, “realizing all,” “aware of all”) and 奇特幢 (*qi te chuang*, “amazing banner”). The 80-volume edition starts with 了一切希有相 (*liao yi qie xi you xiang*, “seeing clearly all rare aspects”).
- n.-
1061 The Tibetan appears to have been translating from a manuscript that had *sarvajagaddhita* so that it has *'gro ba thams cad dang bral ba*. In the Chinese translation, the 60-volume edition has 遠離一切眾生 (*yuan li yi qie zhong sheng*, “separated from all beings”). The 80-volume edition has 遠離一切世間 (*yuan li yi qie shi jian*, “separated from all worlds”). The Sanskrit *sarvajagaddhita* means “benefit of all beings.”
- n.-
1062 This could mean power over a million devas or worlds. Mahābrahmā is in the form realm, and his paradise extends over many world systems and their desire-realm paradises, to the extent of a thousand million. Therefore, that may be what is meant here. The Tibetan does not state what the number refers to and translates as “does not engage in the kleśas of the desire realm.” Cleary has unspecified “gods” who “live in the realm of desire.” In the Chinese translation, the 80-volume edition does not specify whether it was one million devas or one million desire realms. The 60-volume edition mentions neither the number nor the objects.
- n.-
1063 From the BHS *paribhāvitā*. The Tibetan translates as *bsgom* (“meditate” or “cultivate”). The Sanskrit *paribhāvitā* is often translated in the Chinese as 深修

(*shen xiu*) or 勤習 (*qin xi*), both of which can mean “practice deeply” or “study diligently.” Here it is translated simply as 修行 (*xiu xing*, “practice”).

n.-
1064 According to the Sanskrit *indra*. The Tibetan has *rgyal po* (“king”) here, but very soon in this chapter translates as *dbang* (“lord”). To maintain consistency it has been translated as “lord” here. The Chinese interprets this line as 光明照世間 (*guang ming zhao shi jian*, “brilliant light illuminates the world”). Here “brilliant light” might refer to the clarity of her mind or the splendor of her qualities.

n.-
1065 The Sanskrit here for “mountain” is *acala* (literally, “immovable”) and is a play on words in reference to her name, *Acalā*, which is lost in translation.

n.-
1066 According to the Tibetan *gzhi* and the later repetition of this term in Sanskrit as *tala*. At this point the Sanskrit has *tattva* (“true nature”) and Cleary accords. Omitted in the Chinese. Carré translates as *tous les enseignements* (“all the teachings”).

n.-
1067 According to the Tibetan *gzhi* and the later repetition of this term in Sanskrit as *tala*, with which Cleary concurs. At this point the Sanskrit has *tattva* (“true nature”) and Cleary accords. The Tibetan translates as *gzhi* (“basis”). The Chinese repeats only the first and fifth gateways, “from ... to.”

n.-
1068 From the Tibetan *yid chas* and in accord with the Chinese. The Sanskrit has the BHS *adhimokṣa* (“dedication to”). In the Chinese, the 80-volume edition has 難知 (*nan zhi*), “difficult to know or understand,” and the 60-volume edition adds 難說 (*nan shuo*), “difficult to explain or express.”

n.-
1069 According to the Sanskrit *duhitā*, the narrative, and the Chinese. The Tibetan translates as the obscure feminine term *bu cig ma*, which appears to be another way of writing *bu mo gcig pa*, though it could be interpreted in Tibetan to be the feminine form of *bu gcig pa* “only child.”

n.-
1070 From the Tibetan *mi nyal*. The Sanskrit has *rātryāṇiprasāntāyāṇi* (“on a silent night”). Not present in the Chinese.

n.-
1071 From the Sanskrit *rājapura* (which could also mean “the king’s city,” “the king’s palace,” or “the king’s apartments”). The Tibetan has just *rgyal po’i sgo* (“the king’s door”), so that there appears to have been an omission. Not present in the Chinese.

n.-
1072 The Tibetan appears to have translated from a manuscript with a scribal corruption. It has *mi zad pa* (“unceasing,” which would be from *akṣaya*). Narthang and Lhasa have *mi bzad* (“unbearable” or “inexhaustible,” which

could, according to the *Mahāvīyūtpatti*, be from *viṣāma*). The Sanskrit has *viṣaya* (“range,” “object of attention,” and so on). The Chinese translates as 能堪忍 (neng kan ren nai xin), “enduring tolerance and patience,” followed by 救惡眾生 (jiu e zhong sheng), “save beings from unfavorable conditions.”

- n.-
1073 According to the Sanskrit *abhilaṣantī* and the Chinese 求 (*qiu*). The Tibetan translates as *dad pa* (“having faith in”).
- n.-
1074 According to the Tibetan *dran pa* and the Chinese 念 (*nian*). The BHS is *abhijānāti*. Edgerton gives the meaning as “know” and “recognize” and thinks that Burnouf and Kern (who translated *The Lotus Sūtra* from Sanskrit) were wrong in interpreting the word as “remember.”
- n.-
1075 According to the Sanskrit *vismartum* and the Chinese 忘失 (*wang shi*). The Tibetan has *brjod* (“speak,” “describe”) in error for *brjed* (“forget”).
- n.-
1076 According to the Sanskrit *vismartum* and the Chinese 忘失 (*wang shi*). The Tibetan has *brjod* (“speak,” “describe”) in error for *brjed* (“forget”).
- n.-
1077 From the Sanskrit *agraha* and the Chinese 執著 (*zhi zhuo*). The Tibetan has *rab kyi 'du shes* (“highest identification”), presumably translating from a manuscript that had the error *agra*.
- n.-
1078 From the Sanskrit *hīnapraṇīta*, translated into the Chinese as 勝劣 (*sheng lie*, “inferior or superior”). The Tibetan has *bzang ngan gyi 'du shes* (“identification as good or bad”).
- n.-
1079 According to the Sanskrit and the Chinese 生死海 (*sheng si hai*, “ocean of births and deaths”). The Tibetan has *chos kyi rgya mtsho* (“ocean of Dharma”).
- n.-
1080 According to the Tibetan *lha yi dbang po*, translated from *surendra*. Vaidya assumes an elided initial *a*, which would result in “lord of the asuras,” though it does not appear to fit the context in the Tibetan where asuras are being vanquished. However, in the Chinese translation, the 80-volume edition has the lord of the asuras “who can subjugate the ocean of kleśas throughout the great cities of the three realms,” 遍撓動三有大城煩惱海 (*bian nao dong san you da cheng fan nao hai*). Carré has *roi des asuras*, and Cleary “lord of the asuras.”
- n.-
1081 From the Tibetan *brjod pa*, presumably from the Sanskrit *varṇitam*. Not present in Vaidya.
- n.-
1082 From the Tibetan *yongs su bsgom pa*, which would have been translating *paribhāvita*. Not present in Vaidya or the Chinese, where the list is shorter.

n.-
1083 According to the Sanskrit *saṃtīkurvan* and most Kangyurs, which read *mnyam par bya ba byed pa*. Degé has the error *mnyam par bya ba myed pa*. Cleary translates as “living up to it.” Not present in the Chinese.

n.-
1084 According to the Sanskrit *dhāraṇi*, the Narthang and Stok Palace *gzungs*, and the Chinese 陀羅尼 (*tuó luó ní*). Other Kangyurs have the error *gzugs* (“form”).

n.-
1085 According to the Tibetan *sgo*. The Sanskrit has *naya* (“way”). The Chinese has 令其迴向一切智位 (*líng qí huí xiàng yī qiè zhī wèi*, “make them dedicate for attaining omniscient wisdom”).

n.-
1086 According to the Tibetan. The Chinese adds two synonyms of buddhas.

n.-
1087 The Tibetan translates this by using a double negative.

n.-
1088 From the Sanskrit *pāṣaṇḍā*. Translated into the Tibetan as *zhags pa 'thub pa* (“noose splitting”). The Chinese has 九十六眾 (*jiú shí liù zhòng*, “ninety-six groups of individuals”).

n.-
1089 From the Sanskrit *nigama*. Not present in the Tibetan. This sentence is not present in the Chinese.

n.-
1090 Sanskrit *sarvagaminī*, while his name is “Sarvagamin.”

n.-
1091 According to the Sanskrit *svabhāva* and the Chinese. The Tibetan has *rang bzhin med* (“absence of nature”), perhaps from a corruption in the Sanskrit. The Chinese has 證知諸法實性 (*zhèng zhī zhū fǎ shí xìng*, “realizing the true nature of all phenomena”), omitting the term *wisdom*.

n.-
1092 According to the BHS Sanskrit *madapramāda*. *Mada* can also mean “pride.” Both meanings were translated into the Chinese as 憍逸 (*jiāo yì*).

n.-
1093 The Sanskrit *nāga* is used as a synonym for “elephant,” but the phrase *nāgsaṃkṣobha* occurs a little later in this text in reference to *nāgas*. In this case, however, it may refer specifically to cobras, as *nāga* in India is the name both for the cobra and the deity, which is a “cobra deity.” What is being referred to here may be the confrontations that occurred in India between elephants and cobras. The Chinese translates the name of the perfume by “elephant” 象藏 (*xiàng zàng*) in association with “*nāgas*” (龍, *lóng*).

n.-
1094 The Degé print has here page 594 (folio 297.b) in error for 94 (folio 47.b). The page number has been emended in the Degé reader.

n.-
1095 This refers to infantry, chariots, cavalry, and elephants.

- n.-
1096 According to the Sanskrit *śubhonaṣṭyūha*. The Tibetan *rnam par 'byed pa* means “differentiation.” Carré, translating from the Chinese, has *Pur Ornament*, and therefore the Chinese may have been translating from a text that had *śuddhoṣṭyūha*.
- n.-
1097 According to the Sanskrit *viśamatā* and the Chinese. The Tibetan has the obscure *thag thug*. The Chinese lists four sets of opposites: upward-downward (literally, “high-low”), safe-dangerous, clean-dirty, and crooked-straight.
- n.-
1098 According to the Chinese and the Sanskrit *kṣema*, though its opposite is missing in the Vaidya edition. The Tibetan has *bde ba* and *mi bde ba* (“pleasant and unpleasant”).
- n.-
1099 According to the Tibetan and the French translation of the Chinese. Vaidya has *anugrahajñāna*, “the knowledge for benefiting.”
- n.-
1100 According to the BHS meaning of *anunaya*, which has a negative sense. It was translated into Tibetan more positively as *byams pa* (“love” or “kindness”) according to its Classical Sanskrit meaning.
- n.-
1101 From the BHS *unnāmāvanāma* translated into Tibetan as *mthon dman du gyur pa* (“become high [or] low”).
- n.-
1102 From the Sanskrit *matī*. Translated into Tibetan as *nan tan* (“diligent practice”), perhaps from a text that read *pratipatti*.
- n.-
1103 Simplified from the Sanskrit *saṃbhavaḥetu* and the corresponding Tibetan *'byung ba'i rgyu*, which would literally be “the cause of the arising of” as in the Chinese 生大智因 (*sheng da zhi yin*).
- n.-
1104 The Tibetan interpretation of the compound could be taken to mean “various gateways and continuums” (with *rgyud* translating *āvartanaya*). In Chinese, this and the preceding phrase are conjoined as one, and *āvartanaya* is translated as 旋 (*xuan*, “revolving”).
- n.-
1105 According to the Tibetan (though it translates this part of the compound as “cause of the arising of and the purity of” instead of “the pure arising of”). *Viśuddhi* is not present in the Vaidya Sanskrit in this sentence but is in the following sentences. The Chinese translation contains “pure” 清淨 (*qing jing*) in this and the following phrases.
- n.-
1106 According to the Tibetan, which appears to be a free translation of *abhi-mukham āvartayayiṣyāmi* (“to turn toward”). The Chinese translates as 見 (*jian*,

“see”).

- n.-
1107 According to the Sanskrit and the Chinese. “Noble one” is omitted in the Tibetan.
- n.-
1108 According to the Sanskrit *mūla*. The Tibetan has *gtos*, not present in the *Mahāvīyutpatti* and defined elsewhere as *che chung* (“size”). The Chinese translates as 種 (*zhong*), literally “seeds,” which can mean “sources.”
- n.-
1109 According to the Sanskrit *avarta*, the Chinese, and Narthang and Lhasa, which read *klong*. Other Kangyurs have the meaningless *glong*. The Chinese lists “the depths of whirlpools,” “the distance (far and near) of waves,” “qualities (literally ‘colors’) of water,” and other various distinctions.
- n.-
1110 From the Sanskrit *praiivarjana*. The Tibetan translates as *bkol ba* (“use,” “employ”).
- n.-
1111 Sanskrit *kṣaṇa*. An astronomical “hour” of forty-eight minutes.
- n.-
1112 The Tibetan interprets the Sanskrit compound as having the conjunction “and” instead of “of.” The Chinese omits this but adds “knowing water currents” to the ability to keep a ship traveling safely.
- n.-
1113 From the Sanskrit *parivartana*. The Tibetan translates as the obscure *brdo ba* or *rdo ba*.
- n.-
1114 From the Sanskrit *arthakārya*. The Tibetan interprets this as *don dang dgos pa* (“benefits and necessities”). The Chinese has “to benefit beings.”
- n.-
1115 From the Sanskrit *kṣemeṇa*. The Tibetan translates as *lam bde* (“happy path”). The Chinese translates as 行安隱道 (*xing an yin dao*, “travel by safe path”).
- n.-
1116 From the Sanskrit *śivena*. The Tibetan translates as *nye zhor mi ’gyur* (“without obstacle”). Not present in the Chinese but implied by 安隱道 (*an yin dao*, “safe path”).
- n.-
1117 From the Sanskrit *vipanna*. The Tibetan translates as *bub pa’am nye zhor gyur*. Translated into the Chinese as 損壞 (*sun huai*, “damage”).
- n.-
1118 The Tibetan translates the compound by associating *sarva* (“all”) with the ocean. The Chinese has “never fear the ocean of.”
- n.-
1119 From the Sanskrit *saṃsīdana*. The Tibetan translates as *nye zhor ’gyur ba* (“had an obstacle”). Omitted in the Chinese.

- n.-
1120 From the Sanskrit *mukhībhavati*. The Tibetan translates as *mngon sum du gyur pa* ("becomes manifest," "is directly perceived"). The Chinese has "they definitely can enter the ocean of omniscient wisdom."
- n.-
1121 According to the Sanskrit *amogha*. Omitted in the Tibetan.
- n.-
1122 According to the Sanskrit and the Chinese. "Banner of great compassion" is omitted in the Tibetan. The Chinese translates as 大悲幢 (*da bei chuang*) but incorporates the meaning of *amogha* (*bu kong*, "not empty") into a separate phrase: 若有見我及以聞, 與我同住, 憶念我者, 皆悉不空 (*ruo you jian wo ji yi wen, yu wo tong zhu, yi nian wo zhe, jie xi bu kong*, "All those who have seen me and heard me, have lived with me, or remember me will attain fruition").
- n.-
1123 According to the Tibetan *chags pa'i chu srin*. The Sanskrit is *saṃgrahagraha*, and the Chinese also makes no mention of makaras.
- n.-
1124 According to the Tibetan *rang bzhin dang gzhi* and the Sanskrit *svabhāva-tala*. The Chinese has 性 (*xing*, "nature") but omits "basis." Carré has *la nature vrai* ("the true nature").
- n.-
1125 According to the Tibetan *rgya mtsho*. The Sanskrit has *jāla* ("water").
- n.-
1126 According to the Tibetan *rnam par spyod pa*, presumably from the Sanskrit *vicāriṇām*. Vaidya has *viḥāriṇam* ("wandering") and Cleary has "remain." Carré has *se tenir*. The Chinese has 平等住一切時海 (*ping deng zhu yi qie shi hai*, "remain or abide impartially in the ocean of all times").
- n.-
1127 According to the Tibetan and Carré's French translation from the Chinese. Vaidya has *sāgarasaṃbhinna* ("the different oceans") and not *sāgarāsaṃbhinna*, and Cleary's translation accords with that.
- n.-
1128 According to the Sanskrit *tattvābhijñānām*. The Tibetan has *dmigs pa shes pa* or *dmigs shes pa*. The Chinese translates as 能以神通度眾生海 (*neng yi shen tong du zhong sheng hai*, "who can save the ocean of beings through their clairvoyance").
- n.-
1129 According to the Sanskrit *kāla* and the Chinese 時 (*shi*). The Tibetan has *dbres* or *bres*.
- n.-
1130 From the Sanskrit *sneha*, which can also mean "attachment" or "oiliness." The Tibetan translates it as *rlan pa* ("wetness"). The Chinese uses two water-related verbs 潤澤 (*run ze*, "to moisten," "to enrich") to indicate the aspiration to benefit all beings with great compassion as does water.

- n.-
1131 According to the BHS meaning of *nimṇa*, which can mean “aiming at” or “leading to.” Otherwise it has the meaning “downward,” and therefore this compound *nimnonnata* can mean “up and down” or “high and low.” The Tibetan appears to have tried to make sense of this by adding a negative *thur med* (“not downward”). It is possible to interpret the phrase to mean “the lower and higher part of the path to omniscience.” The Chinese translates as 心無高下 (*xin wu gao xia*, “mind is free from ‘high and low’ ”).
- n.-
1132 From the Sanskrit *uddhṛta*. The Tibetan translates as *zhugs pa* (“enter,” “follow,” “engage in”). The Chinese has 拔不善刺 (*ba bu shan ci*) and 滅一切障 (*mie yi qie zhang*), “pulled out thorns of harmful qualities” and “eliminated all obstacles.”
- n.-
1133 From the Sanskrit *parākrama*, which can also mean “advance,” and which the Tibetan translates as *sngon du 'dor ba* (“cast before”). The Chinese translates by the metaphor of 牆塹 (*qiang qian*), “walls and moats.”
- n.-
1134 From the BHS *samarpita*. The Tibetan translates as *rab tu byung ba* (“completely arisen”).
- n.-
1135 From the BHS *vipulaprasrabdhi*. Absent in the Tibetan. The Chinese translates by the metaphor of 園苑 (*yuan yuan*, “gardens and parks”).
- n.-
1136 According to the Sanskrit *pura* and the Chinese 城 (*cheng*). The Tibetan translates as *pho brang* (“palace”).
- n.-
1137 From the Sanskrit *akṣunna*. The Tibetan translates as *thogs pa med pa* (“unimpeded”) and as adverbial to “the act of entering.”
- n.-
1138 From the Sanskrit *pariniṣṭhāpayantaṃ*, the Narthang and Lhasa *bgro*, and the Chinese 理斷 (*li duan*). Other Kangyurs, including Stok Palace have 'gro (“go”). The Chinese makes additional mention of “numerous merchants.”
- n.-
1139 From the Sanskrit *ahaṃkāra*. Translated into Tibetan as *bdag tu bya ba*. The Chinese translates as 我慢 (*wo man*, “self-pride”) and repeats an alternative translation of the term simply as 我 (*wo*) in the next short phrase.
- n.-
1140 According to the Sanskrit *mamakārotsargāya* and the Chinese 我所 (*wo suo*). Its translation appears to be missing from the Tibetan.
- n.-
1141 The Tibetan appears to split this compound into two separate topics of ripening and guiding. The Chinese has it as a single topic.
- According to the Tibetan and the Chinese. The Sanskrit does not mention rain, only clouds. The Chinese mentions neither rain nor clouds.

- n.- 1142 According to the Sanskrit *ājānīyām*; *tshal* in the Narthang, Lhasa, and Stok Palace Kangyurs; and the Chinese. Others such as Degé have *btsal* (“seek”),
- n.- 1143 apparently a scribal error in following dictation.
- n.- 1144 The Tibetan interprets “omnipresent” as referring to the “gateway.” The Chinese translation agrees with the Sanskrit.
- n.- 1145 According to the Tibetan and the Chinese. “Miracles” is absent in the Sanskrit.
- n.- 1146 The Tibetan interprets “omnipresent” as referring to the “gateway.” The Chinese translation agrees with the Sanskrit.
- n.- 1147 According to the Tibetan *sum cu rtsa sum*. The Sanskrit has *tridaśa* (“thirty”) but in context is clearly referring to what is usually called the Trāyastriṃśa paradise. The Chinese has 三十三天 (*san shi san tian*, “Heaven of the Thirty-Three Celestials”).
- n.- 1148 According to the Sanskrit *pāṣaṇḍa* and the Chinese 外道 (*wai dao*). The Tibetan translates as *zhags pa 'thub pa* (the first half meaning “noose”), perhaps from a manuscript that had *pāṣaṇḍa*.
- n.- 1149 According to the Tibetan *mi bde ba*. The Sanskrit has *kāraṇa* (“cause”). The Chinese has this as “I describe the beings in hell” and places it before the preceding sentence.
- n.- 1150 The Tibetan interprets “omnipresent” as referring to the “gateway.” The Chinese has “pure or stainless gateway” and “the power of the noncomposite miracles.”
- n.- 1151 From the Sanskrit *vimala*. The Tibetan may have been translating from *bala* (“power”).
- n.- 1152 According to the Tibetan and the Chinese. “Miracles” is absent in the Sanskrit.
- n.- 1153 According to the Tibetan that appears to be translating from *abhāva* as earlier. The Sanskrit has *avabhāsa* (“illumination,” “splendor”). The Chinese agrees with the Tibetan.
- n.- 1154 From the Sanskrit. The Tibetan reads “who have ears dedicated to focusing on all paths of words and sounds.” The Chinese has 音聲言說 (*yin sheng yan shuo*), referring to the entire range of sound and speech.

- n.-
1155 According to the Sanskrit *kumara*. The Tibetan has *rogs pa* (“helpers”). The Chinese simply has “countless people said to him...”
- n.-
1156 According to the Tibetan. The Chinese has 如忉利天中波利質多羅樹 (*ru dao li tian zhong bo li duo luo shu*, “like the night-flowering jasmine (Skt. *pārijātaka*) tree in the Trāyastriṃśa paradise”). The Sanskrit reads, “like the indestructible coral trees in the city of Tridaśa.”
- n.-
1157 According to the Tibetan. Not present in the Sanskrit or the Chinese.
- n.-
1158 According to the Sanskrit. The Tibetan and the Chinese do not have “peaks.”
- n.-
1159 According to the Sanskrit and the Chinese. The Tibetan omits “jewels.”
- n.-
1160 According to the Tibetan *stan*. The Sanskrit has *vastra* (“cloth”) and is in accord with the Chinese 衣 (*yi*).
- n.-
1161 According to the Sanskrit. The Tibetan repeats the adjective “various” here. The Chinese does not indicate whether it is singular or plural.
- n.-
1162 According to the Tibetan. “Adorned by many” is not present in the Sanskrit or the Chinese.
- n.-
1163 According to the Sanskrit and the Yongle, Lithang, Kangxi, and Choné Kangyurs. Other Kangyurs omit “thousand.” The last phrase is absent in the Chinese.
- n.-
1164 From the Sanskrit *simhaskandha*. Yongle, Lithang, Kangxi, and Choné have *seng ge’i bya ba’i* (“lion’s deeds”). Other Kangyurs, including Stok Palace, have the apparently meaningless *seng ge’i bya la’i*. The Chinese translates the second part of the compound word *skandha* as 聚 (*ju*, “gathering,” “aggregation”), but the meaning here is unclear.
- n.-
1165 According to the Sanskrit *raja*. The Tibetan translates as *dam pa*, perhaps in error for *’dam pa*, which means “mud.”
- n.-
1166 According to the Tibetan and the Chinese. “And soft” is not present in the Sanskrit.
- n.-
1167 According to the Sanskrit and the Chinese. This is a standard description of the ground in pure realms. The Tibetan here has “without being higher or lower.”
- n.-
1168 According to the Tibetan *sil ma*. Not present in the Sanskrit. This description is not present in the Chinese.

- n.-
1169 According to the Tibetan *ngang ngur* (Degé has *nga ngur*), while the Sanskrit *haṃsa* is less specific and could be applied to any kind of duck, goose, or swan. The Chinese has a general description of “numerous birds” without naming them.
- n.-
1170 Transliterated as *ko ki la* in Tibetan, though the Tibetan *khu byug* is supplied in the *Mahāvīyutpatti*.
- n.-
1171 According to the Sanskrit *atula* and the Chinese 無比 (*wu bi*). The Tibetan translates as *rin thang med pa* (“priceless”).
- n.-
1172 According to the Sanskrit and the Chinese. The Tibetan translates the compound as “strings and tassels of flowers of pearl jewels.”
- n.-
1173 “Variety” is from the Sanskrit *vicitra*. The expected *sna tshogs* is not present in the Tibetan.
- n.-
1174 According to the Tibetan. The Sanskrit is *ananta*. The Chinese has 無量 (*wu liang*, “infinite,” “endless”), but the description refers to the *kūṭāgāras*, not the ocean.
- n.-
1175 According to the Tibetan. The Sanskrit reads “with an inconceivable array of jewels.”
- n.-
1176 From the Sanskrit *pura*, which can mean “town” as well as “residence” or “building.” The Tibetan translates as *pho brang* (“palace”). The Chinese translation incorporates both “town” and “palace.”
- n.-
1177 According to the Sanskrit. The Tibetan has *lha* (“deva”).
- n.-
1178 The Sanskrit is literally “thirty” (*tridaśa*), but this is a short form of the name. The Tibetan translates as *sum cu rtsa gsum* (“thirty-three”). The Chinese translates as 忉利天 (*dao li tian*), “thirty-three paradise,” which is an abbreviation of 恒利耶恒利奢 (*da li ye da li she*).
- n.-
1179 The Sanskrit is *citrakūṭa*. The Tibetan has *mdzes pa’i de’u* (“beautiful small stones”), though the Yongle has *mdzes pa’i ba phu*. The Chinese describes the parasol(s) as “spreading out far and tall, like the peak(s) of Mount Sumeru.”
- n.-
1180 From the BHS *balādhāna*. This accords with the Chinese 威神力 (*wei shen li*). The Tibetan translates as *byin gyi rlabs*. The Chinese splits this into two sentences appearing after the following long sentence. The first sentence describes the incredible vastness of that great park as “eight groups of *nāgas* from a billion worlds and countless beings can fit into this park without feeling crowded.”

- n.-
1181 According to the Tibetan *mi gtsug*, perhaps translating from a manuscript that had *anelya*. The present Sanskrit has *anavalokya* ("could not be seen by") and the Chinese concurs.
- n.-
1182 According to the Sanskrit *samantād*.
- n.-
1183 The phrase "surrounded by a great assembly" is according to the Sanskrit. Not present in the Tibetan or the Chinese.
- n.-
1184 According to the Sanskrit *īryapāṭha*. The Tibetan has just *spyod lam* ("conduct") in agreement with the Chinese.
- n.-
1185 According to the Sanskrit *śantendriyām*, the Chinese, and the Yongle, Lithang, Kangxi, Narthang, Choné, and Lhasa Kangyurs. Degé omits.
- n.-
1186 From the BHS *sugupta* (cf. Pali *sugutta*). The Tibetan translates as *shin tu dben pa* ("isolated," "concealed"). Not present in the Chinese.
- n.-
1187 According to the Sanskrit *amoghadarśana* and the Chinese 見者不空 (*jian zhe bu kong*). The Tibetan omits "to see."
- n.-
1188 According to the Sanskrit and the Chinese. "Dharmas" is not present in the Tibetan.
- n.-
1189 According to the Tibetan and the Chinese. Not present in the Sanskrit.
- n.-
1190 According to the Tibetan. Absent from the Sanskrit and the Chinese.
- n.-
1191 According to the Sanskrit. "Wisdom" is absent from the Tibetan. The Chinese has the name "the arising of delight toward the buddhas" from the following sentence.
- n.-
1192 According to the Tibetan and the Chinese. Not present in the Sanskrit.
- n.-
1193 According to the Sanskrit *garbha*, the Tibetan *snying po*, and the Chinese 藏 (*zang*). Cleary and Carré translate this as "treasure."
- n.-
1194 According to the Sanskrit *latā*. The Tibetan translates as *rgyud* ("continuum"). Cleary has "tendrils." The Chinese omits this but adds an adjective 妙 (*miao*, "sublime") to flowers. Carré has the adjective *merveilleuse* ("marvelous").
- n.-
1195 From the Sanskrit *vairocana*. Translated into Tibetan as *rnam par snang ba*. The Chinese has the phonetic transcription 毗盧遮那 (*pi lu zhe na*).
- n.-
1196 The Chinese has "superior and inferior motivations."

- n.-
1197 From the Sanskrit *ghanarasa*, translated into Tibetan as *ro rngams chen po* (“very thick taste”).
- n.-
1198 According to the Tibetan *nags tshal*. Not present in the Sanskrit or the Chinese, which has a shorter list.
- n.-
1199 According to the Sanskrit. The Tibetan has the instrumental *pas* (instead of the expected *pa la*), meaning “by the bhikṣuṇī Siṃhavijrmbhitā.” Not present in the Chinese.
- According to the Sanskrit and the Chinese. The number is not present in the Tibetan.
- n.-
1200 From the BHS *āyūhatyā niryūhatyāḥ*, translated into Tibetan as *sgrub pa dang*
n.-
1201 *yongs su sgrub pa*.
- n.-
1202 The Sanskrit and the Chinese have “this gateway of the light of wisdom.”
- n.-
1203 According to the Tibetan *chos thams cad rab tu 'thad pa*. The Sanskrit *sarva-dharmupapanna* could mean, “possessing all Dharmas (or all phenomena).” The Chinese translation has “all Dharmas” and “king of samādhi” 一切法三昧王 (*yi qie fa san mei wang*).
- n.-
1204 According to the Tibetan. Not present in the Sanskrit. The Chinese has 寶藏 (*bao zang*, “treasury,” “treasury of jewels”).
- n.-
1205 According to the Sanskrit *upastambhayan* and the Narthang *rton*. Other Kangyurs have *ston* (“demonstrate”). The Chinese translates as 得 (*de*, “attaining”).
- According to the Sanskrit *karma*, the Chinese 業 (*ye*), and the Narthang *las*.
n.-
1206 Other Kangyurs have the error *lam* (“path”).
- n.-
1207 From the Sanskrit *utkṣipta*. The Tibetan translates as *g.yeng ba med pa* (“without distraction”). The Chinese is similar to the Tibetan, reading 目視不瞬 (*mu shi bu shun*), which appears to be based on *utkṣipta-cakṣus*.
- n.-
1208 From the Sanskrit *abhirūpa*. The Tibetan translates as *mngon par mdzes pa* in accordance with its other meaning as “beautiful.” The Chinese translation continues to describe the mind as “profound and vast like an ocean” without mentioning other qualities.
- n.-
1209 According to the Sanskrit *aśubha*. The Tibetan has *sdug cing gtsang ba* (“unpleasant and pure”). The Chinese presents this and the following

sentence simply as opposite thoughts—淨想 (*jing xiang*, “pure”) and 欲想 (*yu xiang*, “desire”)—without further elaboration.

- n.-
1210 According to the Sanskrit *śaraṇa* and the Chinese 依怙 (*yi hu*). The Tibetan translates vaguely as *gnas* (“location,” “place”).
- n.-
1211 According to the Sanskrit *prākāra*. The Tibetan has *sil ma* (“pieces”). This and preceding descriptions are not present in the Chinese.
- n.-
1212 From the Sanskrit *udviddha*. Not present in the Tibetan. This description is not present in the Chinese.
- n.-
1213 According to the Sanskrit *prākāra* and the Chinese. The Tibetan has *’byungs gnas* (“source”), presumably from a manuscript that had *ākara*. Not present in the Chinese.
- n.-
1214 According to the Sanskrit *prakīrṇa* and the Chinese 散 (*san*). The Tibetan has *sil ma* (“pieces” or “petals”). The Chinese describes the ground as “covered with these dispersed flowers.”
- n.-
1215 From the Sanskrit *vicitra*. The Tibetan makes this an adjective describing the jewels as *sna tshogs* (“various”). This sentence is not present in the Chinese.
- n.-
1216 From the Sanskrit *nicaya*, in agreement with the Chinese. The Tibetan has the obscure *kun gyis shes pa*.
- n.-
1217 The description of the tree is in accordance with the Tibetan but not present in the Chinese.
- n.-
1218 In Sanskrit, the euphemism for black is *nila* (“blue”) and was literally translated into Tibetan as *mthon mthing* (*ting* and *’thing* in some Kangyurs) and the Chinese as 紺青 (*gan qing*).
- n.-
1219 According to the Sanskrit and the Chinese. The Tibetan omits “sounds.”
- n.-
1220 From the Sanskrit *viśaya*, the Chinese 境界 (*jing jie*), and *’jig rten* in the Yongle, Lithang, Kangxi, and Choné Kangyurs, which is absent in other Kangyurs.
- n.-
1221 According to the commentary, this refers to the eightfold path, with wisdom being the right view and conduct being the other seven aspects of the path. All terms from “an arhat” to “bhagavat” are omitted in the Chinese.
- n.-
1222 According to the Sanskrit and the Chinese. “Of the Buddha” is absent in the Tibetan.

- n.- 1223 According to the Tibetan *dril bu* ("bell"), presumably from a manuscript that had *kinḱiṇi*. The Sanskrit has *kākaṇi*. Cleary has "coin."
- n.- 1224 According to most Kangyurs. Degé has the genitive *byang chub sems dpa'i*. The Chinese has 菩薩摩訶薩 (*pu sa mo he sa*, "bodhisattva mahāsattvas").
- n.- 1225 Literally, "a hundred times ten million." The Tibetan is *bye ba phrag brgya*. The Sanskrit is *koṭīśata*.
- n.- 1226 Literally, "a thousand times ten million." The Tibetan is *bye ba phrag stong*. The Sanskrit is *koṭīśasahasra*.
- n.- 1227 In other words, "a trillion buddhas." Literally, "a hundred ten millions times a thousand." The Tibetan is *bye ba brgya phrag stong*. The Sanskrit is *koṭīśata-sahasra*.
- n.- 1228 Literally, "a billion times ten million." According to the BHS meaning of *ayuta* in *koṭī-ayuta* as "a thousand million" (a billion). The Classical Sanskrit *ayuta* usually means just "ten thousand." The usual translation in Tibetan for this is *ther 'bum*. Here *khraḡ khriḡ* is used, which usually translates the next number, *niyuta*.
- n.- 1229 The BHS is *koṭī-niyuta*. Literally, "a hundred billion times ten million." The Tibetan is *bye ba dung phyur*.
- n.- 1230 The Sanskrit is *koṭī-kaṅkara*, in which *kaṅkara* is a hundred *niyuta*. The Tibetan is *bye ba thams thams*.
- n.- 1231 The Sanskrit is *koṭī-bimbāra*. The Tibetan is *bye ba khraḡ khriḡ*. The Tibetan repeats *khraḡ khriḡ* used earlier in the list for *ayuta*.
- n.- 1232 According to the Sanskrit *vinardita*. The Tibetan has *khyu mchog gi mthu byung*, a translation of *vr̥ṣabhitā*, which occurs a little further on in this list of perceptions, and therefore it appears that a scribal error occurred in the Sanskrit manuscript from which the Tibetan was translated.
- n.- 1233 According to the BHS *gati* and the Tibetan *rig pa* in Degé and other Kangyurs. Yongle, Lithang, Kangxi, Narthang, and Choné have *rigs*.
- n.- 1234 According to the Sanskrit *bhaktyā*. The Tibetan has *blo gros*, perhaps translating from a manuscript that had *matyā*.
- n.- 1235 According to the Sanskrit *vinardita*. The Tibetan has *khyu mchog gi mthu byung*, a translation of *vr̥ṣabhitā*, which occurs a little further in this list, and therefore it appears that a scribal error occurred in the Sanskrit manuscript.

The Chinese translation has here 摧扶魔軍 (*cui fu jo jun*, “defeat and tame the army of māras”). The Chinese presents these perceptions as four-word phrases, and the list is shorter.

- n.-
1236 According to the BHS *gati* and the Tibetan *rig pa* in Degé and other Kangyurs. Yongle, Lithang, Kangxi, Narthang, and Choné have *rigs*.
- n.-
1237 According to the Sanskrit *bhaktyā*. The Tibetan has *blo gros*, perhaps translating from a manuscript that had *matyā*. Not present in the Chinese.
- n.-
1238 According to the Sanskrit *atulaṃ* and the Chinese. “Unequaled” is not present in the Tibetan.
- n.-
1239 According to the BHS *gati* and the Tibetan *rig pa* in Degé and other Kangyurs. Yongle, Lithang, Kangxi, Narthang, and Choné have *rigs*.
- n.-
1240 According to the Sanskrit *bhaktyā*. The Tibetan has *blo gros*, perhaps translating from a manuscript that had *matyā*.
- n.-
1241 According to the Sanskrit *tathāgatadivasāvakraṇṭa*. The Tibetan has *nyi ma las byung ba* (“that have arisen from the sun of the tathāgatas”). The Chinese has 如來智日 (*ru lai zhi ri*, “the sun of the wisdom of the tathāgatas”).
- n.-
1242 According to the Sanskrit *mudrā* and the Chinese. The Tibetan has *rgya mtsho* (“ocean”), presumably from a manuscript that read *samdurā*.
- n.-
1243 *Śirījalarāja* may alternatively be the name of a region.
- n.-
1244 According to the Sanskrit *dhīra* and the Narthang *brtan pa*. Other Kangyurs make it into the adverb *brtan par*.
- n.-
1245 According to the Sanskrit *nāyakānāṃ* and the Yongle and Narthang Kangyurs. Degé and other Kangyurs have an instrumental particle.
- n.-
1246 From the Sanskrit *śrotrānugamam anusmaran*. The Tibetan has *rjes su 'brang* (“follow”), connected to the names rather than the hearing. Not present in the Chinese.
- n.-
1247 According to the Sanskrit and the Chinese. The Tibetan and the Chinese omit “the Dharma.”
- n.-
1248 From the Sanskrit *vinardita* (literally, “roar”) and the Chinese. The Tibetan has “the power that arises from the supremacy.” The Chinese has “having seen the buddhas attaining complete buddhahood.”

- n.- 1249 According to the Sanskrit. The Tibetan translates as *smān ljongs* (“valley” or “land of herbs”). The Chinese has “the western side of the valley.”
- n.- 1250 According to the Sanskrit *utsa-saraḥ-prasravaṇa*.
- n.- 1251 According to the Sanskrit, the Chinese, and the Narthang and Lhasa Kangyurs. Other Kangyurs omit “wisdom.” The Chinese has 無盡智炬 (*wu jin zhi ju*, “the inexhaustible torch of wisdom”).
- n.- 1252 From the Sanskrit *svāgatam*. The Tibetan translates as “Your coming is excellent, excellent!” The Chinese translates as 善來 (*shan lai*), a compound of “excellent” and “coming.”
- n.- 1253 From the Sanskrit *vagāviṣṭa* and the Chinese. The Tibetan translates as *byin gyis brlabs*, which could be translated similarly, though *byin gyis brlabs* usually translates *adhiṣṭhāna* and is also regularly translated into English as “blessing.”
- n.- 1254 According to the Sanskrit *kamala*. “Lotus” is not present in the Tibetan or the Chinese. The Chinese has “you who arise from the ocean of the merit and wisdom of Mañjuśrī.”
- n.- 1255 According to the Tibetan *gyi char*. “Rain” is not present in the Sanskrit or the Chinese.
- n.- 1256 According to the Sanskrit and the Chinese. “Pure” is not present in the Tibetan. Instead it is has *rnam par dmigs pa* (“perception”) instead of *rnam par dag pa*.
- n.- 1257 The Sanskrit *saṃtrāsaka-bhaya* appears to define this as “the fear from being frightened” in contrast to the next kind of fear, which comes from being confused or bewildered.
- n.- 1258 From the Sanskrit *upakrama* and the Chinese (“harmful circumstances”). The Tibetan has *mi bde ba* (“unhappiness”).
- n.- 1259 According to the BHS *aśloka* and the Chinese 惡名 (*e ming*). The Tibetan translates as *grags pa med pa* (“being without fame”).
- n.- 1260 According to the Sanskrit. “Great” is not present in the Tibetan or the Chinese.
- n.- 1261 According to the Tibetan *dang mnyam par*, presumably translating from a manuscript with *samato*, while the Sanskrit has *śamatha* (“peacefulness”).

- n.-
1262 According to the Sanskrit *taṭṭe*. The Tibetan translates as *sman ljongs* (“valley” or “land of herbs”).
- n.-
1263 The Sanskrit term is actually the synonym *bhujaga*.
- n.-
1264 According to the Sanskrit *śubha* and the Chinese. The Tibetan has *grags* (“fame”), which is repeated in the next line.
- n.-
1265 According to the Sanskrit *giri*. The Tibetan has *rin chen* (“jewel”) in error for *ri chen*.
- n.-
1266 Verse 19, which is present in the Sanskrit and the Chinese, is not present in the Tibetan. It states that those who make offerings of flowers, incense, and so on to him will be reborn in his buddha realm.
- n.-
1267 Verse 22, which is present in the Sanskrit and the Chinese, is not present in the Tibetan. It describes how Sudhana has tirelessly studied with kalyāṇamitras in worlds in the ten directions.
- n.-
1268 According to the Sanskrit *gāthā-labdha-citta* and the Chinese. The Tibetan appears to have translated from a corrupt manuscript with *jñāna-gāhālabdha*, which is translated as *ye shes kyi gting ma rnyed pa'i sems* (“a mind that has not found the depth of the wisdom of Avalokiteśvara”). Omitted in the Chinese.
- n.-
1269 According to the BHS *nirjavana*, which can also mean “to come out of.” The Tibetan translates as *'gro ba* (“to go”). Cleary translates from the Chinese as “speeding forth in all directions.” The Chinese reads 普門速疾行 (*pu men su ji xing*).
- n.-
1270 According to the Sanskrit *anubhāva*. The Tibetan translates as *mthu* (“power”), similar to the Chinese 神力 (*shen li*, “miraculous power”).
- n.-
1271 According to the Sanskrit *vikrīḍita* and Yongle, Lithang, Kangxi, and Choné *brtse*. Degé and others have *rtse*.
- n.-
1272 According to the Sanskrit *eṣa*, the Narthang *'dir*, and the Degé *'de re*. Yongle, Lithang, Kangxi, and Choné have *'di re*. Not present in the Chinese.
- n.-
1273 According to the Sanskrit *devāgāre*. Not present in the Tibetan.
- n.-
1274 According to the Sanskrit. Not present in the Tibetan or the Chinese.
- n.-
1275 According to the Sanskrit *karma*. Not present in the Tibetan or the Chinese.
- n.-
1276 According to the Tibetan. Not present in the Sanskrit. The Chinese has 珠網 (*zhu wang*, “net of pearls”).

- n.-
1277 According to the Sanskrit *dānena*. The Tibetan has the accusative instead of the instrumental case and thus could be rendered “teach generosity to the world.”
- n.-
1278 According to the Sanskrit *duṣkara* and the Narthang and Lhasa *gtang bar dka’ ba*. Other Kangyurs have *gtang bar dga’ ba* (“give that which you like giving”).
- n.-
1279 According to the Sanskrit *bodhisattoānām* and the Narthang and Lhasa *sems dpa’*. Other Kangyurs have *sems dpa’i*. The Chinese has 菩薩摩訶薩 (*pu sa mo he sa*, “bodhisattva mahāsattva”).
- n.-
1281 The Sanskrit uses the synonym *uraga*.
- n.-
1282 The Sanskrit *svāgatam* could be translated directly as “Welcome!” Not present in the Chinese.
- n.-
1283 According to the BHS and the Pali *āyūhantī*. The Tibetan translates as *yongs su dpyod*, though this may be a scribal error for *yongs su spyod*.
- n.-
1284 According to the BHS *niryūhantī*. The Tibetan translates as *rnam par dpyod*, though this may be a scribal error for *rnam par spyod*.
- n.-
1285 According to the Tibetan *phrin las*, presumably translating from *kārya*. The present Sanskrit has *kāya* (“body”). The Chinese also translates as “activities.”
- n.-
1286 According to the Sanskrit. The Tibetan has, literally, “separated black and white.” The Chinese describes the color of her eyes and hair as 紺青 (*gan qing*, “reddish dark color”).
- n.-
1287 The Sanskrit *rakta* can also mean “red.” The Chinese translates this as “red.”
- n.-
1288 According to the Tibetan *skad* (“speech” or “language”), which here appears to translate the Sanskrit *mantradharma*, which could here mean “qualities of speech.”
- n.-
1289 From the BHS *vihāra*. The Tibetan translates in the same way, as *rnam par spyod pa*.
- n.-
1290 According to the Sanskrit *hinendriya*. The Tibetan translates as *dbang po zhum pa* (“weak power”). This appears to be considered as part of the preceding sentence or omitted in the Chinese.

- n.-
1291 According to the Sanskrit and the Chinese. Unintentionally omitted in the Tibetan.
- n.-
1292 According to the Sanskrit *antara* and the Chinese. The Tibetan translates it as *gzhan* (“other”).
- n.-
1293 According to the Sanskrit *saṃgrahaka* and the Yongle, Lithang, Kangxi, and Choné *sdud pa*. Degé and others have the scribal error *sbud pa*. The Chinese omits this and also the manifestations as a merchant leader, king of the *garuḍas*, and king of mahoragas, but adds 魚王 (*yu wang*, “king of fish”).
- n.-
1294 According to the Tibetan *mnyan pa*. The Sanskrit *kaivarta* can mean “fisherman.” The Chinese is the same as the Tibetan: 船師 (*chuan shi*, “ferryman,” “captain”).
- n.-
1295 According to the Sanskrit *rātrau* and the Chinese 夜 (*ye*). Omitted in the Tibetan.
- n.-
1296 According to the Sanskrit. The Tibetan translates as “impeded through being unable to give up children and wife.”
- n.-
1297 According to the Tibetan. The Sanskrit translates as “who remain in the vast variegated domain of trees.”
- n.-
1298 According to the Sanskrit *kaṇṭaka*. The Tibetan has the obscure *spong po*.
- n.-
1299 According to the Sanskrit *druma*. Not present in the Tibetan.
- n.-
1300 According to the Sanskrit and the Chinese. Omitted in the Tibetan.
- n.-
1301 According to the Sanskrit and the Chinese. Omitted in the Tibetan.
- n.-
1302 According to the Lithang and Kangxi *rgol* and the Chinese 涉 (*she*). Other Kangyurs have *rkyal* (“swim”).
- n.-
1303 According to the Tibetan. The Chinese has 河海 (*he hai*, “river and ocean”). It is not present in the Sanskrit.
- n.-
1304 From the Sanskrit *nigama*. Translated into Tibetan as *ljongs* (“land”) and the Chinese as 城邑 (*cheng yi*, “cities”).
- n.-
1305 According to the Sanskrit *mātya*. The Tibetan translates according to an alternative meaning of the word *blon po* (“minister”).
- n.-
1306 According to the BHS *poṣa*, translated into Tibetan, apparently from an incorrect etymology, as *gso ba* (“nurturing or healing”). The Chinese

mentions “self, person/individual, and beings.”

- n.-
1307 According to the Tibetan *gnod*. The Sanskrit *ghata* can also mean “kill.” The Chinese has 詈辱傷害 (*zi ru shang hai*, “insult and harm”).
- n.-
1308 According to the Sanskrit *vicchindika* and the Lithang and Choné *spyod pa*. Degé has *spong ba* (“abandon”). The Chinese translates as 斷 (*duan*, “sever,” “abandon”).
- n.-
1309 According to the Sanskrit. The Tibetan may have been translating from a corruption in a Sanskrit manuscript, as it has the apparently meaningless *snod ma skams par snying ring ba* (“who have hearts far from vessels that are not dry”). The Chinese presents these phrases in a different order; the corresponding phrases seem to be “harm or even kill those who are kind to them” and “hostile to those who have not shown kindness to them.”
- n.-
1310 According to the Sanskrit. The Tibetan has “who are not harmful.”
- n.-
1311 The Tibetan appears to have the instrumental *pas* in error for the genitive *pa'i*. The corresponding Chinese phrase might be “disrespectful to the ordained saṅgha and brahmins.”
- n.-
1312 According to the Sanskrit *eka*, the Chinese 一 (*yi*), and the Yongle, Lithang, Kangxi, and Choné *gcig*. Degé has *mchog* (“supreme”).
- n.-
1313 According to the Sanskrit *jñāna*. The Tibetan has *gnas* (“location,” “dwelling”). The Chinese has 處 (*chu*, “place,” “location”).
- n.-
1314 According to the Sanskrit *saṃkalpa* and Narthang and Stok Palace *rtog pa'i*. Degé has *lta ba'i* (“view”).
- n.-
1315 According to the Tibetan, translating from a variant of the presently available Sanskrit, which has “while not turning away from all realms of beings.” In the Chinese translation this can refer to “beings not departing from the conduct of bodhisattvas and continuously guiding all beings.”
- n.-
1316 According to the Tibetan. The Sanskrit has “I gave rise to the illumination of the Dharma.” The Chinese agrees with the Sanskrit.
- n.-
1317 According to the Tibetan, translating from a variant of the presently available Sanskrit, which has “My love is vast and completely pure.” The Chinese has “I have diligently practiced vast love.”
- n.-
1318 According to the Tibetan. The Sanskrit has “I eliminate evil and illuminate the world. / Sudhana, this supreme way is perfectly firm/wise.” The Chinese

has 佛子應修學 (*fo zi ying xiu xue*), which can mean that the sons of buddhas should learn and practice in the same way.

n.-
1319 According to the Tibetan. The Sanskrit has *samanta* (“always”). The Chinese has 等如如 (*deng ru ru*), which can mean “always.”

n.-
1320 According to the Tibetan *dpag yas*. The Sanskrit has *atulaḥ* (“unequaled”), translated as 無等 (*wu deng*) in Chinese.

n.-
1321 According to the Sanskrit *bhūmi*. The Tibetan *gyi sa* has been misinterpreted in Degé as *gyis*. The Chinese has 力 (*li*, “power,” “strength”).

n.-
1322 According to the commentary, this refers to the eightfold path, with wisdom being the right view and conduct the other seven aspects of the path. This is absent from the Chinese.

n.-
1323 The Sanskrit translates as “all bodhisattvas.”

n.-
1324 According to the BHS *viśodhayi*. The Tibetan has *spyod* in error for *sbyong*. The Chinese has 度 (*du*, “to cross over,” “to save”).

n.-
1325 According to the Tibetan *rjes su 'brang* and the Chinese 行 (*xing*), both presumably translating from *anusaraṇa*. The present Sanskrit has *anusmaraṇa* (“remembering”).

n.-
1326 According to the Sanskrit *asatya*, the Yongle, Lithang, Kangxi, Narthang, Choné, and Stok Palace Kangyurs, and the Chinese 非實 (*fei shi*). Degé adds a negative: “Those tathāgatas are not untrue.”

n.-
1327 The Sanskrit is *svabhāvaśuddhi*, “pure nature.” The Chinese is the same as the Tibetan, translating as “nature.”

n.-
1328 According to the BHS *vipulī*. The Tibetan has *yongs* in error for *yangs*. The Chinese has 增長圓滿 (*zeng zhang yuan man*, “to increase and perfect”), likely from Sanskrit *vipulī-karaṇa*.

n.-
1329 According to the Tibetan translation of the BHS *aparādhīna* and in accord with the Chinese 不自在想 (*bu zi zai xiang*). The term also means “guilt” in BHS and Pali, which may be what is intended here.

n.-
1330 According to the Sanskrit *upsamḥharāmi*. The Tibetan has “teach” as in the preceding sentence. The Chinese has 與 (*yu*, “give,” “generate,” “create”).

n.-
1331 The Sanskrit reads “tathāgatas.” The Chinese reads “buddhas.”

- n.-
1332 According to the Sanskrit *vilagna*, presumably originally translated as *brtan*. Yongle, Lithang, Kangxi, and Choné have *bstan* (“teach”), and Degé has *bsdad* (“dwell”).
- n.-
1333 According to the Tibetan *yun ring por gnas pa*. The BHS and Pali *vilamba* means “to tarry,” while in Classical Sanskrit it would mean “hang.” Not present in the Chinese.
- n.-
1334 According to the Tibetan *sgra sgrog*. The Sanskrit has *anucaraṇa* (“traverse”). The Chinese has 說法聲 (*shuo fa sheng*, “the sound of teaching the Dharma”).
- n.-
1335 According to the Sanskrit *duṣkara*, the Chinese 難 (*nan*), and Narthang, Lhasa, and Stok Palace *bka’*. Degé and other Kangyurs have *dga’* (“joy”).
- n.-
1336 From the Sanskrit. The Tibetan interprets this as “asceticism and discipline.” The Chinese does not repeat the word “discipline” here.
- n.-
1337 According to the Tibetan and the Chinese.
- n.-
1338 According to the Tibetan. “All beings” is absent in the Sanskrit. The Chinese interprets this phrase as “Develop neither inferiority nor superiority in all actions.”
- n.-
1339 According to the Tibetan. The Sanskrit translates as “not being elevated or pleased by honors.”
- n.-
1340 According to the Sanskrit *saṃvarṇayamānān*, which the Tibetan translates in the same way as it translated *saṃdarśayamānān*, namely, *yongs su ston pa*, which could mean “show” or “teach.” The Chinese has 讚 (*zan*, “praising”).
- n.-
1341 According to the Tibetan *’jug pa’i sgo*, translating from *mukha*. The Sanskrit has *sukha* (“bliss”), and the Chinese 樂 (*le*) is translated from *sukha*.
- n.-
1342 According to the Tibetan. Not present in the Sanskrit or the Chinese.
- n.-
1343 The Sanskrit translates as “all kalyāṇamitras.”
- n.-
1344 The Sanskrit translates as “all ācāryas, gurus, and kalyāṇamitras.”
- n.-
1345 According to the Tibetan and Suzuki’s Sanskrit. Vaidya’s Sanskrit and the Chinese have only “of all samādhis.”
- n.-
1346 According to the Tibetan. This sentence is not present in the Sanskrit.
- n.-
1347 The Sanskrit translates as “ripening beings for omniscience.” The Chinese has “cause all to be happy and accomplish omniscience.”

- n.-
1348 According to the Tibetan. The Sanskrit and the Chinese do not have “and what is not meritorious.”
- n.-
1349 According to the Tibetan *mya ngan mi bzad pa*. The Sanskrit has “the dense thicket (*kāntāragahana*) of wrong views,” which was translated into Chinese as 見稠林 (*jian chou lin*).
- n.-
1350 According to the Tibetan *sgo*, which was translated from *mukha*. The present Sanskrit has *sukhā* (“bliss”). The Chinese has 不住生死, 不住涅槃 (*bu zhu sheng si, bu zhu nie pan*, “do not abide in either life and death (*saṃsāra*) or *nirvāṇa*”).
- n.-
1351 According to the Sanskrit *avināśa* and the Chinese 不破壞 (*bu po huai*). The Tibetan has *mi 'jigs pa* (“fearless”) in error for *mi 'jig pa*.
- n.-
1352 According to the BHS *apratirabdhā*. Translated into Tibetan as *rgyun med* and into Chinese as 無間斷 (*wu jian duan*, “uninterrupted”).
- n.-
1353 According to the Sanskrit *viśodhayamānān* and the Chinese 清淨 (*qing jing*). The Tibetan has *spyod pa* in error for *sbyong ba*.
- n.-
1354 According to the BHS *adhivāsa* and the Chinese 忍受 (*ren shou*) as a verb. The Tibetan has *bag la zhi bar byed pa* (“quiescence”) in Yongle, Lithang, Kangxi, and Choné, and the scribal error *bag la zha bar byed pa* (“propensity”) in other Kangyurs.
- n.-
1355 According to the Sanskrit *durbhāṣita* and the Tibetan *ngan du smra ba*. Choné has *rang don du smra ba* (“speaking self-benefit”).
- n.-
1356 According to the Sanskrit *duścintita*. The Tibetan has *nyes par spyod pa* (“bad behavior”), perhaps a scribal error for *dpyad pa*. Yongle, Lithang, Kangxi, and Choné have *nye bar* (“closely”) in error for *nyes pa*.
- n.-
1357 From the Sanskrit *avipraṇāśa*, which particularly has the meaning of something that continues until the fruition of its result, translated into Chinese as 不失壞 (*bu shi huai*).
- n.-
1358 According to the Tibetan *chos*. The Sanskrit has *karma*.
- n.-
1359 According to the Tibetan *'du ba*, presumably translating *saṃbhāra*. The Sanskrit has *saṃbhava* (“originating,” “arising”). The Chinese translation appears to incorporate both Sanskrit terms, carrying the sense of “practiced the accumulation of wisdom so that all the requisites (資具, *zi ju*, an alternative translation of *saṃbhāra* or translating from *upakarana*), purity, the sun disk of the great wisdom, and so on, manifested.”

- n.-
1360 According to the Sanskrit *parisuddhi*. The Tibetan has *sbyor ba*, apparently a scribal error for *sbyong ba*. The Chinese translation follows the Sanskrit *parisuddhi* (清淨, *qing jing*) but expands the phrase to include other details.
- n.-
1361 According to the Tibetan. The Sanskrit has *vijñaptinaya*, which in BHS could mean “the ways of proclaiming” or “the ways of requesting the perfection of knowledge.”
- n.-
1362 The Sanskrit adds at this point, “the ways of an ocean of the perfection of knowledge.” Not present in the Tibetan.
- n.-
1363 The division of this list is according to the Sanskrit. The Tibetan appears to have *ldan pa'i* in error for *ldan pa*, thus conjoining two elements in the list.
- n.-
1364 According to the Sanskrit *dharmādharmā*. The Tibetan appears to have suffered scribal corruption and has “Dharma and Dharma” (*chos rnams dang chos*). The Chinese translates as 所知法 (*suo zhi fa*), “knowledge of Dharma” without further elaboration.
- n.-
1365 The Sanskrit translates as “three times.” The Chinese is the same as the Tibetan.
- n.-
1366 According to the Sanskrit *prasthāna*, which is translated into Chinese as 發趣 (*fa qu*). The Tibetan has *rab tu 'jug pa*, which has a number of meanings, including one that coincides with *prasthāna* as confirmed by the *Mahāvīyutpatti*.
- n.-
1367 The Sanskrit here uses a synonym for “ocean” (*sāgara*) in the preceding clause and *samudra* here. The Tibetan attempts to reflect this by translating the first as *rgya mtsho* and the second as *gang chen mtsho*. The Chinese uses the same word 海 (*hai*).
- n.-
1368 According to the Sanskrit *parivarta*. The Tibetan translates as *rgyud*, which could mean “continuum.”
- n.-
1369 According to the Tibetan *spyod pa*. The Sanskrit has “bodhisattva Dharma.”
- n.-
1370 This sentence is absent from the Vaidya Sanskrit edition but is present in the Suzuki edition and the Chinese.
- n.-
1371 According to the Tibetan. Not present in the Sanskrit, unless the Tibetan was translating from *spatya*, the second half of *vanaspatya*. The Chinese omits forests, harvests, herbs, parks, cities, the bodhimaṇḍa, and space.

- n.-
1372 From the Sanskrit *sarasvati*, perhaps here meaning “a flow” or “pith.” The Tibetan *dbyings* usually translates *dhātu*. It is possible that the Tibetan was originally *dbyangs*. The Chinese omits this term, conjoining this phrase with the subsequent one as 得他心智知眾生心 (*de ta xin zhi zhi zhong sheng xin*, “attaining the knowledge of the minds of other beings (translating from *para-citta-jñānam*) and knowing the minds of beings”).
- n.-
1373 According to the Tibetan *nor bu rin po che*, presumably translating from *maṇiratna*. The Sanskrit has *maṇirāja* (“king of jewels”), translated into Chinese as 摩尼寶王 (*mo ni bao wang*).
- n.-
1374 According to the Tibetan. The Sanskrit has “emanated bodies,” i.e., *nirmāṇa-kāya*.
- n.-
1375 According to the Sanskrit *vimocyamāna*, the Chinese 度脫 (*du tuo*), and most Kangyurs, which read ‘grol ba. Degé has the error ‘grel ba.
- n.-
1376 According to the Sanskrit and the Chinese. “Devas” is not present in the Tibetan.
- n.-
1377 According to the Sanskrit *dhvaja*, translated into Chinese as 幢 (*chuang*) and the name of the previously mentioned samādhi and the Narthang and Lhasa *rgyal mtshan*. Yongle has *rgyal mtsho* (“ocean of jinas”), and Degé and others have *rgya mtsho* (“ocean”).
- n.-
1378 According to the Tibetan *chos* and the Chinese 法 (*fa*). The BHS verse has the unusual *dharmata* (cf. *dharmatā* “true nature”).
- n.-
1379 According to the Tibetan *sems can*, presumably translating *sattvan*. The Sanskrit has *sarvān* (“all”). The Chinese translates as “all beings.”
- n.-
1380 Literally, “ten million (*koṭi*; *bye ba*) times a hundred thousand million (*nayuta*; *khrag khrig*).” In other words, a million million million. The Chinese has “one million *nayuta* times one *koṭi*” (10⁴¹ according to the definition given in both Śikṣānanda’s fascicle 30 and Prajñā’s fascicle 10).
- n.-
1381 According to the Sanskrit. The Tibetan has “hundred” (*brgya*) instead of hundred thousand million (*nayuta*; *khrag khrig*), so it would be only a hundred million million. The number quintillion in Tibetan is literally “ten million (*koṭi*; *bye ba*) times a hundred thousand million (*nayuta*; *khrag khrig*),” i.e., a million million million.
- n.-
1382 According to the Sanskrit *maniprabhāsā*. The Tibetan has just ‘od (“light”), as if it is a part of the city’s name. The Chinese has just 寶 (*bao*), “jewels” or

“precious,” as part of the city’s name: 香幢寶 (*xiang chuang bao*).

- n.-
1383 From the Sanskrit *snigdhacittā hitacittā*. This is also present in the Chinese.
- n.-
1384 According to the Sanskrit. The Tibetan splits this into “mountains and Cakravāla.” The Chinese has “within the circle of Cakravāla.”
- n.-
1385 According to the Sanskrit *vara*. Not present in the Tibetan. The Chinese has 寶女 (*bao nü*), “a precious maiden,” presumably translating from *ratnabhāryā* instead of *varabhāryā*.
- n.-
1386 From the Tibetan *rin chen*. The Sanskrit *racana* can mean “prepared,” “arranged,” “dressed,” etc. Not present in the Chinese.
- n.-
1387 According to the Sanskrit *ananta*. Not present in the Tibetan or the Chinese.
- n.-
1388 According to the Sanskrit *daśa*. The Tibetan has *snyed*. The Chinese has 一萬 (*yi wan*, “one ten thousand”).
- n.-
1389 According to the Sanskrit *durlabha* and the Narthang and Lhasa *dkon* (“rare”). Yongle and Kangxi have *bkon*. Degé has *kun* (“all”). The Chinese translates the last two verses as “This is difficult to encounter in the ocean of kalpas. Those who see it will be purified.”
- n.-
1390 According to the Sanskrit *yāna* and the Degé *bzhon pa*. Yongle, Lithang, Kangxi, and Choné have *gzhon nu* (“youths”). Chinese has 騎從 (*ji cong*, “aids and servants on horseback”).
- n.-
1391 According to the Sanskrit *koṭinayuta*. The Tibetan omits *koṭi* (Tibetan *bye ba*, which means “ten million,” reducing the number of beings to “a hundred billion”). The Chinese has 千萬億 (*qian wan yi*, “ten millions times one hundred millions (10^{15})”) aids and servants on horseback and “countless” beings. According to the *Avataṃsakasūtra* one *koṭinayuta* would be 10^{35} .
- n.-
1392 The Sanskrit reads as “to the Sugata.” The Chinese has this in the previous line and describes only the contents of her offerings here.
- n.-
1393 According to Tibetan. The BHS verses have the singular “that night goddess” for the entire verse.
- n.-
1394 According to the BHS *hitārtha*, the Chinese 利益 (*li yi*), and the Yongle, Lithang, Kangxi, and Choné *phan gdags*. Degé and Stok Palace have *phan bstan*.

- n.-
1395 According to the BHS *bodhayī māṃ*. It is absent in the Tibetan. The Chinese omits “with compassion.”
- n.-
1396 According to the BHS *tasyāṃ mama spṛha utpanna*. “Toward them” appears to be absent in the Tibetan and the Chinese.
- n.-
1397 According to the BHS *bodhayī pramattān*, translated in Chinese as 放逸 (*fang yi*). Degé, Yongle, and Kangxi have *myos bsal*, Lithang has *mos rtsal* (“power of aspiration”), Choné has *mos gsol*, and Narthang and Lhasa have *myos gsal*.
- n.-
1398 According to the Sanskrit *daśa*. Not present in the Tibetan. The Chinese has 十億那由他 (*shi yi na yu ta*), “ten ten-million *na yuta*.”
- n.-
1399 According to the Sanskrit. The Tibetan appears to have been translating from a manuscript that had *Ratnārciparvatapradīpa*. The Chinese is the same as the Tibetan.
- n.-
1400 According to the Sanskrit *abhirata*. The Tibetan translates as *dad dga’*.
- n.-
1401 According to the Sanskrit. The Tibetan has *rgyal ba (jina)* instead of *bde bar gshegs pa*, presumably because of the verse meter. This line is absent in the Chinese.
- n.-
1402 Tibetan has literally “the last.” The name of each buddha is preceded by a sequential number, so this is “the tenth.”
- n.-
1403 According to the Sanskrit *vibuddha*, translated into Chinese as 明了 (*ming liao*, “understand clearly or thoroughly”). The Tibetan has *dag*, presumably translating from a manuscript that had *viśuddha* (“purified”).
- n.-
1404 According to the Sanskrit. The Tibetan has *de bzhin gshegs pa* (“tathāgata”). The first two lines are not present in the Chinese.
- n.-
1405 Literally, “eighty ten millions.” The Chinese has eighty *na yuta*.
- n.-
1406 Literally, “offering gateways.” The Chinese has “beautiful offerings with profound faith and respect.”
- n.-
1407 “After him” has been added for clarity. The Chinese has “first is Gandharva-rāja” and includes a sequential number with the name of each of the ten buddhas.
- n.-
1408 According to the Tibetan. These names are in a single compound in Sanskrit. The Chinese has ten individual names as in the Tibetan and adds a sequential number to each name.

- n.-
1409 There are three compounds in this verse. This compound, which in the Sanskrit is in the nominative case, has been chosen to be the name of the realm. This is because in other verses the names of realms are given in the nominative case. The other two compounds, which are in the accusative case, are translated as descriptions of “realm,” which is also in the accusative case. However, the Tibetan translation chose *Samantaprabhamegha*, “constant shining clouds,” as the name of the realm. The Chinese has, as the first three lines, “After that came a kalpa named 寂靜慧 (*ji jing hui*, “Peaceful/Tranquil Wisdom”), and the pure realm named 金剛寶 (*jin gang bao*, “Precious Vajra”).”
- n.-
1410 From the Sanskrit *vibuddhi*. The Tibetan has *dag*, presumably translating from a manuscript that read *viśuddhi*. The Chinese here gives names for the kalpa and the realm.
- n.-
1411 The Sanskrit has *daśakalpa*, which would be “ten kalpas.” The Chinese here gives names for the kalpa and the realm.
- n.-
1412 According to the Tibetan *chags med*. Not present in the Sanskrit. The Chinese has 無礙 (*wu ai*), “free of obstacles.”
- n.-
1413 According to the Tibetan, which has *dpal gyi bdag*, presumably translated from a manuscript that had *śirirāja* (a BHS form of *śrīrāja*). The Chinese has 功德王 (*gong de wang*), presumably translating from *śirirāja* as well; and very likely, to distinguish from it, Guṇarāja is translated as 佛功德王 (*fo gong de wang*), adding 佛 (*fo*, “Buddha”) at the beginning of the name. The Sanskrit has Girirāja (“Mountain King”).
- n.-
1414 The Tibetan (including Stok 644) *mtshan gyi* appears to be a scribal error for *mtshan ri*.
- n.-
1415 According to the Sanskrit, the Lhasa and Stok Palace *chos dbang rgyal po*, and the Chinese 法自在 (*fā zi zai*). Degé and others have *chos dbyangs rgyal po* (*Dharmaghoṣarāja*).
- n.-
1416 According to the Tibetan. The Sanskrit has *narendra* (“lords of humans”). The Chinese has 佛 (*fo*, “buddhas”).
- n.-
1417 The Tibetan has *zhing* (“realm”) in error for *zhi* (“peace”), which would be the translation for *śanta*. The Chinese has 寂靜音 (*ji jing yin*, “Peaceful Voice”).
- n.-
1418 The Sanskrit is *sura*, which is a synonym of *deva*. “Lords of devas and humans” is absent from the Chinese.

- n.-
1419 According to the Tibetan. The Tibetan *dpal* appears to be translated from *Śiripradīpa* (BHS equivalent to *Śrīpradīpa*). The present Sanskrit has *giri* and divides the compound into two names. The Chinese has 功德海 (*gong de hai*, “Ocean of Merit”), which is the same as *Sāgaraśrī* in verse 69.
- n.-
1420 According to the Tibetan *rgyal ba*, translated into the Chinese as 佛 (*fo*, “buddha”). The Sanskrit has *narendra* (“lord of humans”).
- n.-
1421 According to the BHS *nigarjasu*. The Tibetan translates as *bshad pa*. The Chinese has 說 (*shuo*, “explained,” “taught”).
- n.-
1422 According to the Sanskrit. The Tibetan has “the adornment of compassion” instead of “the essence of compassion,” and this occurs in the third line instead of the first. The Chinese has the last two lines as “the increase of the aspiration to enlightenment and the accomplishment of the strengths of tathāgatas.”
- n.-
1423 According to the Tibetan and also the Chinese (with “self” and “purity” reversed in order).
- n.-
1424 According to Lhasa *ldongs*. The Degé reads *mdongs* (“face,” “appearance”). The Chinese has 覆 (*fu*, “covered by”).
- n.-
1425 According to the Tibetan. The Chinese has 往來貪欲海 (*wang lai tan yu hai*, “going back and forth in the ocean of desires”).
- n.-
1426 According to the Tibetan *bris* from one of the meanings of *vicitrita*. The Chinese has, as the last two lines, “Gathering numerous forms of karma / For the lower realms.”
- n.-
1427 According to the Tibetan. The Sanskrit has *sugataputra*. The Chinese has 得入普賢道 (*de ru pu xian dao*, “entered the path of Samantabhadra”).
- n.-
1428 Degé has *sgrol* in error for *sgron*.
- n.-
1429 According to the Sanskrit and the preceding and following version in Tibetan. Here the Tibetan has *yon tan* (“qualities”) instead of *shugs* (“power”), which would be the correct translation for *vega*. The Chinese has “power.”
- n.-
1430 According to the Sanskrit and the earlier and following version in Tibetan. Here the Tibetan has *yon tan* (“qualities”) instead of *shugs* (“power”), which would be the correct translation for *vega*. The Chinese has “power.”

- n.-
1431 According to the Tibetan *yangs*, presumably translating from a manuscript that had *vipula*. The present Sanskrit has *vimala* ("stainless"). The Chinese has "all wheels of Dharma."
- n.-
1432 According to the Sanskrit, and the earlier and following version in Tibetan. Here, the Tibetan has *yon tan* ("qualities") instead of *shugs* ("power"), which would be the correct translation for *vega*. The Chinese omits "power" here.
- n.-
1433 This list according to the Tibetan. The Sanskrit has a variant list, as does the Chinese.
- n.-
1434 According to the Tibetan *rjes su sems pa*, which appears to have translated *anucintena*. The present Sanskrit has *anugatena* ("following"). Based on the Chinese syntax, the search for Samantasattvatrāṇojaḥśrī starts with the phrase 一心願得見善知識 (*yi xin yuan de jian shan zhi shi*, "wished with single-minded resolution to see the kalyāṇamitra").
- n.-
1435 According to the Sanskrit. The Tibetan appears to have "the domain of the faculty of contemplating seeing a kalyāṇamitra." In the Chinese, the phrases "without forgetting it even for one moment" and "with all faculties undistracted" belong to the description of how Sudhana was remembering and honoring the teaching received from Pramuditānayanajagadvirocana.
- n.-
1436 According to the Sanskrit *samudācāreṇa*. Not present in the Tibetan or the Chinese.
- n.-
1437 According to the Degé *mtshu*, translating the Sanskrit *vikrama*. Yongle, Lithang, Kangxi, and Choné do not have *mtshu* ("power"). With the omission of a *shad* marker, the Tibetan appears to conjoin this with the following quality, although there is no genitive particle to do so. This and the preceding phrase are absent in the Chinese.
- n.-
1438 From the BHS *ekotībhāvagata*. The Tibetan translates as *rgyud kyī tshul gcig tu gyur pa*, which could be translated as "being of one mind with." In the Chinese this appears to be part of the first phrase describing the search for Samantasattvatrāṇojaḥśrī.
- n.-
1439 According to the Sanskrit. The Tibetan omits the word "all," resulting in "the roots of merit of being of one mind with." Not present in the Chinese.
- n.-
1440 According to the Sanskrit. The Tibetan appears to have an error, reading "the area called the *samādhi* that is completely free of dust." The Chinese has 究竟清淨輪 (*jiu jing qing jing lun*, "the *cakra* of ultimate purity").

- n.-
1441 According to the Tibetan. The Sanskrit states that there are beings in those realms. Here the Chinese describes how Sudhana saw all the worlds, dwelling on five “earth wheels” 地輪 (*di lun*).
- n.-
1442 According to the Tibetan. The Sanskrit does not have “and nonhumans.” The Chinese appears to have split this phrase into two: 諸趣輪轉 (*zhu qu lun zhuan*, “rotation of the wheel of realms”) and 生死往來 (*sheng si wang lai*, “migration between life and death”).
- n.-
1443 According to the Tibetan and the Chinese. There appears to be an omission in the Sanskrit.
- n.-
1444 The Sanskrit at this point also has “focused on the creation of all good actions.” The Chinese and Tibetan do not have this phrase.
- n.-
1445 The Sanskrit has “gazed upon her face.” The Chinese has 一心瞻仰 (*yi xin zhan yang*, “[gazed upon her] respectfully and one-pointedly”).
- n.-
1446 According to the Sanskrit *vipula* and the Yongle, Lithang, Kangxi, Narthang, Lhasa, and Stok Palace *yangs*. Degé has *yang*. The Chinese has 尊妙 (*zun miao*, “excellent and beautiful”), migrating adjectives from the second line.
- n.-
1447 According to the Tibetan. The Sanskrit translates as “adorned with the jewels of the excellent signs.” The Tibetan has *bris pa* (“painted”), which might be a scribal error for *spras pa* as a translation of *ābharāṇa*, or perhaps a translation of *citravicitra*. The Chinese has “adorned with various signs,” omitting adjectives.
- n.-
1448 According to the Sanskrit *anupama*. The Tibetan, as it does not have the negative, has “in the manner of examples.” The Chinese has 微妙 (*wei miao*, “excellent,” “marvelous”).
- n.-
1449 According to the Tibetan. BHS *ābhakūṭu*, i.e., *abhakūṭa*, would mean “a mass of light,” as in Cleary, “multitude of lights.” Carré, translating from the Chinese, has *entre-sourcils* (“between the eyebrows”). The Tibetan has *phrag pa'i lhun po* (“mass of the shoulders”). The Chinese has 兩眉 (*liang mei*, “two eyebrows”), which can be understood as a reference to “between the eyebrows,” as in verse 10.
- n.-
1450 According to the Sanskrit. The Tibetan interprets the compound as “clouds of mists and vast suns.”
- n.-
1451 According to the Tibetan, presumably translating from *vimalāt*. The Sanskrit has *vimalāḥ*, making “stainless” an adjective for “the clouds of suns,” as in

Carré and Cleary translating from the Chinese. The Chinese has “stainless light emitted from her mouth, as immeasurable as the sun(light).”

n.-
1452 The Sanskrit has *paripācayanti* (“ripen”). The Chinese has 度脫三有海 (*du tuo san you hai*, “liberate [beings from] the ocean of the three states of existence”).

n.-
1453 The Sanskrit is *pratyekajina*. The Chinese has 三乘 (*san sheng*, “three yānas”).

n.-
1454 From the Sanskrit *śarīra*. Translated into Tibetan as *lhun dang lus* (“mass and body”). The Chinese translates as 體 (*ti*, “body”) but can also mean “mass.”

According to the Sanskrit *miśra*, the Chinese 雜 (*za*), and the Choné *’dres*.
n.-
1455 Other Kangyurs (including Stok) have *’dren* (“led”).

n.-
1456 From the Tibetan *’bru*, translating *kośa*. The Chinese has 奇寶 (*qi bao*, “rare jewels”).

n.-
1457 According to the Sanskrit *subhikṣa*. The Tibetan translates as *rtag tu lo legs* (“always good harvests”), which could seem to contradict the earlier description of spontaneous harvests. The Chinese has 豐 (*feng*, “abundance,” “good harvests”).

n.-
1458 According to the Sanskrit *virāṇām*, the Chinese 勇健 (*yong jian*, “courageous and strong”), and the Yongle, Kangxi, Narthang, Choné, Lhasa, and Stok Palace *rtul phod*. Degé has *rdul phod*.

n.-
1459 According to the Sanskrit *parasainyapramardakānām*. The Tibetan translates obscurely as *gzhan gyi ’khor*.

n.-
1460 From the Tibetan and the Sanskrit. Cleary omits this. Carré has “born at the same time as the cakravartin.” The Chinese is 與王 ... 同時誕生 (*yu wang ... tong shi dan sheng*).

n.-
1461 According to the Sanskrit *pariṇāyaka*. The Tibetan has just *blon po* (“minister”). The Chinese has 良臣 (*liang chen*, “good ministers,” “virtuous ministers”).

n.-
1462 According to the Sanskrit *abhinīlanetra*. The Tibetan translates as “black and white.” The Chinese has 目髮紺青 (*mu fa gan qing*, “eyes and hair in reddish black”), which is the same as the color of the Buddha’s eyes and hair.

n.-
1463 According to the Tibetan and the later mention of her name in Sanskrit. The Sanskrit manuscript may have had a scribal error resulting in the name concluding with *śrīr nāma cakravartin* instead of *śrīcandra*. The Tibetan omits the reference to her being a cakravartin’s daughter.

- n.-
1464 According to the Tibetan. The Sanskrit states, “There was no definite lifespan. There was no death during it.” Carré’s translation agrees with the Tibetan. Cleary’s translation agrees with the Sanskrit. The Chinese has 或有不定而早夭者 (*huo you bu ding er zhong yao zhe*, “Some had unstable conditions or uncertain lifespan and met an early death”).
- n.-
1465 According to the Tibetan. The Sanskrit has “made of the kings of jewels.” The Chinese has 大蓮華 (*da lian hua*, “great lotus”).
- n.-
1466 According to the Tibetan and the later appearance of the name. At this point in the sūtra, the present Sanskrit has Samantajñānārciśrīguṇaketudhvaja.
- n.-
1467 According to the Sanskrit *prathamakalpika*. The Tibetan has translated it as “the first kalpa” (*bskal pa’i thog ma*). The Chinese has “the first buddha among them.”
- n.-
1468 According to the Sanskrit *maṇi*, transcribed as 摩尼 (*mo ni*) in the Chinese. The Tibetan *rin po che* here is the noun “jewel” and not the adjective “precious.”
- n.-
1469 The Sanskrit has here the sentence on the Buddha’s turning of the Dharma wheel that follows the list of benefits for beings in the Tibetan. Not present in the Chinese.
- n.-
1470 According to the Sanskrit. The Tibetan has the plural. The Chinese has 一切 (*yi qie*, “all,” “everything,” “everywhere”).
- n.-
1471 From the Sanskrit *maṣi*. The Tibetan translates according to its alternative meaning as “ink,” though it is not liquid that is meant here. It could mean a block of ink. The “lampblack powder” (also called “powder black”) was commonly used in India for eye makeup. The Chinese also translates according to the meaning of “ink,” as 聚墨 (*ju mo*, “piled ink,” “a pile of ink”).
- n.-
1472 There is a slight, but not identical, variation in the name in both the Tibetan and the Sanskrit. See [g.1030](#).
- n.-
1473 According to the Tibetan. The Sanskrit has “heard light, miracle, decoration, and voice.” The Chinese has “saw the miraculous light radiating from the bodhisattva Samantabhadra’s body and heard the marvelous sounds emitting from all the ornaments on his body.”
- n.-
1474 According to the Sanskrit *prāmodya*. The Tibetan translates as *mos pa*, which could mean “aspiration.”

Infantry, cavalry, elephants, and chariots.

- n.- 1475 Literally, “a hundred ten millions.” The Chinese has 無量無數劫 (*wu liang wu shu jie jie*, “limitless, innumerable kalpas”).
- n.- 1476 Degé has *ldang* in error for *snang*.
- n.- 1477 From the Sanskrit *adhitiṣṭhāna* translated into Tibetan as *byin gyis brlab*, which is usually translated into English as “blessing.” The Chinese has “clouds of
- n.- 1478 fragrant oceans.”
- n.- 1479 Vaidya romanized edition has the error *bodhigaṇḍa*.
- n.- 1480 According to the Sanskrit *prāmodya*. The Tibetan translates as *mos pa*, which could mean “aspiration.” The Chinese has 其心清淨, 生大歡喜 (*qi xin qing jing, sheng da huan xi*, “her mind became pure and clear, experienced great happiness and delight”).
- n.- 1481 According to the Sanskrit *divasa*. The Tibetan has “like the moment.” The Chinese omits it and adds 其心柔軟, 無有粗彊 (*qi xin rou ruan, wu you cu jiang*, “her mind was gentle and supple, without any rough edge or agitation, like the first conception, or a newborn, or the first sprout of a sal tree”).
- n.- 1482 According to the Sanskrit *divasa*. The Tibetan and the Chinese omit it.
- n.- 1483 According to the Sanskrit *sāla* and the Chinese 娑羅 (*suo luo*). The Tibetan omits or has *dam pa* translated from a manuscript that had *vara* instead of *sāla*.
- n.- 1484 According to the Sanskrit *vrkṣa*, the Chinese 樹 (*shu*), and Yongle, Kangxi, Narthang, and Stok Palace *shing*. Degé and others have *zhing* (“field”).
- n.- 1485 The sentence follows the meaning of the Sanskrit. It is similar to Cleary and absent in Carré. The Tibetan appears to state, “like the planted seed of the excellent, perfect tree, which is the cause for a sprout to come soon.”
- n.- 1486 The Tibetan translates both *anīrita* here and *anīñja* earlier in the list as *mi g.yo ba*. Not present in the Chinese.
- n.- 1487 At this point in the list in the Sanskrit there is also *abhinnacittā* (“a mind that is undivided”). The Chinese has “a mind without arrogance.”
- n.- 1488 At this point in the list in the Sanskrit there is also *anavanatacittā* (“a mind that is without interruption”), which is also not present in the Chinese.
- n.- 1489 At this point in the list in the Sanskrit there is also *sarvadharmasvabhāva-nidhyapticittā* (“a mind that understood the nature of all phenomena”), which

the Chinese translates as 思惟諸法自性心 (*si wei zhu fa zi xing xin*, “a mind that contemplates the nature of all phenomena”).

n.-
1490 According to the Sanskrit *pratilābha*. The Tibetan has *spobs pa* (“eloquence,” “confidence in speech”), presumably translating from a manuscript that had *pratibhāna*. It is also used in Tibetan to mean “confidence” in general. The Chinese has 現見 (*xian jian*, “perceive directly”), a common translation of *pratyakṣa*.

n.-
1491 From the BHS *adhyālamabanatāyai* (“acquire,” “attain,” “grasp”) in the dative case. The Tibetan translates as *lhag par dmyigs pa* (“perceive,” “focus on”; with *dmyigs* as the archaic spelling of *dmigs*) with the instrumental particle. The Chinese has the first part of this sentence as, “With her mind focused on the great aspiration of completely good (普賢, *pu xian*, could also be read as “Samantabhadra’s”) conduct, she made an ocean of prayers as numerous as the atoms in ten buddha realms like all tathāgatas.” Then, the first in the list of her prayers is “to purify all buddha realms.”

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1492 At this point the world realm is given a shorter version of its name: Vairocanaśrī, and only Vairocana (*rnam par snang ba*) in Tibetan. The Chinese repeats the longer version, which this translation also does, for consistency.

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1493 According to the Sanskrit and the Chinese. “Wisdom” is not present in the Tibetan.

n.-
1494 In Sanskrit the order of these two buddhas is reversed. In the Chinese, the eighth buddha is 山勝佛 (*shan sheng fo*), “the Buddha Mount Supreme,” and the ninth is 大悲華 (*da bei hua*), “the Buddha Flower of Great Compassion.” “Kāruṇika” means “Compassionate One.”

n.-
1495 According to the Tibetan. The Sanskrit and the Chinese have “Prabhaketu-rāja.”

n.-
1496 According to the Tibetan and the Chinese 金剛照 (*jin gang zhao*). The present Sanskrit has “Virajaprabha.”

n.-
1497 According to the Tibetan. The present Sanskrit appears to make *Tejavatīvega-prabha* a name. In the Chinese, the fifth one is 寂靜音 (*ji jing yin*), “peaceful, tranquil voice or sound,” and the sixth is 寂靜幢 (*ji jing chuang*), “peaceful banner.”

n.-
1498 According to the Sanskrit *prasaran*. The Tibetan has *mchod pa* (“making offerings to it”). In Chinese, the list is shorter and omits this.

- n.-
1499 According to the Tibetan. The Sanskrit does not have “unpleasant” and begins the list with “name and form.” Cleary does not have “unpleasant,” just “objects of sense.” Carré has *des désagréments des sens* (“the tribulations of the senses”). The Chinese has 不可意 (*bu ke yi*, “unpleasant”) and adds 法 (*fa*, “dharma”) as the sixth object in *ṣaḍsaṃvṛta*.
- n.-
1500 The Sanskrit at this point has *nigama* (“market towns”). “Villages, towns, countryside, kingdoms, realms, and capital cities” not present in the Chinese.
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1501 According to the Tibetan *kham*s. Not present in the Sanskrit and the Chinese.
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1502 According to the Tibetan, Carré, and the Chinese 妻子 (*qi zi*). The Sanskrit and Cleary have “wives and children.”
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1503 According to the Sanskrit *vyūha*, regularly translated into *rgyan* within this sūtra and most Kangyurs. The Chinese reads 莊嚴 (*zhuang yan*). Degé has the error *rgyun* (“continuity”).
- n.-
1504 According to the Tibetan *gzhal med khang*, which would have been a translation of *vimāna*. The present Sanskrit has *vinaya* (“training,” “guidance”). The Chinese has 門 (*men*, “gates”).
- n.-
1505 The Sanskrit (and Cleary) has the addition *prīvega* (“with the power of delight”). The Chinese translates as just 集 (*ji*) without the addition.
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1506 According to the Tibetan. “Colors” is not present in the Sanskrit or in the Chinese.
- n.-
1507 The Chinese has just “bodies” and “all features,” omitting “eighty.”
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1508 According to the Tibetan *gting med pa*. The Sanskrit is *atula* (“unequaled”). Carré’s French translation reads *n’a pas de fond* (“bottomless”).
- n.-
1509 According to the Tibetan. The Sanskrit is *pratiṣṭhāpanatā* (“brings to”), which would accord with a translation of “wind” instead of “air.” The Chinese has 大風 (*da feng*, “great wind”) and continues by saying 令眾生速疾趣於一切智 (*ling zhong sheng su ji qu yu yi qie zhi gu*, “because it brings beings to omniscience swiftly”).
- n.-
1510 According to the Tibetan. The Sanskrit and Carré’s translation from Chinese are very different from the Tibetan and each other. The Sanskrit is obscure and possibly corrupt, reading *vyūhanayavātamaṇḍala*. Carré’s French translates as “It is similar to the suburbs of a great city because it is surrounded by extraordinary teachings.” Not present in Cleary. The Chinese

- has 大城郭 (*da cheng guo*), with the whole line translating as “It is like a great walled city because it is a grand display of all excellent Dharma.”
- n.-
1511 Not present in the Tibetan according to the Sanskrit *mahābhāga*, which was probably *dbye ba chen po*, and omitted in a scribal error, as it is followed by *rnam par dbye ba chen po*. The entire sentence is absent in the Chinese.
- n.-
1512 According to the Tibetan. Carré’s French translation reads, *où pur et impur se melent* (“where pure and impure are blended”). The Vaidya Sanskrit has *viśuddho’saṃkliṣṭaḥ* (“pure and undefiled”).
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1513 According to the Sanskrit *bhūmi* and the Chinese 地 (*di*). The Tibetan has *kyis* in error for *kyi sa*.
- n.-
1514 According to the Sanskrit and the Chinese. The passage “...clouds of the complete light of the tree. Subsequently, I venerated the Tathāgata Guṇa-sumeruprabhatejas at that bodhimaṇḍa. As soon as I saw that tathāgata, I attained a samādhi called...” appears to have been inadvertently omitted in the scribal transmission of the Tibetan or the Sanskrit manuscript it was translated from. Present in the Chinese.
- n.-
1515 According to the Sanskrit. The Tibetan omits *siṃha* at the end of the name, which would have been *seng ge* in Tibetan. In the Chinese, 師子 (*shi zi*, “Siṃha”) appears at the very beginning of the name.
- n.-
1516 According to the Sanskrit, which has “clouds of Dharma,” and the Yongle, Lithang, Kangxi, and Choné *chos*. Degé has *tshul* (“ways”). The Chinese has 一一法門中, 悟解一切修多羅雲 (*yi yi fa men zhong, wu jie yi qie xiu duo luo*, “Within each of these ways of the Dharma, I realized/understood clouds of all sūtras”). The noun-verb 悟解 (*wu jie*), meaning “realization/realize” or “understanding/understand,” is used in the preceding and five subsequent phrases as well.
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1517 According to the Sanskrit and the Chinese. The Tibetan has *las* (“actions” or “from”) as a scribal error for *la sa* (“bhūmis within”).
- n.-
1518 According to the Sanskrit *bhūmi* and Yongle and Kangxi *gyi sa’i* (though it should be just *gyi sa*). Degé has the scribal error of *gyis* for *gyi sa*.
- n.-
1519 According to the Sanskrit *spharaṇa*, the Yongle and Kangxi *gang*, and Lithang, Narthang, and Choné *dgang*. Degé has the error *dga’* (“joy”).
- n.-
1520 From the Sanskrit and the Chinese. Not present in the Tibetan. In the Chinese, in this and subsequent phrases throughout this section, the

adjective “immeasurable” appears to apply to the quantity of tathāgatas.

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1521 According to the Sanskrit and the Yongle, Lithang, Kangxi, and Choné *tsho*. Degé has *mtshos*, making the ocean of knowledge the agent.
- n.-
1522 Literally, “doors of various methods,” *thabs sna tshogs kyi sgo*, translating from a manuscript that had *nānopāyamukha*. Translated in the Chinese as 方便門 (*fang bian men*). The present Sanskrit has *nānopāyasukha* (“the happiness of various methods”).
- n.-
1523 According to the Tibetan. “Attaining” is not present in the Sanskrit.
- n.-
1524 According to the Tibetan. The Sanskrit has just “immeasurable level of the tathāgatas.”
- n.-
1525 According to the Sanskrit *samudācāra*. The Tibetan translates as *rgyud*. The Chinese has just “bodies.”
- n.-
1526 According to the Sanskrit. Not present in the Tibetan. The Chinese has instead 知無量如來廣大力海 (*zhi wu liang ru lai guang da li hai*), “knowing the vast ocean of great strengths of limitless tathāgatas,” which is followed by a summary of seeing all of the above, from the initial aspiration to the cessation of Dharma, in each instant of mind.”
- n.-
1527 According to the Tibetan. BHS has *nirupamo* (“incomparable”), as in Cleary. Carré’s French translates as “very pure” (*très purs*). The Chinese has “I was able to hear pure Dharma, with great happiness and delight.”
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1528 The Sanskrit and the Chinese also have *jala* (“water”).
- n.-
1529 The Tibetan is two lines longer than the Sanskrit. The Chinese maintains five words per line, four lines per verse.
- n.-
1530 The Tibetan *rjes su sgom* is apparently a translation for *anubhava*, which is not present in the Sanskrit or the Chinese.
- n.-
1531 The Tibetan *rig pa* does not here translate *vidyā* but *gati*, which is most commonly used for states of existence, good or bad, but also for movement (hence the translation ‘gro) and for classes of beings, in addition to having many other meanings. Here it has the meaning as in *gatiṃgata*.
- n.-
1532 According to the Tibetan *de bzhin nyid*, presumably translating *tathatā*. The Sanskrit and the Chinese have “tathāgata,” so that this would mean “having the nature of the tathāgatas.”

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1533 According to the Tibetan *smān*. The Sanskrit reads *upakari* (“help,” “aid”). The Chinese has 饒益 (*rao yi*, “benefit”).
- n.-
1534 According to the Tibetan *rgya cher*, presumably translating from a manuscript that had *vipula*. The present Sanskrit has *vimala* (“stainless”). Cleary and Carré, translating from the Chinese 淨 (*jing*), accord with the Sanskrit.
- n.-
1535 According to the Sanskrit *avināśana*, the Chinese 不可壞 (*bu ke huai*), and Narthang *thub pa med pa*. Degé and other Kangyurs have *thug pa med pa* (“untouched”).
- n.-
1536 At this point in the Tibetan there is “the domain of mental retention called *the essence of the lamp of the entire ocean of buddhas*,” which appears to be a scribal corruption.
- n.-
1537 According to the Sanskrit *avartana*. Translated into Tibetan as the obscure *glong*. Absent from the Chinese.
- n.-
1538 According to the Sanskrit *viśuddhasaṃkliṣṭa* (“pure” and “defiled”), with which Cleary (“pure with some defilement”) and the Narthang and Lhasa Kangyurs concur. Others have the addition of *med pa*, meaning “pure and undefiled,” which, while unlikely, could have been a translation of *viśuddhāsaṃkliṣṭa*. Not present in Carré. Not present in the Chinese.
- n.-
1539 According to the Tibetan and the later instance in Sanskrit of the name. Here the Sanskrit has Vimalaprabha. Not present in the Chinese.
- n.-
1540 According to the Tibetan. The Sanskrit has *maṇḍalāvabhāsaprabhacūḍa*. The Chinese appears to be the same as the Tibetan.
- n.-
1541 Not present in the Sanskrit. Reconstructed from the Tibetan. The Chinese has 須彌華光明 (*xu mi hua guang ming*, “Sumeru-Flower-Light”).
- n.-
1542 According to the Sanskrit *vākpatha* and Degé. The Comparative Edition has *dag lam* in error for *ngag lam*. The Chinese has 能知一切語言自性 (*neng zhi yi qie yu yan zi xing*, “who know the nature of all languages”).
- n.-
1543 According to the Sanskrit *karma* and the Narthang, Yongle, and Stok Palace *las*. Other Kangyurs have the error *lam* (“path”). The Chinese has 業 (*ye*), which can refer to either karma or activity; but here it refers to activity.
- n.-
1544 Unlike the other instances when Sudhana is instructed to ask this question, “bodhisattvas” is in the plural form in both Sanskrit and Tibetan.

- n.- According to the Tibetan *shes byed*. Sanskrit has *ākāśa* (“space”), and Carré and Cleary both concur.
- 1545 n.- According to the Sanskrit *pratilābha*, Chinese 證入 (*zheng ru*), and Narthang, Lhasa, and Stok Palace *thob*. Degé has the scribal error *thos* (“hear”).
- 1546 n.- According to the BHS verse, *śiri* (the BHS form of *śrī*) is evidently adjectival to “realm” and not part of the name.
- 1547 n.- According to the Tibetan *yangs*, perhaps translating from *vipula*. The present Sanskrit has *vimala* (“stainless”). Cleary concurs, though neither is present in Carré. In the Chinese, the adjective *vast* applies to “aspiration,” and “stainless” is not present.
- 1548 n.- According to the Tibetan *so so yang dag par rig pa*, which would have been from a manuscript that had *pratibhāna*. The Sanskrit has *prīti* (“joy,” “delight”) as in the next quality. Cleary concurs. Carré has “eloquence” (an alternative translation for *pratibhāna*). The Chinese reads 大辯才 (*da bian cai*), “great eloquence.”
- 1549 n.- According to the Tibetan *yangs*. The Sanskrit has *gabhira* (“deep,” “profound”). This appears to be an adverb modifying “enter” in the Chinese.
- 1550 n.- According to the Sanskrit *sārathi*, which can also mean “charioteer.” The Chinese concurs with 調御師 (*tiao yu shi*). The Tibetan appears to have translated from a corruption and has *rgya mtsho* (“ocean”), so that the line appears to read, “you have been born from the supreme ocean of beings.”
- 1551 n.- According to the Sanskrit *vipula* and Yongle, Kangxi, Narthang, Lhasa, and Stok Palace *yangs*. Degé has *yang*. The Chinese has 已受菩提廣大教 (*yi shou pu ti guang da jiao*), “you have received vast teachings on enlightenment.”
- 1552 n.- According to the Sanskrit *bala*, the Chinese 力 (*li*), and the Yongle, Lithang, Kangxi, Narthang, Lhasa, Choné, and Stok Palace *stobs*. Degé has *stabs* (“method”).
- 1553 n.- According to the Sanskrit *jala* and the Narthang, Lhasa, and Stok Palace *dra ba*. Other Kangyurs have *dri ba* and Degé has *’dri ba*, both meaning “question.”
- 1554 n.- According to the Tibetan *yid ches par bya ba*. The Sanskrit has *saṃbhāva* (“produce,” “generate”). Not present in the Chinese.
- 1555 n.- According to the Tibetan *’dzum* and Carré’s translation from the Chinese. The Sanskrit has *sugandhībhavanti* (“become fragrant”), with which Cleary
- 1556

concurr. The Chinese has 覆合 (*fu he*), “closed up.”

- n.-
1557 From the Tibetan *dmigs pa*, presumably translating from a manuscript that had *ālambana*. The Sanskrit has *āvaraṇa* (“obstacles”). Cleary and Carré concur with the Sanskrit. The Chinese has 多留礙 (*duo liu ai*, “have many hindrances or obstacles”), and the three situations of beings are reversed in order.
- n.-
1558 According to the Tibetan. The Sanskrit has “the path of the wisdom of the tathāgatas.” The Chinese has 如來所印道 (*ru lai suo yin dao*, “the path with the seal (印, *yin*) of the tathāgatas”).
- n.-
1559 From the Tibetan *chos*. The Sanskrit has *karma* (“actions”). The Chinese has 智慧 (*zhi hui*, “wisdom”).
- n.-
1560 According to the Sanskrit *tṛṣṇa*. The Chinese has 貪愛 (*tan ai*), and Yongle, Kangxi, Narthang, Lhasa, and Stok Palace have *sred pa*. Degé has *srid pa* (“existence”).
- n.-
1561 According to the Tibetan, presumably translating from *hetupratyayāsaṃmūḍha*. The available Sanskrit has *hetupratyayasamūḍha*, which does not have the negative. Chinese has 無迷惑 (*wu mi huo*), “with no confusion.”
- n.-
1562 According to Degé and Stok Palace, which have *phyir mi ldog pa*. Yongle, Lithang, Kangxi, and Choné have *phyir ldog pa*. The Sanskrit has *abhivartyatā* (“victorious”). The Chinese has 恆 (*heng*, “constantly,” “continuously”). Carré translates as *éternellement* (“eternally”).
- n.-
1563 According to the Narthang and Stok Palace *’thon pa*, which matches *abhyudgata* in the Sanskrit version. Degé has *bstan* (“teach,” “manifest”).
- n.-
1564 From the Sanskrit *vamśavyavasthāna*. Translated into Tibetan as *rgyud rnam par gnas pa*.
- n.-
1565 According to the Tibetan *phrin las*, presumably translating *karma*. The present Sanskrit has *kāya* (which can mean “body” but also “multitude”). The Chinese also has *kāya* (“body”).
- n.-
1566 According to the Tibetan. This sentence is not present in the Sanskrit or the Chinese.
- n.-
1567 According to the BHS *praskandha*, translated in the Chinese as 入 (*ru*, “enter”). The Tibetan inexplicably has *mgo rlag* (“heads destroyed”).
- n.-
1568 According to the Sanskrit *vividha* and the Narthang and Lhasa *sna tshogs*. Not present in Degé. The Chinese has “immeasurable suffering of all kinds.”

- n.-
1569 According to the Sanskrit *samudāgama*, translated in the Chinese as 證入 (*zheng ru*). The Tibetan translates as *bsdu ba* ("gather").
- n.-
1570 According to the Tibetan *yid ches* and the Chinese 難信 (*nan xin*). The BHS is *durabhisambhava* ("difficult to attain").
- n.-
1571 At this point, after the qualities that are in the masculine singular instrumental in the Sanskrit, there is a series of qualities in the feminine singular instrumental case, which are all moved to the end of the list, following the qualities that in Sanskrit were in the masculine instrumental plural.
- n.-
1572 From the Sanskrit *prattipati*. The Tibetan translates as *nan tan*. The Chinese translates as 能修 (*neng xiu*, "can practice and attain").
- n.-
1573 According to the Tibetan. The present Sanskrit has *sarva* ("all") instead of *dharma*. Cleary has "omniscience," which would be from *sarvajñā*. Carré has *la cité des enseignements insurpassables* ("the city of unsurpassable teachings"). The Chinese has 無上法城 (*wu shang fa cheng*, "the supreme city of the Dharma.")
- n.-
1574 According to the Tibetan *bsam pa thag pa*. The Sanskrit *adhyāśaya* was translated earlier in the sentence as *lhag pa'i bsam pa* ("superior motivation"). Not present in the Chinese.
- n.-
1575 The Sanskrit has *gotra* and *kula*. Both are translated as *rigs* in the Tibetan. The Chinese has "the family of buddhas."
- n.-
1576 According to the Sanskrit *avinīta*. Apparently not present in the Tibetan. The first two lines in the Chinese are "With stainless mind, free of defilements; completely free of regrets."
- n.-
1577 According to the Sanskrit *akhinna*, the Chinese 不退 (*bu tui*), and Yongle, Lithang, Kangxi, Lhasa, Choné, and Narthang *mi skyo*. Degé has *mi skye* ("unborn").
- n.-
1578 According to the Tibetan. The Sanskrit has *muni*. The Chinese has just "blessing of the buddhas," but describes the vast field of Vairocana as 無量無邊不可思 (*wu liang wu bian bu ke si*, "immeasurable, limitless, and inconceivable").
- n.-
1579 According to the Sanskrit. There is a piece of text missing between two identical phrases, suggesting a scribal corruption caused by an unintentional omission during copying. The phrase "had purified the ocean

of world realms called Maṇikanakaparvataśikharavairocana” is missing in the Tibetan, resulting in an unintelligible sentence. The Chinese refers to it as “that ocean of world realms.”

- n.-
1580 According to the Sanskrit. The end of the previous sentence and the beginning of this sentence are missing in the Tibetan, which has suffered a scribal corruption, due to repetition of similar sentences in the original translation or possibly a corrupt Sanskrit manuscript. There may also be a missing sentence that says, “in each group of world realms there were numerous world realms.” The description of kalpas is not present in the Chinese.
- n.-
1581 According to the Sanskrit. The Tibetan is ambiguous in its phrasing and punctuation. In the Chinese, this and subsequent sentences with an additional description 淨穢相雜 (*jing hui xiang za*, “mixture of pure and impure features”) constitute the lower part of the world.
- n.-
1582 According to Lithang, Kangxi, and Choné, which have *gyel*. Degé has *gyed*. Narthang and Stok Palace have *gyen*. Sanskrit has *abhyudgatāṅga* (“stretched-out limbs”). Not present in Cleary. Carré has “beating their chests.”
- n.-
1583 From the Sanskrit *saṃjñā*. Translated into Tibetan as *’du shes*, which could be “perception,” “identification,” or “impression.” The entire sentence is not present in the Chinese.
- n.-
1584 According to the Tibetan. The Sanskrit has “obtaining possession of what is delighted in.” The Chinese is the same as the Sanskrit.
- n.-
1585 The Sanskrit includes at this point, “perceived as someone who practices the great path, perceived as someone who is the vessel (*patra*) of the Mahāyāna, perceived as someone who is a jewel island of great wisdom.” The Chinese has “jewels or treasures” instead.
- n.-
1586 According to the Tibetan *gzi brjid*, which may have been translating *tejas*. The present Sanskrit has *dhvaja* (“banner”). The Chinese has “great brilliant banner made of kings of jewels,” which brings comfort to those touched by its light.
- n.-
1587 From the Sanskrit *ājāneyāśva*. The Tibetan separates the compound into two, “horses” and “thoroughbreds,” but perhaps with thoroughbred as an adjective for all three animals. Not present in the Chinese.
- n.-
1588 According to the Sanskrit *gaja*. The Tibetan translation *ba lang*, used in earlier times for “elephant,” would now be considered to mean “oxen.” Not present

in the Chinese.

- n.-
1589 According to the Sanskrit *pralambita* and the Narthang *dpyangs*. Degé and other Kangyurs have *sbyangs* (“purified”).
- n.-
1590 According to the Tibetan. Not present in the Sanskrit.
- n.-
1591 According to the Sanskrit where this clause ends. The Tibetan has a genitive particle connecting the verb with the next clause.
- n.-
1592 According to the Tibetan. “Nets of jewels” is not present in Sanskrit.
- n.-
1593 According to the Sanskrit *saṁsthāna* and Degé *dbyibs*. Most Kangyurs have *dbyings* (“realm” and so on, which would have been from *dhātu*.)
- n.-
1594 From the Tibetan *gam yo*. The Sanskrit has *sarva* (“all”).
- n.-
1595 The previous two sentences are according to the Tibetan interpretation of the Sanskrit compounds.
- n.-
1596 From the BHS *nirdeśa*. Translated into Tibetan as *brjod du yod pa* (“describable”). The Chinese has in place of this passage a short description stating that his commands were followed by all.
- n.-
1597 From the Sanskrit *śalāka*. Translated into Tibetan as *shar bu* (which can mean “waterspouts”). Not present in the Chinese.
- n.-
1598 From the Sanskrit *prasāda*, translated into Tibetan as *spro ba* (“attraction”). Chinese has “compassion, delight, respect.”
- n.-
1599 From the Sanskrit *ekānta*. Not present in the Tibetan. The Chinese uses four adjectives: “loving, kind, filial, and social.”
- n.-
1600 According to the Sanskrit *mātya*. The Tibetan translates according to an alternative meaning of the word: *blon po* (“minister”). Not present in the Chinese.
- n.-
1601 According to the Sanskrit *avakranta*. The Tibetan appears to have translated from *avakranda* (“roar”), resulting in *nga ro* in Lithang, Choné, and Stok Palace, which was “corrected” to *ro* (“taste”) in other Kangyurs.
- n.-
1602 According to the Tibetan. The Sanskrit could mean that he has “become gentle with the faculties and thoughts of a kalyāṇamitra.”
- n.-
1603 The order of this and the following line is reversed in the Sanskrit.

- n.-
1604 According to Yongle, Lithang, Kangxi, and Choné *las* (“from”). Degé has *la* (“to”) from the Sanskrit *yathāgata*.
- n.-
1605 According to the Tibetan. The Sanskrit *yathāsaṃprāpta* could be “whenever they arrived.” The Chinese has “whatever their family, whatever their physical appearance, whenever they arrived.”
- n.-
1606 From the Sanskrit *cīvara*. The Tibetan translates this as *gos*, as it does for *vastra* (“clothes”). Not present in the Chinese.
- n.-
1607 According to the BHS *abhicchādayāmāsa*. The Tibetan translates as *mngon par sdud* (“gathered”). Not present in the Chinese.
- n.-
1608 From the BHS *nirābhiramya*. The Tibetan translates as *mdangs dkar* (“white glow”). The Chinese translates as 不可樂 (*bu ke le*) in accordance with the BHS but omits “no magnificence.”
- n.-
1609 From the Sanskrit *vinaṣṭa* (“destroyed”). The Tibetan translates as *chab 'tshal* (“sought water”). Not present in the Chinese.
- n.-
1610 According to the Sanskrit *vadhyate*. The Tibetan translates as *gzungs*, which could be translated as “seized” or “arrested.” The Chinese translates as 刑獄 (*xing yu*, “punishments and incarceration”).
- n.-
1611 From the Sanskrit. The Tibetan has “remaining on a wrong path, accumulating and venerating” (*sri zhu*), which appears to be a scribal corruption. Not present in Cleary. Carré has “meager profits” and “looting in chaos.”
- n.-
1612 According to the Sanskrit *viśama* and the Narthang and Lhasa *mi bzad*. Degé has *mi zad* (“inexhaustible,” “unending”). The Chinese has “engaged in wrong conduct.”
- n.-
1613 Following the Tibetan. The Sanskrit specifies *candana* (“sandalwood”). Not present in the Chinese.
- n.-
1614 According to the Sanskrit *tuṣṭāḥ*. The Tibetan has *rgyan gyis 'tshal* or, as most Kangyurs including Stok Palace have, *rkyen gyis 'tshal*. The Chinese interprets this verse as “Today, when they see the wives of others, endowed with beautiful features and beautifully adorned, their minds are not defiled by desires, just like those in the Paradise of Contentment” (an alternative translation of *Tuṣita*).
- n.-
1615 According to the Tibetan. The Sanskrit has *jvalita* (“shining”). The Chinese has “complete with all kinds of adornments.”

- n.-
1616 According to the Sanskrit *avabhāso 'rkasamo* (*avabhāsa arkasama*, "light as bright as the sun"). The Chinese concurs. The Tibetan has *gdugs*, which is normally "parasol" but can also mean "sun."
- n.-
1617 According to the Sanskrit, and in accord with the pond architecture of India and what subsequently occurs. The Tibetan translates as "on top of the palace of the good Dharma in the middle of that central pond." "Middle" was added, presumably to fit in with the king's reaching out for the lotus.
- n.-
1618 According to the Tibetan *byung ba*. The Sanskrit *samucchraya* could mean "sitting upright," as in the Chinese 端身 (*duan shen*).
- n.-
1619 According to the Sanskrit *prāsādapṛṣṭha*. The Tibetan translates as *pho brang* ("palace"). The Chinese has "he got into the pond."
- n.-
1620 According to the Yongle, Lithang, Kangxi, and Choné *mchog*, used in *btsun mo'i mchog* to translate the honorific *devā*. Degé and others, including Stok Palace, have *mgo*, which could be a scribal error resulting in "the queen's head" or is meant to be "the head of the queens." The Chinese has 夫人 (*fu ren*), an honorific meaning "wife."
- n.-
1621 According to the Tibetan *bdag*. The Sanskrit has *naḥ* ("we"), and the Chinese concurs.
- n.-
1622 From the Sanskrit *utsaṅge*. The Tibetan has the obscure *thu bo*. The Chinese omits this detail.
- n.-
1623 The online romanized Vaidya has *samudrāgama* in error for *samudāgama* (Suzuki, p. 339). The online Devanāgarī Vaidya does not have the error.
- n.-
1624 According to the Tibetan and the Chinese. Not present in the Sanskrit.
- n.-
1625 According to the Tibetan, presumably translating from a manuscript that read *lakṣaṇa*. The present Sanskrit has *cittakṣaṇād* ("in an instant of mind"), and the Chinese concurs with that.
- n.-
1626 According to the Tibetan *mos pa*. Earlier *tuṣṭi* was translated as *dga' ba* ("joy"). Chinese has as the third line: "now that I have taught it to you."
- n.-
1627 According to the Sanskrit and the Narthang, Lhasa, and Stok Palace *chos*. Degé and others have *zhing* ("realm"). Carré has "qualities," an alternative translation of *dharma*. Cleary has "teachings."
- n.-
1628 Not present in the Tibetan. The Chinese appears to agree with the Sanskrit.

- n.-
1629 According to the Sanskrit *suciraṃ* and the Chinese 良久 (*liang jiu*). Not present in the Tibetan unless it is translated as *rgyangs bcad pa*.
- n.-
1630 According to the Tibetan. The Sanskrit compound could be translated as “commonality of the kalyāṇamitras.” The following long section on “commonality” is interpreted quite differently in Cleary and in Carré via the Chinese. The Tibetan *phyir* could be translated as either “because” or “in order to,” but the Sanskrit is clearly in the dative case and therefore has the latter meaning. However, Carré translates as *puisque’il* (“because”). The Chinese has 於善知識生十種心 (*yu shan zhi shi qi shi zhong xin*), which can mean “he developed ten aspirations in the presence of the kalyāṇamitra,” i.e., the night goddess Sarvajagadrakṣāpraṇidhānavīryaprabhā. Here 心 (*xin*, “mind”) can be understood as “aspiration.”
- n.-
1631 According to the Tibetan, presumably translating from *samantabhadracārya*. The Sanskrit and the Chinese have *samantabhadrayāna* (“completely good vehicle”). The Chinese has 普賢菩薩所有行 (*pu xian pu sa suo you xing*, “all the conduct of the bodhisattva Samantabhadra”).
- n.-
1632 According to the Tibetan. The Sanskrit has *suparipūrṇa* (“well completed”). The Chinese has 增長 (*zeng zhang*, “increase and enhance”).
- n.-
1633 According to the Tibetan *chos*, translating *dharma*. The Chinese has 法 (*fa*, “dharma”). The Sanskrit has *karma* (“action,” “activity”).
- n.-
1634 According to the Sanskrit *asaṃbheda*, which means “separate,” “distinct.” The Tibetan translates as *tha mi dad pa* (“not different,” “undifferentiated”), which does not appear to be the intended meaning here. Translated in the Chinese as 差別 (*cha bie*).
- n.-
1635 According to the Sanskrit. The Tibetan appears to have suffered a corruption here, with “fearlessness,” which comes later in the list, being added here too, and the absence of a verb for “the ways of the Dharma.” The Tibetan has, “The commonality of Dharma practice for the ocean of all the ways of the Dharma; the commonality of fearlessness for the destruction of the mountain of all obscurations.” The Chinese has “the commonality of ‘vigour, prowess’ 同勇猛 (*tong yong meng*), which can destroy the mountain of all obstacles.”
- n.-
1636 According to the Sanskrit *vacana*. “Speech” is not present in the Tibetan. The Chinese has 愛語 (*ai yu*, “loving words”), which means kind speech that brings joy to all beings.
- n.-
1637 According to the Sanskrit *anugama* and the Chinese 往詣 (*wang yi*). The Tibetan translates as *khong du chud pa* (“comprehend”).

- n.-
1638 According to the Sanskrit locative plural case. The Tibetan translates as instrumental. The Chinese appears to have rearranged the order of key words and translates as 隨樂 (*sui le*, “the commonality of”), “following the wishes [of beings] in manifesting objects according to the perception of beings.”
- n.-
1639 According to the Sanskrit, though *adhiṣṭhāna* can mean “residence” or “abode,” which appears to be the intended meaning here rather than “empowerment” or “blessing.” The Tibetan has an omission of the middle of the clause, probably missing from the Sanskrit manuscript, resulting in simply “The commonality of the empowerment of all the tathāgatas.” The Chinese translates as 護念 (*hu nian*, “blessed,” “protected”).
- n.-
1640 According to the Sanskrit and the Chinese. The Tibetan has *las* in error for *la sa*.
- n.-
1641 According to the Sanskrit and the Chinese. The Tibetan has *kyis* in error for *kyi sa*.
- n.-
1642 According to the Tibetan *mi mnyam*. The Sanskrit has *dyuitmāna* (“shining,” “majestic”). The Chinese translates as “I have attained ‘the fruit of enlightenment.’ ”
- n.-
1643 According to the Sanskrit *akṣaya* and the Chinese 無盡 (*wu jin*). The Tibetan has the meaningless *mi bas*, presumably in error for *mi zad*.
- n.-
1644 According to the Sanskrit *hitāya* and the Chinese 饒益 (*rao yi*). The Tibetan has *sman* (“medicine”) in error for *phan* (“benefit”).
- n.-
1645 According to the Sanskrit *mārga* and the Chinese 道 (*dao*). Not present in the Tibetan.
- n.-
1646 According to the Tibetan. The Sanskrit has *tvadantike* and *adya* (“I have today, in your presence”). This verse is not present in the Chinese.
- n.-
1647 According to the Tibetan. The Chinese has 白淨法 (*bai jing fa*, “pure dharmas”).
- n.-
1648 In Sanskrit, the section from “no dissimilarities” is included in the following description of the various bodies the goddess manifests.
- n.-
1649 According to the Tibetan. Not present in the Sanskrit.
- n.-
1650 According to the Tibetan, presumably translating from two compounds: “*pariśuddhivarṇā varapravarottama*.” In the present Sanskrit there is one

- compound: “*pariśuddhivarapravarottama*.” This presumably inadvertently omits *varṇā*. The Chinese has 最勝廣大 (*zui sheng guang da*, “supreme and vast”).
- n.-
1651 From the Tibetan ‘jigs, presumably translating *bhaya*. The Sanskrit has *naya* (“way”). The Chinese has 一切眾生見不虛色身 (*yi qie zhong sheng jian bu xu se shen*), the meaning of which is unclear.
- n.-
1652 According to *dbyings* in Yongle, Lithang, Kangxi, and Choné. Degé and others have *dbyangs* (“voice”). Not present in the Sanskrit. The Chinese has 妙身雲普現世間皆蒙益色身 (*miao shen yun pu xian shi jian jie meng yi se shen*, “form bodies that appear everywhere as clouds of excellent bodies and benefit the world”).
- n.-
1653 According to the Tibetan *sprin* and the Chinese 雲 (*yun*), presumably translating *megha*. The Sanskrit has *amogha* (“meaningful,” “efficacious”).
- n.-
1654 According to the Tibetan. The Sanskrit has no negative and can mean “intent upon.” The Chinese has 無決定無究竟 (*wu jue ding wu jiu jing*, “not stable/unchanging, not ultimate”).
- n.-
1655 The Degé reprint has an incorrect page for folio 187.b. The page order has been emended in the Degé reader.
- n.-
1656 According to the Sanskrit *dharmatā* and the Chinese 法性 (*fa xing*). The Tibetan has just *chos* (“phenomena”) instead of *chos nyid*.
- n.-
1657 According to the Sanskrit plural accusative. The Tibetan has “through roots of merit” or in Yongle “of roots of merit.”
- n.-
1658 According to the Sanskrit, the Chinese, and the Narthang *med pa*, which is absent in the Degé but occurs when this topic is soon repeated. The BHS *kalpa*, *vikalpa*, and *parikalpa* were translated into Tibetan as *rtog pa*, *rnam par rtog pa*, and *yongs su rtogs pa*. However, the third of these is missing at this point in the text but occurs when this subject is repeated. The Chinese has 遠離一切分別境界 (*yuan li yi qie fen bie jing jie*, “free from all states of differentiation”).
- n.-
1659 According to the Sanskrit and the Narthang and Lhasa *med*, which is absent in Degé in this sentence but is preserved in the following sentence.
- n.-
1660 From the Sanskrit *vimatratā*. Translated into Tibetan as *tha dad par bya ba*. The Chinese conjoins these three as 諸劫分別 (*zhu jie fen bie*, “distinct various kalpas”).

- n.- 1661 According to the Tibetan *nub*. The Sanskrit has *rātri* ("night"), as does the Chinese 夜 (*ye*).
- n.- 1662 According to the Sanskrit, where they form a single compound. In the Chinese, "birth" and "death" are counted as the ninth and tenth qualities.
- n.- 1663 According to the Sanskrit. *Samśāra* is not present in the Tibetan or the Chinese.
- n.- 1664 According to the commentary, this refers to the eightfold path, with wisdom being the right view and conduct the other seven aspects of the path.
- n.- 1665 According to the Sanskrit and the Chinese. "Lotus" is not present in the Tibetan.
- n.- 1666 While the Sanskrit *gata* can mean "came," it is also used to specify location. The Tibetan translated this literally as "came" to the bodhimaṇḍa, even though he is already there. The Chinese translates as "had been sitting at the bodhimaṇḍa for one hundred years."
- n.- 1667 In the Sanskrit it is stated that he taught "for a thousand years." The Chinese is "for one hundred years."
- n.- 1668 The present Sanskrit (including Suzuki, p. 353) has *bhirutra*, which may be a corruption of *paritra* ("save"). The Tibetan translates as "those not frightened by fear." Cleary has "save the frightened." Not present in Carré. Absent in the Chinese.
- n.- 1669 According to the Sanskrit *anāryajñānām*. The Tibetan translates as *tshul mi shes pa* ("not knowing the [proper] way"). Absent in the Chinese.
- n.- 1670 There is at this point a page numbered simply a hundred in the Degé reprint, and the numbering recommences on the next folio. The page order has been emended in the Degé reader.
- n.- 1671 According to the Sanskrit. The Tibetan uses an obscure vocabulary here. The Chinese has "punishable by death."
- n.- 1672 The Tibetan appears to have *ces* in error for the homophone *skyes*, perhaps in making a copy through dictation.
- n.- 1673 According to the Tibetan. The Sanskrit has "the royal treasuries." The Chinese has 王法 (*wang fa*, "laws of the kingdom").
- n.- 1674 According to the Sanskrit and the Chinese. Here the Tibetan has *yo byed* (*upakaraṇa*), thus having it twice in the list.

n.- 1675 According to the Tibetan. The Sanskrit has “all beings.” This phrase is absent in the Chinese.

n.- 1676 From the Sanskrit *gupta* and according to the Yongle, Lithang, Kangxi, Narthang, and Choné *pa*. Degé has *par*. The Chinese separates the descriptions of the senses and the mind: 寂定 (*ji ding*, “all senses are pacified”). This literally means “peaceful and still,” so the translation would read “like a tamed elephant, the mind...”

n.- 1677 In accordance with the Sanskrit and the Tibetan translation earlier in the chapter. This time the bodhisattva liberation includes the additional phrase “in accordance with their dispositions.” The Chinese has 教化眾生令生善根 (*jiao hua zhong sheng ling sheng shan ge*, “guide beings and let roots of merit develop in them”).

n.- 1678 The Sanskrit translates as “great compassion.”

n.- 1679 According to the Tibetan and the Chinese. The Sanskrit has “the path.”

n.- 1680 According to the Sanskrit *duṣkarāṇi* and the Narthang and Lhasa *dka'*. Degé and others have *dga'* (“delight”). The Chinese has “practiced ascetic practices” and presents the next sentence simply as “and attained this liberation.”

n.- 1681 According to the Tibetan *mthu*. The Sanskrit (including Suzuki, p. 358) repeats *prabhā*, presumably in error for *prabhāva*.

n.- 1682 Literally, “ten hundred thousands.” The Chinese has 阿僧祇 (*a seng qi*, “one million *asaṃkya*”).

n.- 1683 The Sanskrit has “great treasures.” The Chinese has 法藏 (*fa zang*, “Dharma treasures”).

n.- 1684 According to the Tibetan. The Sanskrit could also mean “good caste” and “bad caste.” The Chinese translates as 好色 (*hao se*, “good color”) and 惡色 (*e se*, “bad color”), which can also refer to physical appearance or caste.

n.- 1685 The Sanskrit is *mahākalpa* (“great kalpa”). The Chinese has “kalpa.”

n.- 1686 According to the Lithang and Choné *grogs po*. Degé has *grags pa* (“famous”). The Sanskrit has *prapīta* (“swollen”!). Cleary has “resolute.” Carré has “you in whom faith delights the heart.”

n.- 1687 The Sanskrit *dharmena yastānanuśāsti sattvān* could also be translated as “he punished those beings with the law.” The Chinese translation 恆以正法御群

生 (*heng yi zheng fa yu qun sheng*) could be interpreted either as “always tamed those beings with the Dharma” or “always governed those beings with the law.”

- n.-
1688 According to the Sanskrit *vāk* and the Chinese 言辭 (*yan ci*). Degé and so on, including Stok Palace, have *dag* in error for *ngag*.
- n.-
1689 According to the Tibetan *gzhol*. The Sanskrit is *anusmaranti* (“remember”). The Chinese has 入 (*ru*, “enter”).
- n.-
1690 According to the Sanskrit and Lithang and Choné *kyi*. Degé and others have *kyis* (“by”). The Chinese has 獲勝神通 (*huo sheng shen tong*, “attain excellent higher recognition”).
- n.-
1691 The Sanskrit is *mahāprasthāna*. Degé has *bsham chen po*, Lhasa has *bshams chen po*, Yongle and Kangxi have *brtsam chen po*, and Lithang and Choné have *brtsams chen po*. The Chinese has 廣大趣向心 (*guang da qu xiang xin*).
- n.-
1692 According to the Sanskrit *yathāvādītathākārī* (“to practice what one preaches”). The Tibetan may have been translating from a corrupt manuscript, as it has, literally, “to wash the body below the mouth.” The Chinese is similar to the Sanskrit: 如說行 (*ru shuo xing*).
- n.-
1693 According to the Sanskrit *avisamvādana*. The Tibetan has “not deceive the body.” The Chinese has 不誑 (*bu kuang*, “not deceive”).
- n.-
1694 According to the Tibetan. The Sanskrit uses the positive *anupālanaṭā* (“preserve,” “maintain”). The Chinese is the same as the Sanskrit: 守護 (*shou hu*).
- n.-
1695 According to the Sanskrit *aṅga*. Not present in the Tibetan or the Chinese.
- n.-
1696 According to the Tibetan. Not present in the Sanskrit. The Chinese has “great diligence, in seeking omniscience and accumulating merit, which is like the fire at the end of a kalpa that burns continuously.”
- n.-
1697 According to the Tibetan *tshogs*, presumably translating from *saṃbhara*. The present Sanskrit has *sambhava* (“origin”). The Chinese is similar to the Tibetan.
- n.-
1698 According to the Tibetan *kun tu bzang po* and the Chinese 普賢 (*pu xian*), translating from *samantabhadra*. The present Sanskrit has *anantamadhya* (“without end or middle”).

- n.-
1699 According to the Sanskrit *vimukhī*, the Chinese 背捨 (*bei she*), and Lithang, Kangxi, and Choné *phyir*. Degé has the error *phyin*.
- n.-
1700 The Sanskrit has “sharp faculties.” The Chinese has 具菩薩根 (*ju pu sa gen*, “attain the faculties of a bodhisattva”).
- n.-
1701 From the BHS *samanvāhṛta*, which is translated into Chinese as 護念 (*hu nian*, “considered/looked upon kindly [by all tathāgatas].” The Tibetan appears to interpret this as “is focused on by all the tathāgatas.”
- n.-
1702 In accordance with the Tibetan, presumably translating from *sarvajñā*. The present Sanskrit has *sarvata*, and Cleary agrees with “everywhere.” Carré’s translation from the Chinese agrees with the Tibetan. The Chinese has “with great diligence, set forth to attain omniscience, and cross over to the other shore.”
- n.-
1703 According to the Sanskrit “Dharma of the buddhas.” Missing in the Tibetan. The Chinese has 一切甚深法門 (*yi qie shen shen fa men*, “all profound Dharmas or entrances into the Dharma”).
- n.-
1704 The Sanskrit has “teaching the ways.” The Chinese has 開示法界咸令究竟 (*kai shi fa jie xian ling jiu jing*, “attains the supreme perfection of teaching the Dharma realm”).
- n.-
1705 The Sanskrit has “differentiated.” Carré has “differentiated” for both knowledge and phenomena (*dharma*). Cleary has “differentiated” for knowledge and “undifferentiated” for “objects” (*dharma*s). The Chinese has 於有差別境入無差別定, 於無差別法現有差別智 (*yu you cha bie jing ru wu cha bie ding*, *yu wu cha bie fa xian you cha bie zhi*, “rest in undifferentiated samādhi with differentiated objects, manifest differentiating knowledge in undifferentiated phenomena (*dharma*)”).
- n.-
1706 According to the Tibetan, perhaps translating from *anavarāṇe*. The present Sanskrit has *anārambaṇe* (“without objects of perception”), which is translated into Chinese as 無境界 (*wu jing jie*).
- n.-
1707 According to the Tibetan *thams cad* translating *sarva*. The present Sanskrit has *sattva* (“beings”). The Chinese has just “attains fearlessness.”
- n.-
1708 According to the Tibetan *sems can gyi lus* presumably translating from *satvakāya*. The present Sanskrit has *sarvakāya* (“all bodies”). In the Chinese, some phrases and contents are reordered; it has “is skilled in manifesting the bodies of all beings and buddhas” as the second phrase in this segment.

- n.-
1709 According to the Sanskrit. "Conduct" is not present in the Tibetan. The Chinese has 修行 (*xiu xing*, "practice").
- n.-
1710 In the Yongle, Lithang, Kangxi, and Choné, there is a very long passage of two or three folio sides that occurs within this sentence. It is not present in the available Sanskrit or the Chinese.
- n.-
1711 The Sanskrit has two other items in this list. The Chinese has four: "practice, increase, complete, and accomplish."
- n.-
1712 From the Sanskrit *prabhāvayanti*. Missing from the Tibetan. Here the Chinese has 住無量處通達無礙 (*zhu wu liang chu tong da wu ai*, "dwell in countless places and reach anywhere without obstruction").
- n.-
1713 In accordance with the Tibetan. In the Sanskrit this sentence is conjoined with the following sentence, with the verb "teach" therefore occurring only once. The Chinese has "They manifest buddhahood to beings."
- n.-
1714 Edgerton discusses this verse, the verb *praṇidhyeti*, and a possible error in the Sanskrit. See his *Buddhist Hybrid Sanskrit Dictionary*, p. 360. The Chinese omits numbering in all ten verses, and the third line in the first verse states "who wish to make offerings all the time in the future."
- n.-
1715 According to the Tibetan, presumably translating from *sattva*. The Sanskrit has *sarva* ("all") in reference to the realms. The Chinese has "beings and buddhas."
- n.-
1716 According to the Sanskrit *sāra*, the Chinese 堅 (*jian*), and the Yongle, Kangxi, Narthang, and Lhasa *brtan*. Degé has *bstan* ("teach," "reveal").
- n.-
1717 The Sanskrit has "the worlds in the ten directions." The Chinese has 一切 (*yi qie*, "all"), which can refer to "all directions," "all beings," or both.
- n.-
1718 According to Yongle, Lithang, Kangxi, Narthang, Choné, and Lhasa *kyi*. Degé has *kyis*.
- n.-
1719 According to the Tibetan. The Sanskrit has "this world realm of the four continents." Carré has "of our world." Not present in Cleary or the Chinese.
- n.-
1720 According to the Sanskrit and the Chinese. This sentence is not present in the Tibetan.
- n.-
1721 According to the Tibetan *lus*. The Sanskrit *kukṣi* and the Chinese 腹 (*fu*) could more specifically mean "belly," "abdomen," or "womb."

- n.-
1722 According to the Sanskrit *nadī* and the Chinese 河 (*he*). Not present in the Tibetan.
- n.-
1723 According to the Sanskrit. The last two items appear to have suffered an omission and been merged in the Tibetan to “adornment of jewels.”
- n.-
1724 According to the Sanskrit *garbha*. The Tibetan has *chu ba* (“joint” or “root”). The Chinese has 金剛為莖 (*jīn gāng wéi jīng*, “its stalk made of vajra”).
- n.-
1725 At this point there is an apparently unintelligible sentence in the Tibetan, with no parallel in the Chinese or Sanskrit, that appears to have been subject to scribal corruption. Literally it states, “It had the inner levels of an ocean of beings, kings of jewels.”
- n.-
1726 According to the Tibetan. The Sanskrit has “It had the display of light rays from the filaments made of all kings of jewels.” Perhaps the Tibetan was translated from a text that had *kesaraśikhara* (“tip”) instead of *kesararaśmi* (“rays”). The Chinese has 花鬚 (*huā xū*), presumably translating from *kesara*.
- n.-
1727 According to the Tibetan *mdzes pa*. Not present in the Chinese, which may have been translating from a text that had *cāru* instead of *rāja* (“king”).
- n.-
1728 According to the Tibetan. The Sanskrit has “wish-fulfilling kings of jewels.”
- n.-
1729 According to the Sanskrit *devendra* and the Chinese 一切天王 (*yī qiē tiān wáng*), and in conformity with the following list of lords of various deities. The Tibetan has *lha ris* (“classes of deities”).
- n.-
1730 According to the Sanskrit *pralambita* and the Chinese 垂 (*chuí*). The Tibetan has *spyangs* in error for *phyang*.
- n.-
1731 The Tibetan may have suffered an omission. The Sanskrit has “All the lords of garuḍas hung precious clouds of precious cloths that adorned the sky as an awning over the crowd of bodhisattvas.” The Chinese has 繒幡 (*zēng fān*, “silk banners,” “flags”) from *patākā* or *ketu*, without mentioning the clouds.
- n.-
1732 According to the Sanskrit *janma*, the Chinese 初生 (*chū shēng*), and its Tibetan translation elsewhere in this passage. In this sentence the Tibetan translates as *tshe* (“life”).
- n.-
1733 According to the Sanskrit *janma*, the Chinese 初生 (*chū shēng*), and its Tibetan translation elsewhere in this passage. In this sentence the Tibetan translates as *tshe* (“life”).

- According to the commentary, this refers to the eightfold path, with wisdom being the right view and conduct being the other seven aspects of the path.
- n.-
1734 The Chinese has 十號具足 (*shi hao ju zu*, “with the ten synonyms of the tathāgata”).
- n.-
1735 Literally, “goddess.” *Devī* and *deva* were honorific terms for kings and queens in India.
- n.-
1736 The Sanskrit and the Chinese translate as “buddhas.”
- n.-
1737 The name differs in the prose (*mnyam par gzhaḡ pa*) and verse (*snga phyi mnyam*) in the Tibetan. In the Sanskrit the prose has *samāpadyata*, while in the Sanskrit verse there is the phrase *kalpa ādiriva ananta nāyako* (literally, “a kalpa like the first, endless, guide,” which is ambiguous). However, the Sanskrit that the Tibetan translated from was different, with the Tibetan meaning “The name of the kalpa was Sameness of Beginning and End.” The Tibetan appears to have translated from a manuscript that may have had *kalpa ādiriva anta nāmako*. Cleary does not give a name but simply “age.” Carré, translating from the Chinese 悅樂 (*yue le*), has the kalpa’s name as *Plaisirs de la Joie* (“The Pleasures of Joy”). Because of this uncertainty we have repeated the name as given in the prose.
- n.-
1738 A different number is given in the prose. The Chinese has “eighty *nayuta*” in both the prose and the verse.
- n.-
1739 According to the Tibetan. The second half of the verse in Sanskrit is quite different, and the next three verses are not present in the Sanskrit. The Chinese has “leaving home and going to the bodhimaṇḍa” as the third line and “manifesting the scope of buddhahood.”
- n.-
1740 This verse is not present in the Sanskrit but is present in the Chinese.
- n.-
1741 This verse is not present in the Sanskrit. In the Chinese the fourth line is “rain down nectar of Dharma.”
- n.-
1742 According to Yongle, Lithang, Kangxi, Narthang, Choné, and Lhasa, which have *la*. Degé has *las* (“from”). The Chinese has 內 (*nei*, “within”).
- n.-
1743 This verse is not present in the Sanskrit but is present in the Chinese.
- n.-
1744 According to the Tibetan *khraḡ khriḡ*. The Sanskrit has *koṭi* (“ten million”). The number is not present in the Chinese.
- n.-
1745 The Sanskrit follows *uttāpayan* (“purifying”) with *parijayan* (“cultivating”). Not present in the Chinese.

- n.-
1746 In accordance with the Yongle, Lithang, and Choné. Degé has here the particle *la* ("in"). The Chinese has 聖智身 (*sheng zhi shen*), which can be understood to mean "the body of *āryajñāna*."
- n.-
1747 According to the Sanskrit *mantra* and Cleary. Not present in the Tibetan, Carré, or the Chinese.
- n.-
1748 From the Sanskrit *animiṣa*, which can mean "unblinking." The two variant spellings in Tibetan are *blan pa myed pa* and *glan pa myed pa*, which both mean "not covered," presumably referring to the eyes not being covered by the eyelids. The Chinese has two phrases: "mind/intentions without any momentary indolence" and "all actions are pure."
- n.-
1749 From the Tibetan *nyam nga ba*, translating presumably from *viśama*. The present Sanskrit has *viśaya* ("range," "field," "scope"). The Chinese is the same as the Tibetan.
- n.-
1750 From the Sanskrit *śītibhāva*. The Tibetan translates according to its other meaning of "coolness" (*bsil ba*), which is also a part of the metaphor of shelter from heat. The Chinese also translates this as 清涼 (*qing liang*, "coolness"). Instead of "shelters," it has 究竟 (*jiu jing*, "the ultimate," "the utmost") without reference to a physical presentation.
- n.-
1751 "Of the Dharma" is according to the Tibetan. It is not found in the present Sanskrit.
- n.-
1752 Literally, many "ten millions." The Chinese reads 無量億千 (*wu liang yi qian*, "innumerable thousands of *yi*").
- n.-
1753 According to the Tibetan *sems can thams cad*, translating from *sarvasattovān*. The present Sanskrit has *sarvadharmān* ("all phenomena"). The Chinese accords with the Tibetan.
- n.-
1754 According to the Sanskrit, the Chinese, and the preceding passage in Tibetan. The Tibetan omits "wisdom" here.
- n.-
1755 According to the Sanskrit *saṃkrama*. Degé has *bzem pa* ("avoid"). Yongle has *bzad pa* ("endure" or "be exhausted"). Lithang, Kangxi, and Choné have *bzod pa* ("patience").
- n.-
1756 The Sanskrit has "gathers together the bodhisattvas." The Chinese has 菩薩攝智 (*pu sa she zhi*), which can be understood to mean the same as the Sanskrit.

- n.-
1757 The Sanskrit has “that ripens the bodhisattvas.” The Chinese has “that ripens all beings.”
- n.-
1758 According to the Sanskrit *vikurvita*. The Tibetan has *rnam par rtse ba* (“play”), presumably translating from *vikrīḍita*. The Chinese has 神通 (*shen tong*), which could have been translated from either *vikurvita* or *vikrīḍita*.
- n.-
1759 According to the Yongle, Lithang, Kangxi, Lhasa, and Choné *rnam par spyod pa*. Degé has *dam par spyod pa*. The Tibetan appears to have been translating *vicāra*. The present Sanskrit has *vihāra*, usually translated into Tibetan as *gnas pa*. The Chinese appears to be a translation of *vihāra* as 所住方便 (*suo zhu fang bian*).
- n.-
1760 The Sanskrit has “in every direction.” The Chinese has “the ten directions.”
- n.-
1761 According to the Tibetan *rta babs* (Degé has *rta bgab*), normally used as a translation of *toraṇa*, which can also mean “gateway” and “portico.” However, the present Sanskrit has the obscure *khāraka*. Edgerton (p. 205) speculates that it might mean a large number, having only found the word in this very passage. Pali often shines a light on the meaning of BHS words, but in Pali, *khāraka* is an adjective meaning “sharp” or “dry.” “Rivers,” “vortexes,” “trees,” and “portals” are not present in the Chinese.
- n.-
1762 From the Sanskrit *ākramaṇa* and the Yongle, Kangxi, and Narthang *gnan*. Degé has *gnas* (“dwell”). Not present in the Chinese.
- n.-
1763 The Sanskrit also has *koṭi*, which would make the number “eight hundred and forty billion.” The Chinese translates as “It was the most important or excellent among the eighty royal cities.”
- n.-
1764 The Sanskrit has “clouds of nets” with no reference to gold. This segment describing the royal city and surrounding towns is not present in the Chinese.
- n.-
1765 According to the Sanskrit *aṣṭapada*, which apparently has the meaning of “eight sections” (vertical and horizontal), like a checkerboard or chessboard, referring to a game that originated in its earliest form in the first centuries of the first millennium in India, where board games were very popular. Therefore, this appears to be a specific reference to the eight-by-eight-square game board, and it has been translated in *The Lotus Sūtra* by Tsugunari and Akira as “like a chessboard,” or by Kern as “like a checkerboard.” Other English translations of the Chinese have interpreted this as “eight intersecting roads.” In the translation of this sūtra Cleary has “jeweled checkerboards.” This passage is absent in Carré.

- n.-
1766 According to the Tibetan *myam* and Sanskrit *sama* ("equal"). Narthang and Lhasa have *snyan* ("melodious").
- n.-
1767 According to the Tibetan *rkang pa'i bol* and the Chinese 足跌 (*zu fu*). The term *ucchaṅkhapāda* (also seen in other texts as *utsaṅgapāda*) has been variously interpreted and translated. See Edgerton (p. 118) for variant meanings in Pali, Tibetan, and Chinese.
- n.-
1768 According to the Sanskrit. "Young" is not present in the Tibetan. All such details are not present in the Chinese.
- n.-
1769 From the Sanskrit *gurusthānīya*. The Tibetan translates as *bla mar bya ba*. All such details are not present in the Chinese.
- n.-
1770 From the Tibetan *zhum pa med pa*. Not in the present Sanskrit or in the Chinese.
- n.-
1771 According to the Sanskrit and the Chinese (conjoined with the next description). The Tibetan omits "his arms."
- n.-
1772 According to Yongle, Kangxi, Narthang, Urga, and Lhasa *mnyen*. Degé has *gnyen*. Not present in the Chinese.
- n.-
1773 According to the BHS and Pali *rasaharaṇyaḥ*. Literally, "bringers of taste." The Tibetan has just *rtsa* ("channel"). Not present in the Chinese.
- n.-
1774 According to the Tibetan. Not present in the Sanskrit.
- n.-
1775 From the BHS *abhiṣyanda*, which can also mean "oozing," in reference to the pus of an abscess. The Tibetan has *thogs pa* ("obstruction," "impediment"). Narthang has *ma thogs pa* ("unimpeded").
- n.-
1776 According to the Tibetan *gseb 'gang ba*. The BHS *paryavanāha* can mean "covered over." Edgerton (p. 334) discusses the possible meanings. This is followed in the Sanskrit by *atisarjana*, which may mean the loss of a tooth. Edgerton, finding the meaning obscure (p. 10), believes it is the same as *abhiṣajjana* (p. 57), perhaps meaning the teeth get stuck together. There is no translation for this term in the Tibetan.
- n.-
1777 The Sanskrit *nīla* is literally "blue," but in Sanskrit literature it is used as a euphemism for "black." The Tibetan translates here nonliterally as *nag* ("black"). The Sanskrit has *abhinīla* ("deep black"), and the Tibetan translates this as *dkar nag* ("white and black").

- n.-
1778 According to the BHS *viprasanna*. The Tibetan translates as *rnam par gsal ba* ("clear"). This and other details are not present in the Chinese.
- n.-
1779 Sanskrit has also "stretched, unequal, and unstable." The Chinese describes the skin as "soft, smooth, and golden in color."
- n.-
1780 According to the Sanskrit *indranīla* and the Chinese 帝青 (*dī qīng*). The Tibetan appears to have omitted "sapphire."
- n.-
1781 According to the Sanskrit *nīla*. The Tibetan appears to have omitted "blue." Such additional details are not present in the Chinese.
- n.-
1782 Degé has a superfluous *gcig* not present in Yongle, Kangxi, and Choné. The Chinese has 爾時 (*er shi*), "at one time" or "at that time."
- n.-
1783 According to the Tibetan *dra ba*, presumably translating from *jāla*. The present Sanskrit has *rāja* ("king"). The Chinese accords with the Sanskrit.
- n.-
1784 According to the Tibetan *gdugs*, presumably translating from *chattra*. Not present in the Sanskrit. In this segment, the Chinese has "one billion people holding precious parasols."
- n.-
1785 According to the Sanskrit *chattra*. The Tibetan translates as *skyabs* ("shelter," "refuge"). The Chinese translates as three objects: 寶傘 (*bao san*), 寶幡 (*bao fan*), and 寶幢 (*bao chuang*), which are "precious umbrellas" and two types of "precious banners," respectively, without mentioning the types of jewels.
- n.-
1786 According to the Sanskrit *gaṇika* and the narrative itself. The Tibetan has *sbrul 'tshong ma* ("snake seller"). The Chinese has 母 (*mu*), "mother."
- n.-
1787 According to the commentary, this refers to the eightfold path, with wisdom being the right view and conduct the other seven aspects of the path. The Chinese has 十號具足 (*shi hao ju zu*, "with all the ten synonyms").
- n.-
1788 From the Sanskrit *hita* and the Chinese 利益 (*li yi*). The Tibetan appears to have *phan pa* corrupted to *sman pa* ("medicine," "healing"), which can easily occur in the *dbu med* script.
- n.-
1789 According to the Sanskrit *kumāra* and the Narthang and Lhasa *sku gzhan*. Degé has *sku gzhan* ("other body"). The Chinese has 太子 (*tai zi*), "the Crown Prince."
- n.-
1790 The Sanskrit here is *cakradhara*, literally, "wheel holder." The Chinese has the last two lines as 必當於此世界, 而作轉輪位 (*bi dang yu ci shi jie, er zuo zhuan lun wei*, "you definitely will assume the position of a cakravartin in this world").

- n.-
1791 From the Sanskrit *uddhura*. The Tibetan varies. Degé has *ye brngam*, Lhasa has *ye rngam*, Kangxi has *ye 'jam*, and Lithang and Choné have *yi dam*. The Chinese has 不作 (*bu zuo*, “are not engaged in”).
- n.-
1792 The Sanskrit is *kalyāṇasuhṛt*, a synonym for *kalyāṇamitra*. The Chinese translates from *kalyāṇamitra*.
- n.-
1793 According to the Tibetan. The Sanskrit has *kalyatāṃ* (“good”). The Chinese has “develop firm faith and utmost respect” to the *kalyāṇamitra* and/or the Dharma.
- n.-
1794 According to the Sanskrit *‘pariṇāyakeṣu*, which without the *saṃdhi* (euphonic combination) would be *aparīṇāyakeṣu*. The initial *a* is a negation, but the Tibetan omits the negation. The Chinese describes such beings as 孤獨者 (*gu du zhe*, “those who are alone,” a common translation of Skt. *anātha* and *anātha-bhūta*).
- n.-
1795 From the Sanskrit *niśākṣaya*. The Tibetan translates as *dgung sangs*. The Chinese has “on the day.”
- n.-
1796 According to the Tibetan *dga' rtse*. The Sanskrit has *cira* (“for a long time”). Neither is present in the Chinese.
- n.-
1797 According to the Sanskrit *ghana* and the Yongle and Kangxi *stug*. Degé has *sdug* (“pretty”). The Chinese has 妙華 (*miao hua*, “excellent,” “splendid,” or “beautiful”).
- n.-
1798 According to the Sanskrit *mahā*. Not present in the Tibetan or the Chinese.
- n.-
1799 From the Sanskrit *samabhāga*. Narthang and Lhasa have *rkyen du mnyam*. Yongle and Kangxi have *rkyan du mnyam*. Degé has *rgyan du mnyam* (“equal as adornments”). This line is not present in the Chinese.
- n.-
1800 The Tibetan here translates the Sanskrit *cāpodari* (“belly like a bow”) as *lto ba*, though the *Mahāvvyutpatti* translates this as *rked pa gzhu'i chang gzungs* (“a bow-handle waist”). It appears to describe the inward curve at the waist, as occurs in the design of certain bows at the midpoint where they are gripped. This line is not present in the Chinese.
- n.-
1801 According to the Sanskrit. The Tibetan *bzhong* (or *bzho*) *zhing dbab pa* is obscure.
- n.-
1802 According to the BHS *vyādhayaḥ* and the Chinese 患 (*huan*). The Tibetan has *gnas* (“place”) in error for *nad* (“illness”), which would have occurred during

copying by dictation in a time and place when *nad* and *gnas* had become near homonyms.

- n.-
1803 According to the Sanskrit *hitāni* and the Chinese 自利樂 (*zi li le*). The Tibetan has *smān* in error for *phan*, a mistake that can occur when transcribing from the *dbu med* script.
- n.-
1804 According to the Sanskrit *hita* and the Chinese 益眾生 (*yi zhong sheng*, “benefit beings”). The Tibetan has *smān* in error for *phan*, a mistake that can occur when transcribing from the *dbu med* script.
- n.-
1805 According to the Sanskrit *śuddha*. The Tibetan has *bdag* (“self”) in error for *dag*. In the Chinese, the third and fourth lines are reversed in order with variation in meaning: “Her mind is never agitated or wandering. She contemplates before she acts.” The analogy of Sumeru is omitted.
- n.-
1806 According to the Sanskrit *vaṃśa*. The Tibetan translates *vaṃśa* as *rigs* in the preceding sentence when used for buddhas, and as *rgyud* in this sentence when used for beings. The Chinese has the same term 種性 (*zhong xing*).
- n.-
1807 According to the Sanskrit *sthitatā*, the Chinese 堅固 (*jian gu*), and Yongle, Kangxi, Narthang, Urga, and Lhasa *brtan*. Degé has *bstan* (“teach”).
- n.-
1808 According to the Sanskrit *atyanta* and Yongle, Lithang, Kangxi, and Choné *ma lus*. Degé, Narthang, and Lhasa have *ma las*.
- n.-
1809 From the Sanskrit *vilaya*. The Tibetan translates as *zhu ba* according to its alternate meaning of “dissolve.” The Chinese has 焚 (*fen*, “burnt”).
- n.-
1810 According to the Sanskrit *agni* and the Chinese 火 (*huo*, “fire”). Not present in the Tibetan.
- n.-
1811 According to the BHS *paricūrnayeyuḥ*. Degé has *btags*; Narthang has *brtags*. The Chinese has 頂戴 (*ding dai*, “to wear something on one’s head”), referring to “accepting the crushing weight of the Cakravāla mountains on her head.”
- n.-
1812 According to the Sanskrit *atyanta* and Yongle, Lithang, Kangxi, and Choné *ma lus*. Degé, Narthang, and Lhasa have *ma las*. The Chinese has 常 (*chang*, “always”).
- n.-
1813 According to the Tibetan *khamṣ gsum kun tu*. The Sanskrit has *nṛloke* (“in the human world”). Not present in the Chinese.

- n.- According to the Tibetan *de bzhin gshegs pa* and the Chinese 如來 (*ru lai*). The Sanskrit has *sugata*.
- 1814 n.- The Tibetan has *mdang sum* ("last night") as the time the goddess spoke to her. The Sanskrit has *adya* ("today") but also *nisāntare*, apparently as the "the women's quarters," the location where she was told this by the goddess.
- 1815 n.- Cleary and Carré do not give time or place for the prophecy, other than that "today" is when she would see the prince. The Chinese has 今 (*jin*, "today").
- n.- According to the Tibetan *rgyal ba*. The Sanskrit has *munīndra* ("lord of sages").
- 1816 n.- The Chinese has "tathāgata."
- n.- According to the Tibetan *dpal gyi 'od 'bar*. The present Sanskrit has *śrīgarbha-prabhā* ("glorious essence light"), translated into Chinese as 妙藏光明 (*miao zang guang ming*).
- 1817 n.- According to the Sanskrit *dadyāmi* and Narthang *gsol*. Degé has *gsal*. The Chinese has (奉 *feng*, "give" in honorific form).
- n.- According to the Tibetan *lus* and the Chinese 身 (*shen*). Sanskrit has *gātrāṇi* ("limbs").
- 1819 n.- According to the Tibetan *mchog*. The Sanskrit has *garbha* ("center"). The Chinese has 端坐華臺上 (*duan zuo hua tai shang*, "sits upright with regal dignity on a lotus seat").
- 1820 n.- According to the Tibetan *'gro ba rnam la*. The Sanskrit has *jineṣu* ("to the jinas"). The Chinese has 一切佛 (*yi qie fo*, "all the buddhas").
- 1821 n.- From the Sanskrit *viprasanna*. The Tibetan has *gsal ba* ("clear"). The Chinese describes it as "free of all defilements like a great lake of the dragon."
- 1822 n.- According to the commentary, this refers to the eightfold path, with wisdom being the right view and conduct being the other seven aspects of the path. This is not present in the Chinese.
- 1823 n.- According to the Sanskrit *parimocaka*, the Chinese 救 (*jiu*), and Urga's *grol ba*. Degé has *'grel ba*. Lithang and Choné have *'brel ba*.
- 1824 n.- According to the Sanskrit *naigama*. The Tibetan has *yul gyi mi* ("people of the land"). The Chinese list is shorter and does not include this.
- 1825 n.- According to the Sanskrit and Yongle and Kangxi. Degé omits *ma* ("not").
- 1826 n.- The Chinese simply has "countless beings developed the aspiration for enlightenment."

- n.-
1827 According to the Tibetan *dbye ba*. The Sanskrit has *vinaya*. The Chinese has “had attained or accomplished.”
- n.-
1828 A reconstruction from the Tibetan *thams cad la dbang lus rab tu snang ba*. The present Sanskrit has *Sucandrakāyapratibhāsadhvaja*, which could have been translated as *zla ba bzang po lus rab tu snang ba'i rgyal mtshan*. The Chinese has 現一切世主身 (*xian yi qie shi zhu shen*), which can mean “appearance of the bodies of all lords of the worlds.”
- n.-
1829 According to the Sanskrit, the previous and subsequent mention of the buddha’s name in the Degé Tibetan, and the Lithang and Choné Kangyurs in this passage. The Chinese translates this as 寶華如來 (*bo hua ru lai*), “the Tathāgata Precious Flowers.” Degé omits *me tog* (*kusuma*). Kangxi has *me tak* and Yongle omits *'od*.
- n.-
1830 According to the Tibetan. The present Sanskrit states that their voices spread through all the buddha realms. The Chinese has “their names are heard/known throughout all the buddha realms.”
- According to the Tibetan *rgyal po*. The Sanskrit and the Chinese appear to have omitted *rāja*.
- n.-
1831 In the Sanskrit this is preceded by a tathāgata named Raśmicandra, which appears to be a scribal corruption. Not present in the Chinese.
- n.-
1832
- n.-
1833 According to the Sanskrit *rāja*, Chinese 王 (*wang*), and Narthang and Lhasa *rgyal po*. Degé and others have *rgyan*.
- n.-
1834 *Anabhilāpya* literally means “indescribable” and in chapter 15 is said to be a specific number. The Chinese translates as 不可說 (*bu ke shuo*).
- n.-
1835 According to the Sanskrit *sattva* and the Chinese 眾生 (*zhong shen*). Degé omits “beings”: “When bodhisattvas see bodhisattva conduct.”
- n.-
1836 According to the Sanskrit and the Chinese and the subsequent mention of the number of realms. At this point the Tibetan has “a hundred thousand.”
- n.-
1837 From the Sanskrit *saṃjñā*. The Tibetan translates as *ming* (“names”). Cleary translates as “thoughts,” and Carré as *noms* (“names”). The Chinese translates as 名 (*ming*, “names”) but can carry the sense of naming as well as thoughts and concepts associated with naming.
- n.-
1838 In Sanskrit this is followed by “There appeared an ocean, without end or middle, of the ways of the great love of beings.”

- n.-
1839 According to the Sanskrit *saṃsthāna* and the Narthang and Lhasa *dbyibs*. Degé and others have *dbyings* in error for *dbyibs*. The Chinese has 現隨類身 (*xian sui lei shen*, “manifest bodies that accord with the types/classes of beings”).
- n.-
1840 From the Sanskrit *purī*. The Tibetan translates as *pho brang* (“palace”). The Chinese has 王都 (*wang du*, “royal capital”).
- n.-
1841 According to the Sanskrit and the Tibetan. The Chinese has 瓔珞 (*ying luo*, “jewelry made of precious stones”).
- n.-
1842 The Tibetan has *mdog* (literally, “color”) translating *varṇa*, which has multiple meanings, including “color,” “appearance,” “form,” and “shape.” The Chinese has 妙相莊嚴身 (*miao xiang zhuang yan shen*, “bodies adorned with excellent attributes”).
- n.-
1843 From the Sanskrit *vaśyā*. The Tibetan has the literal translation *de yi dbang gyur* (“under his power”). The Chinese has more elaborate and poetic descriptions of admiration.
- n.-
1844 According to the Sanskrit *dhātu*. The Tibetan has *dbyibs* (“shape”) in error for *dbyings*.
- n.-
1845 This line is not present in Yongle, Lithang, Kangxi, or Choné.
- n.-
1846 From the Sanskrit *vigraha*. The Tibetan translates as *lus*, which was used in the previous line to translate *śarīra* (“body,” “constituents”). For the second part of this verse, the Chinese has 種種體名號 (*zhong zhong ti ming hao*, “a variety of bodies with various names”) and 無邊種莊嚴 (*wu bian zhong zhuang yan*, “infinite kinds of display or adornment”).
- n.-
1847 This is followed in Sanskrit by *anuprāptum* (“follow”). The Chinese has “getting close to them, serving them, and making offerings to them.”
- n.-
1848 This is followed in the Sanskrit by *cāptuṃ* (“be acquainted with”).
- n.-
1849 The Sanskrit has “illusory forms and bodies” or “illusory form bodies.” The Chinese appears to translate this as two: 以如幻願而持佛身 (*yi ru huan yuan er chi fo shen*, “bodies from illusory prayers and blessings by the buddhas”) and 隨意生身 (*sui yi sheng shen*, “bodies born according to intention”).
- n.-
1850 This is followed in Sanskrit by *buddhādhiṣṭhānamanomayaśarīrāṇām* (“bodies consisting of mind that have been blessed by the buddhas”).
- n.-
1851 According to the Tibetan *mi zad pa* and the Chinese 不變壞 (*bu bian huai*), presumably translating *akṣaya*. Not present in the Sanskrit.

- n.-
1852 According to the Tibetan. The Sanskrit has *praticchādana* (“cover”). The Chinese has “to cover the city with good qualities.”
- n.-
1853 According to Degé and Stok Palace *bskyod*, perhaps translating *anukampana* as later in this sentence. The Sanskrit has *pratisyanda* (“moistening”). Lhasa has *bskyob* (“protect”). Yongle, Kangxi, Lithang, and Choné have *brgyan* (“adorn”). Cleary has “water.” Carré has “broaden.” Chinese has 寬廣 (*kuan guang*, “widen and broaden”).
- n.-
1854 According to the Sanskrit feminine instrumental case. The Tibetan has *phyir* (“in order to”). The Chinese has 悉捨所有隨應給施 (*xi she suo you sui ying ji shi*, “that is to abandon all possessions and give as the situation requires”).
- n.-
1855 From the Sanskrit *saṃprāpanatā*, the Yongle, Lithang, Kangxi, and Choné *bstabs*. and also Narthang, which has the scribal error *bltabs*. Degé and Stok have *bstan* (“reveal”).
- n.-
1856 According to the Sanskrit *para* and Yongle, Lithang, Kangxi, and Choné *phyir*. Degé and Stok Palace have *phyin*. The Chinese has “closely guard the city of the mind so that various harmful desires will not enter.”
- n.-
1857 According to the Tibetan *srog*, presumably translating from *hṛḍha*. The present Sanskrit has *drḍha* (“firm,” “strong”). The Chinese translates as 嚴肅 (*yan su*, “strict,” “stern”).
- n.-
1858 According to the Tibetan. The present Sanskrit appears to have one deity, with the other compound being a description rather than a name. Carré has two goddesses. Cleary has one goddess, while the Chinese has two.
- n.-
1859 According to the Tibetan and the Chinese. “Precious earrings” is not present in the Sanskrit.
- n.-
1860 According to the Sanskrit *prakṛti*, translated as 性 (*xing*) in the Chinese. Not present in the Tibetan.
- n.-
1861 According to the Tibetan *blo gros*, presumably translating *mati*. The present Sanskrit has *pai*, which appears to be a scribal error, as this name has already been given for a preceding eyesight. The Chinese has 普光明 (*pu guang ming*, “all-pervasive light”).
- n.-
1862 According to the Tibetan and the Chinese. The Sanskrit has two lights here, the first enabling the vision of the form bodies, the second called *complete light*, which enables the vision of the categories of the form bodies. The Chinese has 見佛平等不思議身 (*jian fo ping deng bu si yi shen*, “see the

undifferentiated, inconceivable bodies of the buddhas”), where
“inconceivable” can mean “an inconceivably large number” or “countless.”

- n.-
1863 According to the Tibetan *kha*. The Sanskrit has *sukha* (“bliss”), apparently in error for *mukha* (“mouth”). Not present in the Chinese.
- n.-
1864 The Sanskrit has “Excellent, Ārya, excellent!”
- n.-
1865 According to the Sanskrit *darśayitā*, the Chinese 教 (*jiao*), and the Yongle, Lithang, Kangxi, Narthang, and Choné *bstan*. Degé has *bsten* (“depend”). The Chinese omits “without error.”
- n.-
1866 According to the Tibetan, which has *smān yon* in error for *phan yon*.
- n.-
1867 From the Sanskrit *jagat*, translated into Tibetan as *’gro ba* (“beings”). Not present in the Chinese.
- n.-
1868 From the Sanskrit. The Tibetan appears to read “countless nets of jewels.” The Chinese could have either meaning.
- n.-
1869 According to the Sanskrit. The Tibetan omits “vajra.” The Chinese omits the adjective “shining.”
- n.-
1870 From the Sanskrit *vyūha*. The Tibetan has *rnam par phye ba* (“separated”), perhaps translating from *vivṛta*. The Chinese has 壁 (*bi*, “walls”).
- n.-
1871 According to the Sanskrit and the Chinese. The Tibetan has *’dzam bu chu rlung* (“Jambu River”), perhaps from a text that had *jāmbūnada*.
- n.-
1872 According to the Sanskrit *sarva*. “All” is not present in the Tibetan. A description of the base is not present in the Chinese.
- n.-
1873 From the Sanskrit *mukhadvāra*. The Tibetan has just *kha* (“mouth,” “opening”). The Chinese has 戶牖 (*hu you*, “doors and windows”).
- n.-
1874 From the Sanskrit *prayuktas*. Degé has *sbyangs* (“trained”), which is a possible translation of *prayukta*. Lhasa has *dpyangs* (“hung”). The Chinese accords with the Lhasa version.
- n.-
1875 According to the Tibetan *’byung ba* and the Chinese 出 (*chu*). The present Sanskrit has *prayuktaṃ*, possibly in error for *pramuktaṃ*. “Shining kings of precious jewels” is not present in the Chinese.
- n.-
1876 According to the Tibetan *’byung ba* and the Chinese 出 (*chu*). The present Sanskrit has *prayuktaṃ*, possibly in error for *pramuktaṃ*.

- n.-
1877 This assumes that *candradhvaja* is a synonym for *candrakānta*. The Chinese translates as 寶月幢 (*bao yue chuang*, “precious moon banner”).
- n.-
1878 This assumes that *śuddhagarbha* is here a synonym for *aśmagarbha*. The Chinese translates as 淨藏寶王 (*jing zang bao wang*, “pure essence king of jewels”).
- n.-
1879 This assumes that *ādityagarbha* is a synonym for *ravikānta*. The Chinese translates as 日藏摩尼 (*ri zang mo ni*, “sun essence precious jewels”).
- n.-
1880 According to the Sanskrit *yathāśaya* and the Chinese 隨心樂 (*sui xin le*). The Tibetan omits “according to their aspirations.”
- n.-
1881 According to the Sanskrit *sarvakāla* and the Narthang and Lhasa *dus thams cad*. Degé has *dus gsum thams cad* (“all three times”). The Chinese has 恆 (*heng*, “always”).
- n.-
1882 According to the Sanskrit *adhiṣṭhāna*, translated into Tibetan as *byin gyis rlob pa* (“blessed”). The Chinese translates as 無去色身 (*wu qu se shen*, “non-going form body”).
- n.-
1883 According to the Tibetan. The Sanskrit has “She had a form that engaged in all conducts within the world and was not real.” “Form body that engaged in all conducts” is not present in the Chinese.
- n.-
1884 According to the Tibetan. The Sanskrit has “She had a form that was properly obtained and was not false.” The Chinese has 非實色身, 得如實故 (*fei shi se shen, de ru shi gu*, “she had a non-real form body, because she understood reality ‘as it is’ ”).
- n.-
1885 According to the Tibetan. The Sanskrit has “She had a form that was perceived by the world and was unsurpassed.” The Chinese has 非虛色身, 隨世現故 (*fei xu se shen, sui shi xian gu*, “she had a non-false form body, because it appeared in accord with the perception of the world”).
- n.-
1886 According to the Sanskrit *sulakṣaṇa*. Omitted in the Tibetan. The Chinese has 一相色身, 無相為相故 (*yi xiang se shen, wu xiang wei xiang gu*, “she had a single-characteristic form body, because it had the characteristic of no characteristics”).
- n.-
1887 From the Sanskrit *adhiṣṭhāna* and the Chinese 現生 (*xian sheng*). The Tibetan translates according to an alternative meaning as *byin gyi rlob pa* (“empowered,” “blessed”).

According to the Sanskrit *pratīkṣaṇa*. Omitted in the Tibetan and the Chinese.

- n.-
1888 From the Sanskrit *adhiṣṭhāna*. The Tibetan translates according to an alternative meaning as *byin gyi rlabs* (“empowered,” “blessed”).
- n.-
1889 From the Sanskrit *adhiṣṭhāna*. The Tibetan translates according to an alternative meaning as *byin gyi ma brlabs* (“not empowered,” “not blessed”).
- n.-
1890
- n.-
1891 From the Tibetan *ma byung ba*. The Sanskrit has *asaṃvṛta* (“unobscured,” “unconcealed”). The Chinese has 無生 (*wu sheng*, “not born”).
- n.-
1892 According to the Sanskrit *cetana*, the Chinese 心 (*xin*), and the Narthang and Lhasa *sems*. Degé has *sems can* (“beings”).
- n.-
1893 According to the Tibetan *gcig*, presumably translating from a manuscript that had *eka*. The present Sanskrit has *aneka* (“many”). Cleary has “various names.” Carré has *les noms de tous les bodhisattvas* (“the names of all the bodhisattvas”), as in the Chinese 一切菩薩名號 (*yi qie pu sa ming hao*).
- n.-
1894 From the Sanskrit *mukha*, translated into Tibetan according to the alternative meaning of *sgo* (“door”). Not present in the Chinese.
- n.-
1895 In the present Sanskrit the order is “Aninema, Anineta.”
- n.-
1896 According to the Tibetan *shing gi rgyal po* and the Chinese 樹王佛 (*shu wang fo*). Not present in the Sanskrit.
- n.-
1897 According to the Tibetan *mchog gi dpal*. Not present in the Sanskrit.
- n.-
1898 According to the Tibetan *rdo rje blo gros*. Not present in the Sanskrit. This might be 堅固慧佛 (*jian gu hui fo*) in the Chinese.
- n.-
1899 According to the Sanskrit. Apparently omitted in the Tibetan. This might be 大自在佛 (*da zi zai fo*) in the Chinese.
- n.-
1900 According to the Sanskrit. The Tibetan has *dbang du gyur pa'i* (conjoining it with the next name) in error for *dbang du gyur pa*. This might be 自在佛 (*zi zai fo*) in the Chinese.
- n.-
1901 According to the Sanskrit. Apparently omitted in the Tibetan. This might be 師子出現佛 (*shi zi chu xian fo*) in the Chinese.
- n.-
1902 According to the Tibetan *sa'i bdag po*. The present Sanskrit has *bhūmimati*. This might be 大地王佛 (*da di wang fo*) in the Chinese.
- n.-
1903 According to the Tibetan *dpag tu med pa*. The present Sanskrit has *asita* in error for *amita*. The Chinese 無量光佛 (*wu liang guang fo*, “Amitāyus,” an alternate name for Amitābha) reappears later in the list.

- n.-
1904 According to the Tibetan *blo gros rdo rje*. The present Sanskrit has “Vajramati.” It was translated into Chinese as 金剛慧 (*jin gang hui*).
- n.-
1905 According to the Tibetan *chu lha'i spyan*. Narthang and Lhasa have *chu lha'i rgyan*. The present Sanskrit has *Karuṇāvṛkṣa*. The Chinese has 水天德佛 (*shui tian de fo*), presumably translating from *Varuṇa-guna*.
- n.-
1906 According to the Tibetan. The present Sanskrit has *Akampitasāgara*. This might be 大地王佛 (*da di wang fo*) in the Chinese.
- n.-
1907 According to the Tibetan and the Chinese 不思議功德光佛 (*bu si yi gong de guang fo*). The present Sanskrit has *Acintya-guṇa*.
- n.-
1908 According to the Tibetan *lus mi snang bar ma byas pa* (“not made the body invisible”). The Sanskrit reads *antardhitakāya* (“invisible body”). Cleary has “come invisibly.” Neither is present in Carré or the Chinese.
- n.-
1909 According to one meaning of the Sanskrit *saṃbheda* and the Lhasa 'dres. Narthang has 'das (“passed beyond”) and Degé has 'dren (“bring”). The Chinese has 普照法界 (*pu zhao fa jie*, “illuminating universally the realm of phenomena”).
- n.-
1910 According to the Tibetan. The Sanskrit reads “attaining no location.” The Chinese has 無依無上 (*wu yi wu shang*), which can be a stylized expression of “without basis to fix on or to be fixed on.”
- n.-
1911 According to the Tibetan. The Sanskrit has “stainless without location.” The Chinese accords with the Sanskrit.
- n.-
1912 According to the Sanskrit, Degé, and Stok Palace. Yongle, Lithang, Kangxi, and Choné have *ṭa*.
- n.-
1913 According to the Degé, Stok Palace, and the standard Arapacana alphabet from *The Perfection of Wisdom in Twenty-Five Thousand Lines (Pañcaviṃśati-sāhasrikāprajñāpāramitā)*. The Sanskrit has *sa*. Yongle, Lithang, Kangxi, and Choné have *śa*.
- n.-
1914 According to the Tibetan. The Sanskrit has “differentiated heap.”
- n.-
1915 According to the Degé, Stok Palace, and the standard Arapacana alphabet. Sanskrit has *sa*. Yongle, Lithang, Kangxi, and Choné have *śta*.
- n.-
1916 According to the Tibetan and the standard Arapacana alphabet. Sanskrit has *ṣa*.

- n.-
1917 According to the Tibetan and the Sanskrit. *The Perfection of Wisdom Sūtra* (see Padmakara Translation Group, 9.44) version has *stha*.
- n.-
1918 According to the Degé (*śva*) and the Sanskrit. *The Perfection of Wisdom Sūtra* (9.44) version has *śva*. Yongle, Kangxi, Narthang, and Stok Palace have *sba* as transliteration of *śva*.
- n.-
1919 According to the Sanskrit, *The Perfection of Wisdom Sūtra* (9.44), Narthang, Lhasa, and Stok Palace. Degé has *kśa*.
- n.-
1920 According to the Tibetan, presumably translating from *garbha*. The present Sanskrit has *prabha* (“light”).
- n.-
1921 According to the Tibetan and the Sanskrit. *The Perfection of Wisdom* (9.44) version is *jñā*.
- n.-
1922 According to the Tibetan. The Sanskrit has “the gateway to perceiving the origin of the world.” The Chinese has (*shi jian zhi hui men*, “gateways to the wisdom/knowledge of the world”).
- n.-
1923 According to the Tibetan. The Sanskrit has *rtha* (the online Vaidya transcription has the error *tha*). *The Perfection of Wisdom* (9.44) version is *rta* and the next letter is *ha*, which is not listed in this sūtra in Tibetan, Sanskrit, or Chinese. The Chinese has the transcription 曷多羅 (*he duo luo*), which may have integrated *ha*.
- n.-
1924 According to the Tibetan, presumably translating from *upāya*. The Sanskrit has *garbha* (“essence”). The Chinese has 方便藏 (*fang bian zang*, “treasury, or essence of, methods”).
- n.-
1925 According to Degé, Stok Palace, Sanskrit, and *The Perfection of Wisdom* (9.44). Yongle, Lithang, Kangxi, and Choné have *hā*.
- n.-
1926 According to the Tibetan. “Ocean” is not present in the Sanskrit or the Chinese.
- n.-
1927 According to the Sanskrit, the Chinese, and *The Perfection of Wisdom* (9.44). The Tibetan has *yas*.
- n.-
1928 According to Degé and Stok Palace. The Sanskrit and *The Perfection of Wisdom* (9.44) have *ṭha*. Yongle, Lithang, Kangxi, and Choné have *ta*.
- n.-
1929 According to the Sanskrit, Chinese, Narthang, Lhasa, and Stok Palace. Degé has *na*.

- n.-
1930 According to the Degé. The Sanskrit and *The Perfection of Wisdom* (9.44) have *pha*. Yongle, Lithang, Kangxi, Narthang, Choné, Lhasa, and Stok Palace have *spa*.
- n.-
1931 According to *The Perfection of Wisdom* (9.44) and the Sanskrit (online Vaidya transcription has *sya* in error for *ysa*). The Tibetan has *yma*, which appears to be a scribal error.
- n.-
1932 According to Degé and Stok Palace. The Sanskrit and *The Perfection of Wisdom* (9.44) have *ta*. Yongle, Lithang, Kangxi, and Choné have *tha*.
- n.-
1933 According to the Sanskrit and *The Perfection of Wisdom* (9.44). The Tibetan has *dha*, which already occurred earlier in the list.
- n.-
1934 According to the Sanskrit *aśmagarbha* and the Chinese 碑磔 (*che qu*). Not present in the Tibetan.
- n.-
1935 According to the Sanskrit *rāṣṭra* and Yongle, Lithang, Kangxi, Narthang, Choné, Lhasa, and Stok Palace, which have *kham*s. Degé has *khang pa* ("house").
- n.-
1936 From the Sanskrit *mṛgacakra*. The Tibetan translates as *ri dags dang 'khor lo* ("wild animals and wheels"). The Chinese has "astrology, geography, and the sounds of birds and beasts."
- n.-
1937 From the BHS *dhandāyitva* (*dhaṃdhāyitva* in the present Sanskrit) and the Chinese 頑鈍 (*wan dun*). The Tibetan translates obscurely as *'khor ba*.
- n.-
1938 According to the Tibetan *thogs pa myed pa*. The Sanskrit is *adhiṣṭhāna*, which has a number of meanings and is usually translated into Tibetan as *byin rlabs*, which itself is usually translated from Tibetan as "blessing." The Chinese has 無盡 (*wu jin*, "inexhaustible," "limitless," "unending").
- n.-
1939 According to the Sanskrit *vidyut*. Translated into Tibetan as *snang ba* ("radiance," "light"). The Chinese translates the last three descriptions as two: 智慧光明 (*zhi hui guang ming*, "luminosity of wisdom") and 速疾神通 (*su ji shen tong*, "instantaneous attainment of miraculous powers").
- n.-
1940 According to the Tibetan *rnam par dag pa* and the Chinese 清淨 (*qing jing*). "Pure" is not present in the Sanskrit.
- n.-
1941 According to the Tibetan *rnam par dag pa* and the Chinese 清淨 (*qing jing*). "Pure" is not present in the Sanskrit.

- According to the Sanskrit and the Chinese. Either the past or present is absent from the Tibetan.
- n.-
1942 According to the Tibetan 'gro ba. The Sanskrit has *dharma* ("phenomena").
- n.-
1943 The Chinese has 世間 (*shi jian*, "worlds," "realms").
- n.-
1944 According to the Sanskrit *māyā* and the Yongle and Kangxi *sgyu ma*. Degé has *rgyu* ("cause"). Neither is present in the Chinese.
- n.-
1945 According to the Tibetan *chos* and the Chinese 法 (*fa*). The Sanskrit has *trāidhātuka* ("the three realms").
- n.-
1946 According to the Sanskrit *māyā*. The Tibetan has *rgyu* ("cause") in error for *sgyu ma*. The Chinese has 我見 (*wo jian*, "perception of self") and continues with "and various illusory conditions."
- n.-
1947 According to the Tibetan *phyin ci log gi sgyu ma*. The Sanskrit differs in this passage in terms of the causes applied to the various sights. The Chinese has 我見 (*wo jian*, "perception of self"), which refers to erroneous views more broadly.
- n.-
1948 According to the Sanskrit *māyā*. The Tibetan has *rgyu* ("cause") in error for *sgyu ma*. Neither is present in the Chinese.
- n.-
1949 According to the Sanskrit *māyā*. The Tibetan has *rgyu* ("cause") in error for *sgyu ma*. Yongle and Kangxi have *sgyu*. The Chinese has "they arise from the ignorance of erroneous..."
- n.-
1950 According to the Sanskrit *māyā*. The Tibetan has *rgyu* ("cause") in error for *sgyu ma*. Neither is present in the Chinese.
- n.-
1951 According to the Sanskrit *dr̥ḍhīkaraṇa*, the Chinese 堅固 (*jian gu*), and Degé *brtan par bya ba*. Lithang, Narthang, Choné, and Lhasa have the error *bstan* ("teach").
- n.-
1952 "Conduct" here translated from *carita*. This is translated in the Chinese as 修行 (*xiu xing*). Not present in the Tibetan.
- n.-
1953 Degé has the incorrect block print page on the reverse of this folio. It is a repeat of *kha* 280.b from *The Ten Bhūmi Sūtra* (*Daśabhūmika Sūtra* (<https://read.84000.co/translation/toh44-31.html#UT22084-036-002-1677>)). The page order has been emended in the Degé reader.
- n.-
1954 According to the Tibetan. The Sanskrit has just "ways." The Chinese has 巧迴向 (*qiao hui xiang*, "skillful dedication").

- n.-
1955 According to the Tibetan *dbye*. The Sanskrit has “purify,” which is translated into Chinese as 清淨 (*qing jing*).
- n.-
1956 According to the Sanskrit *bodhisattvena*. The Tibetan has *pa'i* apparently in error for *dpas*, which soon commences in the Tibetan list. In the Chinese, “bodhisattva” becomes a noun-adjective, i.e., “obtain the bodhisattva clouds of the Dharma.”
- n.-
1957 According to the Sanskrit *bodhisattvena*. The Tibetan has *pa'i* apparently in error for *dpas*, which soon commences in the Tibetan list.
- n.-
1958 According to the Sanskrit *bodhisattvena* and Degé. Lithang and Choné have *dpa'i*, Yongle has *dpa's*, and Kangxi has *dpa'is*.
- n.-
1959 Degé has the incorrect block print page on the reverse of this folio. It is from further on in the sūtra, at the beginning of the twentieth fascicle [B20] in chapter 54. The page order has been emended in the Degé reader.
- n.-
1960 According to the Tibetan and the Chinese. The Sanskrit has *bodhi*. “Pure” is not present in the Chinese.
- n.-
1961 According to the Tibetan and the Chinese. The Sanskrit has “to the ocean of.”
- n.-
1962 According to the Tibetan. The Sanskrit has “the elevated, special faith of the bodhisattvas.” The Chinese appears to interpret it as “Hearing all supreme Dharmas of the bodhisattvas.”
- n.-
1963 According to the Tibetan. The Sanskrit has “appearances of qualities.” The Chinese has “Reaching all islands of precious Dharmas of the bodhisattvas.”
- n.-
1964 According to the Tibetan *yan lag* and the Chinese 分 (*fen*). The Sanskrit (BHS) has *adhipati* (“dominance”).
- n.-
1965 According to the Sanskrit. The Tibetan has a double negative: “do not enter the faultlessness of.” The Chinese has 超越二乘地 (*chao yue er sheng di*, “transcend the level of the two yānas”).
- n.-
1966 According to the BHS *vibhajitāra*, translated into Tibetan as *rnam par 'byed pa*. The Chinese has “cause the attainment of all types of patience.”
- n.-
1967 According to the Sanskrit *nirahamkāra* and the Chinese 憍慢 (*jiao man*). The Tibetan apparently has an error *dus* (“time”).
- n.-
1968 According to the Sanskrit *antevāsi*. The Tibetan translates as the obscure *mtshan bu*. This analogy is not present in the Chinese.

- n.-
1969 According to the Sanskrit *suputra*. The Tibetan has *mdzangs*, which usually means “a wise person.” The Chinese translates as 孝子 (*xiao zi*, “filial son”).
- n.-
1970 The Sanskrit is the synonym *bhujaga* (“serpent”). The Chinese has 龍王 (*long wang*, “dragon king”).
- n.-
1971 According to the Sanskrit *viśodhayanti*. The Tibetan has *spyod* (“conduct”) in error for *sbyong*. The Chinese has “purify ... bodhisattva powers.”
- n.-
1972 From the BHS *pariṇāmana*, translated into Tibetan as *sngo ba* (“dedicated”). The Chinese also translates as “dedication” 迴向 (*hui xiang*).
- n.-
1973 From the BHS *āyadvāra*. The Tibetan has *skye mched*, presumably translating from a manuscript that had the error *āyatana*.
- n.-
1974 According to the Tibetan *yul*, presumably translating from a manuscript that had *viṣaya*. The present Sanskrit has *viṣama* (“injurious,” “bad”). The Chinese concurs with the Tibetan.
- n.-
1975 According to the Sanskrit. The Tibetan and the Chinese do not have “benefiting.”
- n.-
1976 According to the Sanskrit *praiśodhayan*. The Tibetan has *rgyas* (“increased”). The Chinese has “generated.”
- n.-
1977 The Tibetan interprets the compound as meaning “the lower realms of the five classes of beings.” The Chinese does not have “lower realms.”
- n.-
1978 According to the Sanskrit *parigraha*. The Tibetan translates as *yongs su bsdu ba* (“gathering”). The Chinese has 成就 (*cheng jiu*, “accomplishing”).
- n.-
1979 According to the Tibetan. “Wisdom” is not present in the Tibetan. The Chinese has “wisdom body.”
- n.-
1980 Literally, “teachers.” The Tibetan has *ston pa*. The Sanskrit has *śāstri*. The Chinese has 大師 (*da shi*).
- n.-
1981 According to the Tibetan. This clause and part of the preceding clause are not present in the Sanskrit. The Chinese concurs with the Tibetan.
- n.-
1982 According to the Sanskrit and the Chinese. The manuscript that the Tibetan was translated from appears to have omitted part of this sentence.
- n.-
1983 According to the Tibetan *de bzhin nyid*, presumably translating from *tathātā*. Present Sanskrit has *tathāgata*, translated as 如來 (*ru lai*) in Chinese.

- n.-
1984 According to the Sanskrit and the Chinese. The Tibetan conjoins this and the preceding birthlessness into one.
- n.-
1985 According to the Tibetan *bsngo ba* and the Chinese 迴向 (*hui xiang*). The BHS *pariṇāma* can mean literally “transformation” as well as “development” and “ripening.”
- n.-
1986 In accordance with the Sanskrit *uccheda ... vigata*, the Chinese 斷見 (*duan jian*), and the Degé and other Kangyurs’ *chad med*. Narthang, Lhasa, and Stok Palace have the error *tshad med* (“limitless”).
- n.-
1987 In accordance with the Sanskrit *śāśvata*, the Chinese 常見 (*chang jian*), and the Yongle, Lithang, Kangxi, Narthang, Choné, and Stok Palace *rtag pa*. Degé has the error *rtog pa* (“thought”).
- n.-
1988 According to the Tibetan. Both Suzuki and the online Sanskrit canon transcription (Vaidya) have the error of a double repetition of a corrupted addition: *samyak-kriyādr̥ṣṭivigatena*. The Chinese has 離無因見, 知正因故 (*li wu yin jian, zhi zheng yin gu*, “free from the view of non-causality, because of knowing the direct cause”).
- n.-
1989 According to the Tibetan. A part of this quality and the next are missing from the Sanskrit. The Chinese has 離顛倒見, 知如實理故 (*li dian dao jian, zhi ru shi li gu*, “free from erroneous views, because of knowing the true nature [of all phenomena]”).
- n.-
1990 According to the Tibetan *gzugs brnyan*, presumably translating *pratibhāsa* or *pratibimba*. The Sanskrit has *pratiṣṭhā* (“established”). Carré has *reflets*. The Chinese has 影像 (*ying xiang*, “reflected images”).
- n.-
1991 According to the Tibetan *skye ba dang 'jig pa'i lta ba dang bral ba* (*'jig pa'i lta ba dang bral ba* is missing from Yongle, Lithang, Kangxi, and Choné). The Chinese 離有無見 (*li you wu jian*, “free of the views of existence and nonexistence” or “being and nonbeing”).
- n.-
1992 According to the Lithang and Choné *kyi*. Degé and others have *kyis*, which is probably the original interpretation of the Sanskrit compound.
- n.-
1993 According to the Tibetan *gzugs brnyan*, presumably translating *pratibhāsa*, and the Chinese (Carré has *reflets*). The Sanskrit has *pratiṣṭhā* (“established”).
- n.-
1994 The Sanskrit here repeats the sentence about a reflection using other words. There is no repetition in the Chinese.

- The Sanskrit has “kleśas and conceptions.” The Chinese has just “conceptions.”
- n.- 1995 According to the Sanskrit *tṛṣṇā*, the Chinese 愛 (*ai*), and Yongle, Kangxi, Narthang, Urga, Lhasa, and Stok Palace *sred*. Degé has *srid* (“becoming,” “existence”).
- n.- 1996 According to the Sanskrit *patha* and the Yongle, Kangxi, Narthang, Lhasa, and Stok Palace *lam*. Degé has *las* (“action”). The Chinese has just “the four māras.”
- n.- 1997 According to the Sanskrit *patha* and the Yongle, Kangxi, Narthang, Lhasa, and Stok Palace *lam*. Degé has *las* (“action”). The Chinese has just “the four māras.”
- n.- 1998 Given in the short form Sanskrit *maitra*, translated into Chinese as 慈氏 (*ci shi*), and in the short Tibetan form *bshes gnyen*.
- n.- 1999 The Sanskrit and the Chinese translate as “has pure realization.”
- n.- 2000 According to the Sanskrit *dama* and the Yongle, Lithang, Kangxi and Choné *dul*. The Chinese has 戒 (*jie*), from *śīla*, and lists the six perfections together in one line.
- n.- 2001 The Sanskrit has “skandhas, and thus āyatanas and beings.” The Chinese has “who are able to observe / meditate on skandhas, āyatanas, dhātus, and dependent origination without falling into peace.”
- n.- 2002 The Sanskrit has “thoughts of beings.” The Chinese has simply “beings.”
- n.- 2003 According to the Sanskrit *niketavigatā aniketacārī*. The Tibetan (including Stok Palace) appears to have inadvertently repeated *dn̄gos* from the previous sentence instead of *gn̄as*, perhaps very early in the scribal transmission. This line appears to be absent in the Chinese.
- n.- 2004 According to the Sanskrit *parimocayanti* and Urga and Lhasa ‘*grol*. Degé and others have ‘*grel* (“explain”). The Chinese has “developed vast compassion, and eradicate all of them with the medicine of wisdom.”
- n.- 2005 Sanskrit has *śoka* (“misery”), translated as 優迫 (*you po*) in the Chinese.
- n.- 2006 According to the Sanskrit *mṛtyusamudra*. The Tibetan has the apparently meaningless *tsham*. The Chinese has 有海 (*you hai*, “ocean of existences”).
- n.- 2007 According to the Sanskrit *kaivarta* and the Chinese 漁人 (*yu ren*). Carré has *pêcheurs*. Cleary has “fishers.” The Tibetan repeats *mnyan pa* (“mariner”) from the previous verse.

- n.-
2008 According to the Tibetan *mchog*. The Sanskrit has *śuddha* (“pure”). The Chinese has 菩提妙寶心 (*pu ti miao bao xin*, “supreme, precious bodhicitta”).
- n.-
2009 According to the Tibetan *chen*, presumably translating from *mahā*. The present Sanskrit has *saha* (“together with”). The Chinese has 智海人 (*zhi hai ren*, “persons with oceans of wisdom”).
- n.-
2010 According to the Sanskrit. The Tibetan has the genitive “of.” The Chinese has “making offerings to oceans of tathāgatas.”
- n.-
2011 According to the Tibetan *dran pa*, presumably translating from *smṛti*. The present Sanskrit has *mati* (“intelligence,” “understanding”) in accord with the Chinese 正知 (*zheng zhi*).
- n.-
2012 According to the Tibetan *thams cad*, presumably translating *sarva*. The present Sanskrit has *sattva* (“beings”).
- n.-
2013 According to the Sanskrit *amālīna*. The Tibetan translates as *zhum med pa* (“not disheartened”). The Chinese has 不退 (*bu tui*, “non-retrogressive”).
- n.-
2014 According to the Sanskrit *mārga* and the Chinese 正道 (*zheng dao*, “correct path”). The Tibetan translates as *phyogs* (“direction”). The third and fourth lines are reversed in order in the Chinese.
- n.-
2015 According to the Tibetan. The Sanskrit has “they are guides who give me happiness.”
- n.-
2016 According to the Sanskrit *sevate*. The Tibetan translates as *sten* (“rely on”). The Chinese translates this line as 謙下求知識 (*qian xia qiu zhi shi*, “With humility he seeks out the kalyāṇamitras”).
- n.-
2017 According to the Sanskrit *svāśrayaṃ* and the Yongle *bdag gi*. Degé and others have *bdag gis*. The Chinese has 永離世間身 (*yong li shi jian shen*, “when his body leaves this world permanently”).
- n.-
2018 According to the Sanskrit *karṇadhāra* and the Chinese 船師 (*chuan shi*). Usually translated as *gdongs pa ’dzin pa*, here the Tibetan appears to have *skye ba ’dzin* in error for *skya ba ’dzin*.
- n.-
2019 According to the Tibetan, presumably translating from Sanskrit that contains something like *maitrānandasamādhī*. The present Sanskrit has *maitracandana-samāna* (“universal affectionate frankincense”).
- n.-
2020 According to the Sanskrit and the Narthang and Lhasa *po*. Degé has the genitive *po’i* (“stains of the pure essence”). The Chinese has “the wick of

faith and oil of compassion” and appears to omit “a pure essence.”

- n.-
2021 Degé and Stok Palace have *mar mer*. Lithang and Choné have *ma ma*. Yongle and Kangxi have *mar me*.
- n.-
2022 Degé has *sko*. Yongle, Kangxi, Lithang, and Choné have the error *sku* (“body”).
- n.-
2023 Degé has *rdol pa*. Yongle and Lhasa have *rdos*. Lithang, Kangxi, and Choné have *rdul*. Narthang and Stok Palace have *dros*. Urga has *brdos*.
- n.-
2024 Degé has *'khregs*. Yongle has *'khrags*. Lithang, Kangxi, and Choné have *'khrungs*. Narthang, Lhasa, and Stok Palace have *mkhregs*.
- n.-
2025 According to the Tibetan. The BHS is *buddhagarbhu ayu saṃpravardhate* (“develops in the womb of the buddha”). The Chinese has 長於如來藏 (*zhang yu ru lai zang*, “grow from *tathāgatarbha*”).
- n.-
2026 In the online version of the Sanskrit (Vaidya) this verse is also given the number 96, and therefore from this point on the numbers do not match. The Chinese does not number the verses.
- n.-
2027 According to the Sanskrit *tṛṣṇa* and the Chinese 愛欲 (*ai yu*). The Tibetan has *srid pa* in error for *sred pa*. Verses 101 and 102 are condensed into one with some modification in the Chinese.
- n.-
2028 The Tibetan switches to a direct address of second-person verbs from this point, but the Sanskrit continues to refer to Sudhana in the third person in this and the following verse, only then switching to second person.
- n.-
2029 According to the Tibetan *mkhas pa*. The Sanskrit has *sūrata* (“compassionate one”). The Chinese has instead 汝行極調柔 (*ru xing ji tiao rou*, “your conduct is extremely gentle and pliant”).
- n.-
2030 According to the Sanskrit *śraddha*. The Tibetan has the error *dag* for *dad*. The Chinese translates the verse as 汝心甚清淨 (*ru xin shen qing jing*, “your mind/motivation is very pure”).
- n.-
2031 Degé has *'grel* in error for *'grol*.
- n.-
2032 According to the Sanskrit *pañcagaṇḍagati gaṇḍa*, which in BHS can mean “sections,” “parts of a whole.” *Pañcagaṇḍaka* is a standard BHS term for the “five divisions of existence.” The Tibetan translates *gaṇḍa* as *shu ba* (“blister,”), which is one of the numerous diverse meanings of the Sanskrit, Pali, and therefore, presumably, also BHS. It is not present in the Chinese.

- n.-
2033 According to the Sanskrit *dvara* and the Chinese 門 (*men*). The Tibetan has *lam* ("path"), which does not seem to fit here.
- n.-
2034 According to the Sanskrit *dvara*. The Tibetan has *lam* ("paths"), which does not seem to fit here. In the Chinese the third line is split into two: "You will show the door to liberation. You will let all beings enter."
- n.-
2035 According to the Sanskrit prefix *sudur*, the Chinese 難 (*nan*), and the Yongle, Lithang, Kangxi, Narthang, Lhasa, and Stok Palace *dka'*. Degé has the error *dga'* ("joy").
- n.-
2036 According to the Sanskrit. The Tibetan has the genitive *kyi*, apparently in error for the instrumental *kyis*. The first two lines are translated in the Chinese as "All bodhisattva conducts are for the purpose of guiding beings."
- n.-
2037 According to the Tibetan. The Sanskrit has "you will be equal to the unequaled bodhisattvas."
- n.-
2038 According to the Sanskrit *priyā*, the Chinese, and the Narthang, Lhasa, Choné, and Stok Palace *dga'*. Degé has *dka'* ("difficult"). The Sanskrit *priyā* is translated alternatively as 敬慕 (*jing mu*, "admire").
- n.-
2039 According to the Yongle, Kangxi, Narthang, Lhasa, and Stok Palace *'jigs*. Urga has the error *'jig* ("destroy"). Degé has the error *'jug* ("enter"). The Tibetan appears to be translating from a manuscript that had *bhaya*. The present Sanskrit has *maya* ("composed of") and no negative. Carré has *ne point douter de lui* ("have no doubt in him"). Cleary has "one will be serving the Friends thereby." The Chinese has 疑惑 (*yi huo*, "doubts").
- n.-
2040 From this point on, the Chinese appears to be in prose, while the Sanskrit and the Tibetan present the same matter in eight verses before turning to prose.
- n.-
2041 According to the Tibetan *'jam dpal*. The present Sanskrit uses his alternate name Mañjuhoṣa (normally translated into Tibetan as *'jam dbyangs*).
- n.-
2042 According to the Tibetan. The Sanskrit omits "of all the lords of the world."
- n.-
2043 According to the Tibetan, "ocean" presumably translating from a manuscript that had *jala* ("water"). The Sanskrit has "draws in (*ākarṣita*) beings to be guided with the net (*jāla*) of methods." The verb "wash" is according to the Degé, etc., *bshal*, presumably translating *kṣālita*. Yongle, Lithang, Kangxi, and Choné have *bshad pa* ("teach," "explain"). It is uncertain what would have been instead of *ākarṣita*, perhaps *tena kṣālita* ("wash by him") instead of

tenākarṣita. The Chinese has 布調伏一切眾生網 (*bu tiao fu yi qie zhong sheng wang*, “cast the net to guide all beings”).

- n.-
2044 According to the Tibetan and the Chinese. The Sanskrit omits “gathering.”
- n.-
2045 According to the Tibetan *bslu*. The Chinese translates as 負 (*fu*, “fail”). The Sanskrit does not have this verb and reads, “May I not be cut off from the Buddha, Dharma, and Saṅgha.” Therefore the next verb, “make empty,” is applied to both the buddhas and the bodhisattvas. The Chinese is the same as the Sanskrit in “May I not be cut off.”
- n.-
2046 According to the Tibetan. The Sanskrit and the Chinese do not have “and beings.”
- n.-
2047 According to the Tibetan. The BHS is *prāhāṇa* (“escape”). The Chinese is similar to the Sanskrit, stating that he wishes to give teachings to those imprisoned in existences so that they can escape.
- n.-
2048 According to the Sanskrit *bhavadākāraśāstram*. Degé and Stok Palace have *srid pa'i btson ras 'khor ba rnams*. Yongle, Lithang, and Narthang have *rar* instead of *ras*.
- n.-
2049 From the Sanskrit *śrama*. The Tibetan translates as *nyon mongs* (usually the equivalent of *kleśa* but can mean “distress” in general). The Chinese has 如是 (*ru shi*, “like this,” “accordingly”) for this and all other actions described in this section.
- n.-
2050 According to the Tibetan. The Sanskrit has just *sattva* (“beings”). The Chinese has 生長一切菩薩故 (*sheng zhang yi qie pu sa gu*, “because she gives birth to and nurtures all bodhisattvas”).
- n.-
2051 According to the Sanskrit *mahāmeru* and Yongle, Lithang, Kangxi, Choné, Narthang, Lhasa, and Stok Palace *ri chen po*. Degé has *rin po che* (“jewel”). The Chinese has just “Meru.”
- n.-
2052 According to the Tibetan. The Sanskrit and the Chinese have “desire.”
- n.-
2053 According to the Sanskrit *haṃsalakṣaṇa*. A kind of waterproof clothing. Degé has *dang* (“and”) in error for *ngang* (“goose”). Stok Palace has *rang* (“self”) in error for *ngang*. The Chinese has “goose-feather.”
- n.-
2054 According to the Sanskrit *viśodhanatā*. The Tibetan has *spyod* in error for *sbyong*. The Chinese has 治 (*zhi*), an abbreviated translation for “purify.”
- The Sanskrit has “qualities and wisdom.” The Chinese has just “qualities.”

- n.-
2055 According to the Sanskrit *samantapāsāḍāla*. Degé has 'khor ba'i snying (which would seem to be "heart of saṃsāra"). Stok Palace has 'khor ba'i rnyi ("snare of saṃsāra" but more likely intended to mean "encircling snare"). Cleary has
n.-
2056 "all-encompassing net." Carré has *grand filet* ("great net"). The Chinese has 大網 (*da wang*, "great net").
- n.-
2057 According to the Tibetan. This sentence is not present in the Sanskrit. The Chinese has "those who dwell in the abyss of existences."
- n.-
2058 According to the Sanskrit *agada*, which can also mean an antidote. The Tibetan translates as *dug sman* ("poison medicine"). The Chinese has 阿伽陀藥 (*a qie tuo yao*), transcribing the pronunciation of *agada*.
- n.-
2059 The Sanskrit *yāmabherī* could mean the drum that signals any of the periods of the day, but the meaning is clearly that of dawn. Degé and Stok Palace have *mtho ras*, which has no apparent meaning. Lhasa has *mtho ris* ("higher existences"). Here the translation follows Narthang and Urga, which have *tho rangs*. The Chinese translates as 更漏鼓 (*gen lou gu*, "water clock drum"), with the drum being part of a traditional clock, beaten three times at dawn or when the night ends.
- n.-
2060 From the Sanskrit *jihmīkaraṇa*, translated into Chinese as 映奪 (*ying duo*). The Tibetan translates as *zil du brlag*, where *brlag* does not in this case mean "destroy."
- n.-
2061 According to the Sanskrit and the Chinese 有為善 (*you wei shan*). The Tibetan has "noncomposite and composite," which is evidently an error.
- n.-
2062 According to the Tibetan *dbyig*. The Sanskrit has *citta* ("mind," "motivation"). Cleary has "motivation." Carré has *joyau extraordinaire* ("extraordinary jewel"), which is a possible translation of *dbyig*. The Chinese has 妙寶 (*miao bao*), "excellent jewel."
- n.-
2063 According to the Tibetan *rgan pa*, perhaps from a manuscript that had *jyeṣṭha* or *śreṣṭha*. The Sanskrit has *buddhi* ("intelligence," "discernment," etc.). Cleary has "understanding." Carré has *ce qu'il y a de meilleur* ("that which is best"), perhaps from a Chinese translation of *śreṣṭha*. The Chinese has 則為尊勝 (*ze wei zun sheng*, "it is supreme").
- n.-
2064 According to the Sanskrit *nidhāna* ("treasure"). Cleary and Carré both have "treasure." Stok Palace has *gleng gzhi* ("introduction"), presumably translating from a manuscript that had *nidāna* in error for *nidhāna*. Degé appears to have introduced a further error as *gling gzhi* ("continent basis"),

and Lithang and Choné a further error as *gling bzhi* (“four continents”). The Chinese has 伏藏 (*fu zang*, “hidden or buried treasure”).

n.-
2065 According to the Sanskrit. The Tibetan has only *chu* (“water”) instead of *chu lha* or *chu’i lha* (literally, “deity of the water”).

n.-
2066 According to the Sanskrit, the Chinese, and the Lhasa and Stok Palace *rlog*. Degé has *klog* (“read”).

n.-
2067 The Sanskrit has *anirmuktā*. The Tibetan has *mi gtong ba*. The Chinese has 得解脫藥, 終無橫死 (*de jie tuo yao, zhong wu heng si*, “who possesses the potion/medicine called *liberation*, will never encounter accidental or untimely death”).

n.-
2068 According to the Sanskrit. The Tibetan has *mchu*. The Chinese reads 摩訶應伽藥 (*mo he ying qie yao*).

n.-
2069 The Sanskrit has *aparājita*. The Tibetan has *mi thub pa*. The Chinese has 無勝藥 (*wu sheng yao*).

n.-
2070 The Sanskrit has *vigama*. The Tibetan has *rnam par sel ba*. The Chinese has 毗笈摩藥 (*pi ji mo yao*), a phonetic transcription.

n.-
2071 The Sanskrit and the Chinese also have “and wrong views.”

n.-
2072 The Sanskrit has *sudarśana*. The Chinese has 善見藥 (*shan jian yao*). The Tibetan has *blta na sdug pa*.

n.-
2073 The Sanskrit is *saṃtāna*. The Chinese has 珊陀那藥 (*shan tuo na yao*), a phonetic transcription. The Tibetan has *sbyor ba*.

n.-
2074 The Sanskrit has *anirvṛttamūlā*. The Chinese has 無生根 (*wu sheng gen*). The Tibetan has *rtsa ba ma grub pa*.

n.-
2075 The Sanskrit has *ratilambhā*. The Chinese has 阿藍婆 (*e lan po*), a phonetic transcription, although it is also translated as 得喜 (*de xi*, “attainment of joy”) in some other scriptures. The Tibetan has *dga’ ba ’thob pa*.

n.-
2076 The Sanskrit has *smṛtilabdha*. The Chinese has 念力藥 (*nian li yao*). The Tibetan has *dran pa ’thob pa*.

n.-
2077 The Sanskrit has *mahāpadmā*. The Chinese has 大蓮華 (*da lian hua*). The Tibetan has *pad ma chen po*.

n.-
2078 The Sanskrit has *adrśya*. The Chinese has 翳形藥 (*yi xing yao*). The Tibetan reads *mi snang ba*.

- n.-
2079 The Sanskrit has *sarvamaṇiratnasamuccaya*. The Chinese has 普集眾寶 (*pu ji zhong bao*). The Tibetan has *rin po che thams cad yongs su sdud pa*.
- n.-
2080 The Sanskrit has *sarvaprabhāśasamuccaya*. The Chinese has 大光明 (*da guang ming*, “great brilliant light”). The Tibetan has *’od thams cad yongs su ’dus pa*.
- n.-
2081 The Sanskrit has *udakaprasāḍaka*. The Chinese has 如水清珠 (*ru shui qing zhu*, “a pearl clear like water”). The Tibetan has *chu ’dang*.
- n.-
2082 The Sanskrit has *udakasamvāsa*. The Chinese has 住水寶 (*zhu shui bao*). The Tibetan has *chu dang ’grogs pa*.
- n.-
2083 The Sanskrit has *nāgamaṇivarma*. The Chinese has 龍寶珠 (*long bao zhu*), omitting *varma*. The Tibetan has *klu’i nor bu’i go cha*.
- n.-
2084 The Sanskrit has *śakrābhilagna*. The Chinese has 摩尼冠 (*mo ni guan*), “*mani* crown.” The Tibetan has *brgya byin mngon par chags pa*.
- n.-
2085 The Sanskrit has *cintārāja*. The Chinese has 如意珠 (*ru yi zhu*). The Tibetan has *yid bzhin gyi rgyal po*.
- n.-
2086 The Sanskrit has *suryakānta*. The Chinese has 日精珠 (*ri jing zhu*), which can also mean “pearl of the sun essence.” The Tibetan has *nyi mas mdzes pa*.
- n.-
2087 The Sanskrit has *candrakānta*. The Chinese has 月精珠 (*yue jing zhu*), which can also mean “pearl of the moon essence.” The Tibetan has *zla bas mdzes pa*.
- n.-
2088 The Sanskrit has *cintārāja*. The Chinese has (*ru yi mo ni bao guan*, “wish-fulfilling *mani* crown”). The Tibetan has *yid bzhin gyi rgyal po*.
- n.-
2089 According to the Tibetan *dam pa*. The Sanskrit has *garbha* (“essence”), which is translated into Chinese as 藏 (*zang*).
- n.-
2090 The Sanskrit has *jagadvyūhagarbha*. The Tibetan has *’gro ba’i rgyan dam pa*. The Chinese has 一切世間莊嚴藏 (*yi qie shi jian zhuang yan zang*).
- n.-
2091 According to the Sanskrit *antaḥpuramadhyaṃ*. The Tibetan has *khyim gyi nang na*. (“even when inside the home”). Cleary has “lights up the palace.” Carré has *dans le sanctuaire du palais* (“within the palace sanctuary”). The Chinese reads 宮 (*gong*, “palace”).
- n.-
2092 According to the Tibetan. The Chinese has 性本淨故 (*xing ben jing gu*, “because its nature is originally pure”). This sentence is not present in the Sanskrit.

- n.-
2093 The explanation of the meaning and the description of the jewel in the next paragraph is missing from the Sanskrit, both online (Vaidya) and in Suzuki, p. 499.
- n.-
2094 The Sanskrit has *vimalaviśuddhaprabha*. The Tibetan has *dri ma med pas rnam par dag pa'i 'od*. The Chinese reads 淨光明 (*jing guang ming*, “pure bright light”).
- n.-
2095 The Sanskrit has *agneya*. The Tibetan has *me 'byung*. The Chinese has 火焰 (*huo yan*).
- n.-
2096 The Sanskrit is *vaśirāja*. The Tibetan has *dbang gi rgyal po*. The Chinese has 自在王 (*zi zai wang*).
- n.-
2097 According to the Tibetan *ji srid*. Cleary and Carré translating from the Chinese accord with the interpretation of the Sanskrit *yāvāt* as meaning “as far as.” The Chinese has 日月光明所照之處 (*ri yue guang ming suo zhao zhi chu*, “places the sun and moon shine upon”). This segment is much more concise in the Chinese.
- n.-
2098 According to the Tibetan *dam pa*. The Sanskrit has *garbha* (“essence”). The Chinese has 藏 (*zang*), which can mean either “essence” or “treasury.”
- n.-
2099 The Sanskrit has *sāgaravyūhagrābha*. The Tibetan has *rgya mtsho'i rgyan gyi dam pa*. The Chinese reads 海藏 (*hai zang*), omitting “display.”
- n.-
2100 The Sanskrit has *cintārāja*. The Tibetan has *yid bzhin gyi rgyal po*.
- n.-
2101 According to the Sanskrit and the Chinese. The Tibetan omits “fruit.”
- n.-
2102 The Sanskrit has *hāṭakaprabhāsa*. The Tibetan has *gser du snang ba*. The Chinese has 訶宅迦 (*he zhe jia*), transcribing the pronunciation of *hāṭaka*.
- n.-
2103 Although in the previous sentence the Tibetan has translated *rasa* as *ngul chu* (“mercury”), here it is inconsistently translated as *ro* (“taste”). The Chinese omits a description of quantity here.
- n.-
2104 Although above the Tibetan has translated *rasa* as *ngul chu* (“mercury”), here it is inconsistently translated as *ro* (“taste”). The Chinese is more concise and does not repeat the word here.
- n.-
2105 According to the Sanskrit and the Chinese. The Tibetan omits “lamp.”
- n.-
2106 According to the Sanskrit *vartī* and the Chinese 炷 (*zhu*). The Tibetan translates as *snying po*, which could be understood as “essence.”

- n.-
2107 According to the Tibetan *sku*, apparently translating from a manuscript that had *kāya*. The present Sanskrit has *kārya* (“activities”). Cleary and Carré, translating from the Chinese 事 (*shi*), have “activities.”
- n.-
2108 According to the Sanskrit and the Stok Palace. Degé adds “horses.” The Chinese describes the roar of the lion king as “increasing courage in the lion cubs.”
- n.-
2109 According to the Sanskrit, Narthang, Lhasa, and Stok Palace. Degé, etc. omit “by the Dharma.” The Chinese describes the roar of the lion king of bodhicitta as “enhancing the qualities/merit of bodisattvas.”
- n.-
2110 According to the clearer syntax of the Sanskrit. Translated into Chinese as 絕 (*jue*).
- n.-
2111 The Sanskrit and the Chinese have “karma and kleśas.”
- n.-
2112 According to the Narthang, Lhasa, and Stok Palace Kangyurs. Degé, etc. omit the negative. The Chinese simplifies this as “ordinary beings of the world and beings of the two vehicles.”
- n.-
2113 According to the Sanskrit *upastabdha* and the Narthang, Lhasa, and Stok Palace *brtan*. Degé, etc. have *bstan* (“show,” “reveal”). The Chinese translates this phrase as 雖於一切臣佐中未得自在 (*sui yu yi qie chen zuo zhi zhong wei de zi zai*, “even though one has not mastered the skill of ruling over all the ministers and officials”).
- n.-
2114 According to the Tibetan *mi dgos pa*. The Sanskrit *aparibhūta* can have many meanings, such as “surpass” and “be superior.”
- n.-
2115 According to the Sanskrit *haṃsa*. The Tibetan appears to have *dang ba* (“purity”) in error for *ngang pa* (“duck,” “goose”). In Chinese, this is replaced by an analogy of *amrita*.
- n.-
2116 According to the Sanskrit *praṇidhi*. This is usually translated into Tibetan as *smon lam*, but here it has just *smon pa* (“aspiration”). The Chinese has “without *bodhicitta*, all actions will dissipate.”
- n.-
2117 According to the Tibetan *zhu ba*. The Sanskrit has *jarayitum* (“be worn out”). The Chinese has 消滅 (*xiao mie*, “dissolved,” “destroyed”).
- n.-
2118 According to the Sanskrit and the Lithang and Choné *gseng*. Degé, etc. have *gsang* (“secret”). The Chinese has “cannot leak onto the ground.”

- n.-
2119 According to the Sanskrit and the Yongle, Kangxi, and Stok Palace *rton*. Degé, etc. have *ston* (“teach,” “show”). The Chinese has 修集 (*xiu ji*, “practicing and gathering”).
- n.-
2120 According to the Sanskrit *jāla* and the Chinese 網 (*wang*). The Tibetan has the superfluous *mang po* (“many”), perhaps translating from a text that had *bahu*. The Chinese has 阿僧祇 (*a seng qi*), *asaṃkhyā*, for all items listed.
- n.-
2121 According to the BHS *ghandhaghaṭika* and the Chinese 香爐 (*xiang lu*). The Tibetan translates the compound as the obscure *gam yo* and *spos kyī snod* (“incense holder”). The Chinese omits the description of aroma and incense sticks.
- n.-
2122 From the Tibetan *stegs bu*. The Sanskrit *vāmaka* is obscure. The Chinese translates as 香爐 (*xiang lu*) but omits “aroma of incense sticks.” It omits descriptions of “supporting columns, pools, dais, and ground” while including four kinds of lotuses and trees made of jewels.
- n.-
2123 According to the Yongle, Lithang, Kangxi, Narthang, Choné, Lhasa, and Stok Palace *'khrul pa*. Degé has *'khrug pa* (“confusion,” “disturbance”). The Sanskrit has *asaṃpramoṣa* (“without loss”). The Chinese has 惑 (*huo*, “doubts,” “confusion”).
- n.-
2124 According to the Tibetan and the Chinese. The Sanskrit also has “enter the great ocean of the Dharma.”
- n.-
2125 From the Sanskrit *māyā* and the Yongle, Lithang, Kangxi, Narthang, Choné, and Stok Palace *sgyu*. Degé has *rgyu* (“cause”). The Chinese has 了法如幻 (*liao fa ru huan*, “attain the realization that all dharmas are like illusions”).
- n.-
2126 According to the Tibetan *mtha' yas*. The Sanskrit appears to have this associated with completion of the perfections. The Chinese omits “infinite” and appears to have this associated with the perfection of patience.
- n.-
2127 According to the BHS *saṃgāyamānam*, which can also mean “sing together,” and the Urga and Lhasa *bro ba*. Degé, etc. have *'gro ba* (“go”). Not present in the Chinese.
- n.-
2128 According to the BHS *saṃgāyamānam*, which can also mean “sing together,” and the Urga and Lhasa *bro ba*. Degé, etc. have *'gro ba* (“go”). Not present in the Chinese.
- n.-
2129 According to the BHS *caṃkrama*, the Chinese 經行 (*jing xing*), and the Narthang, Lhasa, and Stok Palace *'chag pa byed*. Yongle and Kangxi have

'*chag pa med*. Degé has *chags pa myed (med)* ("without attachment or impediment").

- n.-
2130 According to the Tibetan *sku tshe* or *sku'i tshe*. The Sanskrit has *kāyavyūha* ("body display"). The Chinese has 身形 (*shen xing*, "body shape," "bodily display") and 壽命 (*shou ming*, "lifespan"). The Chinese also has "their names and the benefits of their teachings of the Dharma."
- n.-
2131 According to the Sanskrit *nirmāṇa*. The Tibetan translates as '*byung ba*. Not present in the Chinese.
- n.-
2132 According to the Tibetan *rgya che ba*. These two opposing qualities could be understood through the BHS meaning of *udāra* as "subtle" and "coarse." "Narrow" and "vast" worlds are not present in the Chinese. The Chinese includes *Indra-jāla*, 因陀羅網 (*yin tuo luo wang*).
- n.-
2133 According to the Sanskrit. The Tibetan appears to have "on the walkways, on the places, and on the thrones." The Chinese conjoins this with the next phrase.
- n.-
2134 According to the Sanskrit *likhita* and Lhasa '*bri ba*. Degé, etc. have '*dri ba* ("question"). The Chinese has "composing commentaries."
- n.-
2135 According to the Sanskrit *avalambita*. The Tibetan has *sbyong* ("purified") in error for *sbyang*. In the Chinese it is maidens the color of Jambu River gold and figures made of precious jewels who are holding various precious offerings with their hands.
- n.-
2136 According to the Tibetan and the Chinese. Not present in the Sanskrit.
- n.-
2137 From the Sanskrit *śalāka*, which can also mean "sticks," "pegs," etc. The Tibetan translates as *shar bu*, which can refer to water spouts as well as decorative sticks, etc., and also the decorative strings of beads. This is not listed in the Chinese.
- n.-
2138 According to one of the many meanings of the Sanskrit *kośa* and the Degé, Stok Palace, Narthang, and Lhasa *sgo ngas*. Yongle has *sgyong las*, Kangxi has *sbyong las*, and Lithang and Choné have *bskyod las*. Not present in the Chinese.
- n.-
2139 The Degé edition has the incorrect page at this point. It is the reverse side of a page in the *Ratnakūṭa Sūtra*. The page order has been emended in the Degé reader.

- n.- 2140 According to the Sanskrit, the Chinese, Narthang, and Stok Palace. Degé and others have “in some kūṭāgāras,” which makes no sense here.
- n.- 2141 According to the Sanskrit *avalambita*. Degé has *spyod* (“conduct”) and Stok Palace has *sbyong* (“purified”) in error for *sbyang* in this and the following clause. The Chinese uses the active voice.
- n.- 2142 According to the Sanskrit locative case. The Tibetan has *las* (“from”) instead of *la*.
- n.- 2143 In accordance with the Sanskrit. “Giving away his clothes” is omitted from the Tibetan. The Chinese omits “his clothes, crest jewels, and crest jewel of righteousness” from the list of gifts.
- n.- 2144 From the Sanskrit *saddharma*. The Tibetan has the obscure *thor pag*. Not present in the Chinese.
- n.- 2145 Literally, “groves for ascetics.”
- n.- 2146 According to the Sanskrit. The Tibetan omits “perfumes.” The Chinese omits all gifts from parasols to precious carriages.
- n.- 2147 According to the Sanskrit *kaṁṣya*. It is silver-like and used for ornamental objects and utensils. It is made of equal parts copper and arsenic, melted so that the arsenic evaporates, leaving a metal that is as white as silver. The Tibetan has *gzhal ba* (“measure”), with the exception of and Lithang and Choné *gzhol ba* (“enter”). There is no entry for *kaṁṣya* in the *Mahāvīyutpatti*.
- n.- 2148 According to the Sanskrit and the Yongle, Lithang, Kangxi, and Choné *srin mo’i*. Degé, Stok Palace, etc. have *srin po’i* (“rākṣasa”), the male of the species, even though the story referred to famously depicts an island with only females. The Chinese has 救護惡難 (*jiu hu e nan*, “saving beings from grave dangers”).
- n.- 2149 According to the Tibetan and the Chinese. In the Sanskrit, part of this direct speech occurs in the subsequent narrative.
- n.- 2150 Suzuki’s Sanskrit has *anekayojana* (p. 522). The online Vaidya transcription (Roman and Devanāgarī) reads *anekakayojana*. The Chinese has 百千由旬 (*bai qian you xun*, “one hundred thousand *yojanas*”).
- n.- 2151 According to the Sanskrit *muhūrta*, the Chinese 少時間 (*shao shi jian*), and the Stok Palace *yud*. Degé has the error *yid* (“mind”).

- n.-
2152 According to the Tibetan *khang bu'am 'chags sa'am*. The Sanskrit *śayane vā caṃkrame* can also mean “lying down or walking.” Cleary has “walking” and “reclining.” Carré has *qu'il marche, s'arrête* (“whether he is walking or still”). The Chinese has 若行, 若住, 若坐, 若臥 (*ruo xing, ruo zhu, ruo zuo, ruo wo*, “whether he is walking or standing still, seated or reclining”).
- n.-
2153 According to the Tibetan *las* and the Chinese 業 (*ye*). The Sanskrit has *kāma* (“desire”). Carré has “karma.” Cleary has “desire.”
- n.-
2154 According to the Sanskrit *samudrāḥ* and the Chinese 大海 (*da hai*). The Tibetan has *rgya'i* (“of a seal”), presumably translating from a manuscript that had *mudrāḥ* or perhaps the result of a scribal omission of *mtsho* from *rgya mtsho'i*.
- n.-
2155 According to the Sanskrit, for the purpose of readability. In the Sanskrit this command begins Maitreya’s speech, while in the Tibetan it is the second sentence. The Chinese concurs with the Sanskrit.
- n.-
2156 According to the Sanskrit *asau*. In the Tibetan, the liberation and its display are in the plural form. In the Chinese, the first part is singular, but the second part can be plural if “inexpressible inexpressible” is interpreted as an inexpressibly large numeral.
- n.-
2157 According to the Sanskrit and the Chinese. The Tibetan omits “great.”
- n.-
2158 According to the Tibetan *bzhin yongs su ston pa*, literally “showing the face,” and in accordance with Carré’s translation from the Chinese. The present Sanskrit has *sukha* instead of *mukha*, and Cleary translates accordingly: “manifest all that is pleasant.” The Chinese has 於一切處隨樂現故 (*yu yi qie chu sui le xian gu*, “because it manifests everywhere according to the aspirations or desires”).
- n.-
2159 According to the Sanskrit. The Tibetan literally has “For how long was the path to come?” The Chinese has 從何處來 (*cong he chu lai*) for Sudhana’s series of questions in this section, literally meaning “where did you come from?”
- n.-
2160 From the Sanskrit *janmabhūmi* and the Chinese 生處 (*sheng chu*). The Tibetan translates as *tse'i sa yul* (“land of life”).
- n.-
2161 According to the Sanskrit. The Tibetan omits “family and relatives.” The Chinese has 眷屬 (*juan shu*), which can refer to family and friends, or an entourage.

- n.-
2162 From the Sanskrit *pratipālana* and the Chinese 守護 (*shou hu*). The Tibetan translates as *bsdu ba* ("gather").
- n.-
2163 According to the Tibetan and the Chinese. *Dhātus* is not present in the Sanskrit.
- n.-
2164 According to the BHS *anupalīpta*, and Yongle, Kangxi, Narthang, Lhasa, and Stok Palace *mi gos*. Degé has *mi dogs* ("unworried").
- n.-
2165 According to the Tibetan and the Chinese 法身 (*fa shen*), presumably translating from *dharmakāya*. The present Sanskrit has *sarvakāya* ("all bodies"). Carré has *le corps absolu* ("the absolute body"). Cleary has "the spiritual body."
- n.-
2166 According to the Tibetan *kha dog gi khyad par* and the Chinese 差別色相 (*cha bie se xiang*), presumably translating from *varṇaviśeṣaiḥ*. The present Sanskrit has *balaviśeṣaiḥ* ("particular strengths").
- n.-
2167 According to the Tibetan *mnyam pa* and the Chinese 等 (*deng*), presumably translating from *sattvasama*. The present Sanskrit has *sattvopama*.
- n.-
2168 According to the Tibetan *mnyam pa* and the Chinese 等 (*deng*), presumably translating from *jagatsama*. The present Sanskrit has *jagadopama*.
- n.-
2169 According to the Tibetan *mnyam pa* and the Chinese 等 (*deng*), presumably translating from *vinayasama* or from the present Sanskrit, which has *vinayapramāṇa*.
- n.-
2170 According to the Tibetan and the Chinese (omitting the first half). The second half of the clause appears to have been omitted in the Sanskrit.
- n.-
2171 According to the Tibetan. The middle section of this clause appears to have been omitted in the present Sanskrit.
- n.-
2172 The present Sanskrit has *prabhāva*. The Tibetan appears to have been translating from *prabhāṣa*, which can have a similar meaning, though the Tibetan is translated according to *bhāṣā* ("speech") as *brjod pa*. Not present in the Chinese.
- n.-
2173 According to the Tibetan and the Chinese 有為 (*you wei*), presumably translating from *saṃskāra*. The present Sanskrit has *saṃsāra*.
- n.-
2174 In accordance with the Sanskrit, the Degé and Stok Palace, and the Chinese 談論 (*tan lun*). Yongle, Lithang, Kangxi, and Narthang have 'gro ba ("go").

- n.-
2175 According to the BHS *paryadātavyaṃ*. Degé, etc. have *sbyang*. Urga has *sbyong*, but here the meaning is not “purify.” The Chinese has 清淨 (*qing jing*, “purify”).
- n.-
2176 According to the Tibetan, which may have omitted the beginning of this clause and the end of the previous clause, combining the two clauses in the single clause: “he will increase all your roots of merit” instead of “he is the one who has given birth to you into the family of the tathāgatas; he is the one who has increased your roots of merit.” The Chinese has “who will cause/enable you to be born into the family of the tathāgatas, to increase all your roots of merit...”
- n.-
2177 According to the Sanskrit *darśaka*. The Tibetan has *rab tu sgrub pa* (“accomplish”). The Chinese has 發起 (*fa qi*, “to begin”).
- n.-
2178 According to the BHS *samādāpakaḥ*. The Tibetan has *ston pa* (“show,” “teach”), as presumably, because of the omission of *uttāpaka* in the manuscript translated from, the verbal nouns are associated with the following nouns instead of the preceding ones. The Chinese has “to encounter true kalyāṇamitra,” grouping this and the preceding three clauses together.
- n.-
2179 This paragraph is according to the Tibetan, which diverges from the Sanskrit in terms of possible omission, changes of case, and the grouping of words.
- n.-
2180 From the Sanskrit *vihārī* and the Yongle, Kangxi, Narthang, Lhasa, and Stok Palace *spyod*. Degé has *dpyod* (“analyze”). Translated as 安住 (*an zhu*), “abide.”
- n.-
2181 According to Tibetan, Chinese, and Suzuki’s Sanskrit. The online Vaidya edition (in both Devanāgarī and Roman) has *sukha* (“bliss”) instead of *mukha* (“gateway”).
- n.-
2182 According to the Tibetan. This clause is not present in the Sanskrit. The Chinese is similar to the Tibetan: “the vast qualities of all buddhas.”
- n.-
2183 According to the Tibetan. This clause is not present in the Sanskrit. The Chinese has 入一切佛決定知見 (*ru yi qie fo jue ding zhi jian*, “enter or realize the definitive views of all buddhas”).
- n.-
2184 From the Sanskrit *vihārī* and the Yongle, Kangxi, and Stok Palace *spyod*. Degé, Stok Palace, etc. have *dpyod* (“analyze”). The Chinese has 住於法界平等之地 (*zhu yu fa jie ping deng zhi di*, “dwell on the state of non-differentiation within the realm of phenomena”).
- n.-
2185 From the Sanskrit *vihārī*. The Tibetan has *dpyod* (“analyze”). In the Chinese this and the preceding clauses appear to have been conjoined as 觀察普賢解

脫境界 (*guan cha pu xian jie tuo jing jie*, “observe the scope of liberation of Samantabhadra”).

- n.-
2186 According to the Sanskrit *sarva* and the Chinese 一切 (*yi qie*). The Tibetan omits “all.”
- n.-
2187 According to the Sanskrit *mahadgatena* and the Yongle, Kangxi, Narthang, Lhasa, and Stok Palace *che*. Degé has the homophone *phyé*, evidently an error from transcription through dictation. The Chinese has 無量 (*wu liang*, “immeasurable”).
- n.-
2188 According to the Tibetan. The Sanskrit has “Dharma lotuses.” The Chinese has 妙蓮華 (*miao lian hua*, “supreme, excellent lotuses”).
- n.-
2189 According to the Tibetan. The Sanskrit has “of all beings.” The Chinese has “the bodies of all beings.”
- n.-
2190 According to the Stok Palace *'don pa* (“to bring out”). Degé, etc. have the error *gdon pa* (“harmful” or “prayer”), while the Sanskrit has *nirmāṇakāryaprayoga* (“dedication to emanation activity”). Cleary has “representations of phantom bodies of all beings.” Carré has *permirent à tous les êtres de sortir du cercle* (“enable all beings to leave saṃsāra”). The Chinese has 令一切眾生皆得出離 (*ling yi qie zhong sheng jie de chu li*, “cause/enable all beings to leave”). The term “saṃsāra” is omitted but implied, and the order of the ninth and the tenth events are reversed.
- n.-
2191 According to the Tibetan *kun tu lta ba*. The Sanskrit has *samantabhadracakṣur* (“eyes of Samantabhadra”). Cleary has “eye of universal good.” Carré has *œil universel* (“universal eyes”), appearing to base his translation on 普眼 (*pu yan*, “all-seeing eyes”).
- n.-
2192 According to the Sanskrit *praṇidhāna*, usually translated as *smon lam* and here translated as *smon pa*, and as 願 (*yuan*) in the Chinese.
- n.-
2193 According to the Sanskrit *viḥarenā* and the Yongle, Kangxi, Narthang, Lhasa, and Stok Palace *spyod*. Degé has *dpyod* (“examine”). The Chinese has “accomplishing the wisdom, entering the realm of tathāgatas, and dwelling on the level of Samantabhadra.”
- n.-
2194 Degé has an incorrect negative at this point.
- n.-
2195 From the Sanskrit *deha*, which can also mean “shape” but most commonly “body,” which is how it is translated into Tibetan as *lus*, which does not appear to quite fit the context. Not present in the Chinese.

- n.-
2196 The Sanskrit has “the inconceivable play.” The Chinese has “Having seen the immeasurable, inconceivable miraculous power of Bodhisattva Samantabhadra.”
- n.-
2197 According to the Sanskrit. The Tibetan and the Chinese omit “all Dharmas.”
- n.-
2198 According to the Tibetan *rgya mtsho* and the Chinese 海 (*hai*), presumably translating from manuscripts that had *samudrā*. The present Sanskrit has *mudrā* (“seal”), apparently omitting *sa*.
- n.-
2199 According to the Tibetan *yid du ’ong ba*. The Sanskrit appears to mean just “visible to all beings.” Carré translates as “bringing ecstasy to beings.” The Chinese has 令其見者靡不欣樂 (*ling qi jian zhe mi bu xin le*, “whoever sees it will be delighted and joyful”).
- n.-
2200 According to the Sanskrit *śṛṇvanti* and the Yongle, Kangxi, Narthang, Urga, Lhasa, and Stok Palace *thos*. Degé has the error *thob* (“attain”). The Chinese has 見聞 (*jian wen*, “see and hear”).
- n.-
2201 According to the Tibetan *rgyur bya ba*. The Sanskrit *upanīśāma* is obscure, but the Pali *upanīśā* can mean “cause,” “method,” etc. and is synonymous with *upaccaya*.” Not present in the Chinese.
- n.-
2202 According to the Tibetan. The Sanskrit has “with as many qualities as there are...” The Chinese has “many times more than.”
- n.-
2203 According to the Sanskrit and the Chinese. The Tibetan omits “buddha realms,” resulting in “as many as there are atoms in an *anabhilāpyānabhilāpya* of world realms.” The Chinese interprets as “with each step, he would pass by world realms as numerous as the atoms in an *anabhilāpyānabhilāpya* of buddha realms.”
- n.-
2204 From the Tibetan *lhun* (which can also mean “mass” or “aggregate”), apparently not meaning here “mountain.” The Sanskrit has *garbha* (“interior,” “essence,” “womb”). Cleary and Carré have “matrices.” Osto has “origins.” The Chinese has 藏 (*zang*, “treasuries”).
- n.-
2205 According to the Sanskrit and the Chinese. The Tibetan omits “as many” and “atoms.”
- n.-
2206 Later on, in verse 15, this same phrase is translated less obscurely as *gang rnam ji snyed pa*. A more literal translation would be “whoever many,” and thus in the first verse it was translated as *ji snyed su dag*. The Chinese has “all.”

- n.-
2207 According to the Sanskrit and the Chinese. The Tibetan repeats bowing with the synonym *phyag tshal*, presumably from a text that had *praṇāmaiḥ* in error for *pramāṇaiḥ*.
- n.-
2208 The Sanskrit *buddhasuta* literally means “children of the buddhas,” and the Tibetan *sangs rgyas sras*, “sons of the buddhas.” The Chinese has “bodhisattvas.”
- n.-
2209 According to the BHS *adhimukti*. Translated into Tibetan as *dad pa* (usually translated as “faith”). The Chinese includes related descriptions: 廣大勝解心 (*guang da sheng jie xin*, “vast, supreme understanding”), 深信 (*shen xin*, “deep faith or devotion”) in buddhas of the three times, and the power of devotion to good conduct.
- n.-
2210 The Sanskrit text uses the synonym *pratyekajina*, and the Tibetan uses the equivalent *rang rgyal*. The Tibetan appears to separate “those practicing” and “those who are accomplished” from *pratyekabuddha*.
- n.-
2211 The order is according to the Sanskrit; the Tibetan reverses it, beginning with “the jinas.” The Chinese has 二乘有學及無學 (*er sheng you xue ji wu xue*, “two yānas at learning and non-learning stages”).
- n.-
2212 According to the Tibetan. “Little” is not present in the Sanskrit or the Chinese.
- n.-
2213 According to the Sanskrit *udāra*. The Tibetan translates according to an alternative meaning as “vast.”
- n.-
2214 According to the Tibetan *des* and the Sanskrit *peśalu*. The Vaidya edition of the Sanskrit has *ye khalu*. The Chinese translates *peśalu* as “pure,” but in reference to the practice of perfection rather than the person.
- n.-
2215 According to the Tibetan *las*, which could be an error for *lam* or a translation of the Sanskrit *patha*, which can mean “path” or “way.” The Chinese has 境 (*jing*), translating from *patha*.
- n.-
2216 According to the Tibetan. The Sanskrit is *patha*. Subhūṣita’s commentary interprets this as meaning “for as long as the realms last.” The Chinese includes both meanings.
- n.-
2217 According to the Sanskrit, which is singular. The Tibetan has plural. The Chinese presents the first line as two lines and omits the fourth line of this verse.

- n.- 2218 The Tibetan translates as *smon lam*, which is usually translated into English as “prayer” or “aspiration.” The BHS *praṇidhāna* can also mean “vow” or “resolution.” The Chinese translates as 願 (*yuan*, “prayer,” “aspiration,” “vow,” “resolution”)
- n.- 2219 According to the Tibetan *rgya cher* and the Chinese 廣大 (*guang da*), translating the Sanskrit *udāra*.
- n.- 2220 According to the BHS *paridīpayamāna*, translated into Tibetan as *snang bar byed* (“illuminate”). The Chinese translates as 光顯 (*guang xian*), incorporating both meanings.
- n.- 2221 According to the BHS first-person singular optative *bhavi*. The Chinese translates as 獲 (*huo*, “attain”).
- n.- 2222 As in other verses, the verb is *otari*, meaning here “to comprehend,” while the commentary specifies “comprehend through hearing.”
- n.- 2223 According to the Tibetan, some Sanskrit versions and commentaries, and the Chinese. Some Sanskrit versions have *jina* instead of *jaga* (“beings”).
- n.- 2224 The Tibetan translates *gata* literally as “gone,” though the meaning as used in the Sanskrit can mean “present in.” The Chinese has “tathāgatas.”
- n.- 2225 The Sanskrit has *naya* in the singular, but the Tibetan has the plural *tshul rnams*. Yeshé Dé enumerates in his commentary these various ways of guiding beings.
- n.- 2226 The Tibetan translates *gata* literally as “gone,” though the meaning in Sanskrit is “present in.” The Chinese does not include the preposition “in,” but it could be understood as such.
- n.- 2227 According to the Tibetan *theg pa* (“vehicle”) and the Sanskrit *yāna*. The Vaidya edition has *jñāna*, and Cleary translates accordingly. The Chinese has 大乘 (*da sheng*, “Mahāyāna”).
- n.- 2228 According to the Tibetan. The Sanskrit and the Chinese have “be immersed in.” The Chinese has 甚深入 (*shen shen ru*, “enter deeply into”).
- n.- 2229 In the verse the name is given in the form “Samantabhadra.” The Chinese has 普賢尊 (*pu xian zun*), “Lord Samantabhadra.”
- n.- 2230 According to the Tibetan. “All” is not present in the Sanskrit, which is transcribed into Chinese as 文殊師利 (*wen shu shi li*).

- n.-
2231 According to the Sanskrit that uses *yathā* and *tathā* in this sentence. The Tibetan could be interpreted to make this refer to one's training being the same as both of them, which is anyway the meaning of the verse, but it lacks the statement that Samantabhadra is equal in wisdom to Mañjuśrī.
- n.-
2232 The name as given at this point in the Sanskrit is Samantatabhadra.
- n.-
2233 While the concluding statement above is specific to *The Stem Array* only and has counterparts in many other Kangyurs, the rest of the colophon here is intended to apply to the entirety of *A Multitude of Buddhas*. The mention of these translators is only found in the colophons of the Degé, Urga, and Ragya Kangyurs. Many Kangyurs including the Lithang, Qianlong, and Zhey do not mention translators. The Narthang, Lhasa, Stok Palace, Toyo Bunko, Ulaan Baatar, and some of the peripheral Kangyurs have "Lotsawa Vairocanarakṣita was the chief editor and established the text." Ngorchen Könchok Lhundrup ascribes the translation of the sūtra to Vairocanarakṣita. The extensive note by the Degé scholar Tashi Wangchuk that follows is (unsurprisingly) unique to the Degé Kangyur.
- n.-
2234 This accords with the classification by Ngorchen Könchok Lhundrup in his sixteenth-century *History of Buddhism*.
- n.-
2235 Chapters 1 to 27. According to Pekar Zangpo in his sixteenth-century *Presentation of the Sūtras*, this first section is divided into two sections: *The Tathāgata Earring Sūtra* (as a translation of *Tathāgatāvataṃsaka-sūtra*), which comprises chapters 1 to 11, and *The Bodhisattvapiṭaka Sūtra* (consisting of chapters 12 to 27), so that in his classification the *Avataṃsaka Sūtra* has eight sections.
- n.-
2236 Chapters 28 to 30 according to Pekar Zangpo.
- n.-
2237 Chapter 31 according to Pekar Zangpo.
- n.-
2238 Chapters 32 to 42 according to Pekar Zangpo.
- n.-
2239 Chapter 43 according to Pekar Zangpo.
- n.-
2240 Chapter 44 according to Pekar Zangpo.
- n.-
2241 Chapter 45 according to Pekar Zangpo. Chapter 45 is the sūtra translated here.
- n.-
2242 According to the version of the Denkarma in the Degé Tengyur (F.295b.1), it has the same number of fascicles and verses as quoted by Butön Rinpoché.

- n.-
2243 The Degé recension has 112. The Degé *dkar chag* (F.120a) notes at some length the various discrepancies in the lengths in ślokas and fascicles (*bam po*) recorded in different inventories and catalogs, which it attributes at least in part to the varying numbers of ślokas used in different definitions of a fascicle.
- n.-
2244 *rgya nag gi 'gyur la/su ren+t+ra bo d+hi dang / bai ro tsa na rak+Shi tas zhus chen mdzad par bshad cing*. Our rendering in English of this sentence follows the most likely interpretation syntactically. The facts of such a statement seem unlikely (see also van der Kuijp 2023, p. 398 n24). However, although we have wondered what other possible interpretations there might be, Tashi Wangchuk appears to be quoting the statement directly from earlier sources. Among these, one that we have identified is the transmission record of Minling Terchen Gyurme Dorje, part 2 (vol. kha), F.203a.6–b.1; immediately after making this statement, Minling Terchen lists the lineage figures of the transmission from India.
- n.-
2245 This refers to the Sakyapa hierarch Jetsün Drakpa Gyaltsen (*rje btsun grags pa rgyal mtshan*, 1147–1216).
- n.-
2246 Yunnan. The king was Mutseng (or Muzeng, Muktsang) Karma Mipham Sönam Raptan (*mu tseng / zeng karma mi pham bsod nams rab brtan*) (1587–1646, r. 1598–1646). He was the *tusi* or ruler in the “native chieftain system” of the Yuan, Ming, and Qing dynasties.
- n.-
2247 *slar yig rnying dag pa mang du btsal nas zhu dag bgyis pa yin la*. Our translation is tentative, and in particular (as noted by van der Kuijp 2023, p. 399 n27) it is not clear whether *yig* refers to words, phrases, or texts.
- n.-
2248 *bkod pa* is the usual translation of *vyūha* (“array,” “display,” etc.) as in the *Mahāvīyutpatti*. This translation at times uses *rgyan*, which is usually a translation for *alaṃkāra*, and so on, with the meaning of “adornment.”
- n.-
2249 The usual translation for *prasara* (“vast extent,” etc.), as in the *Mahāvīyutpatti*, is *rab 'byams*, while *'byam klas* does not appear in that dictionary.
- n.-
2250 These are both translations of *pratisaṃvit* (“discern,” “distinguish,” etc.).
- n.-
2251 *thugs* normally translates *citta* (“mind”), while *dgongs pa* translates *abhiprāya* (“intention,” “outlook,” “regard,” etc.).
- n.-
2252 This phrase, meaning “for a day and night,” or “for a waxing phase and a waning phase of a month,” occurs on folio 26.b within *The Inconceivable*

Qualities of the Buddha (*sang rgyas chos bsam mi khyab*), which is the 39th chapter of the *Avataṃsaka Sūtra*.

n.-
2253 *tha snyad* usually translates *vyavahāra*, which in BHS means “a term or designation,” while *rnam par dpyod pa* usually translates *vicāraṇa*, etc. (“contemplation,” “analysis,” and so on).

n.-
2254 This is some years before the eighth Tai Situpa Chökyi Jungné (1700–1774) began his work on editing the Kangyur in 1729.

b.

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- byang chub sems dpa'i spyod yul gyi thabs kyi yul la rnam par 'phrul pa bstan pa* (*Bodhisattvagocaraupāyaviśayaavikurvāṇanirdeśa / Satyaka Sūtra*) [*The Teaching of the Miraculous Manifestation of the Range of Methods in the Field of Activity of the Bodhisattvas*]. Toh 146, Degé Kangyur vol. 57 (mdo sde, pa), folios 82.a–141.b. English translation in Jamspal (2010).
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- tshe dang ldan pa dga' bo la mngal du 'jug pa bstan pa* (*Āyusmannanda-garbhāvakrantinirdeśa*) [*The Sūtra on Entering the Womb That Was Taught to Āyusmat Nanda*]. Toh 58, Degé Kangyur vol. 41 (dkon brtsegs, ga), folios 237.a–248.a. English translation in Kritzer 2021.
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- shes rab kyi pha rol tu phyin pa stong phrag nyi shu lnga pa* (*Pañcaviṃśatisāhasrikā-prajñāpāramitā*) [*The Perfection of Wisdom in Twenty-Five Thousand Lines*]. Toh 9, Degé Kangyur vols. 26–28 (nyi khri, ka–ga). English Translation in Padmakara Translation Group (2023).
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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 Ābharaṇacchatranirghoṣarāja
 rgyan dang gdugs kyi dbyangs kyi rgyal po
 གྲིན་དང་གདུགས་ཀྱི་དབྱངས་ཀྱི་རྒྱལ་པོ།
 ābharaṇacchatranirghoṣarāja
 A buddha in the distant past.

g.2 Abhāskara

nyi ma

ཉིམ།

abhāskara

The ninth buddha in a kalpa in the distant past.

g.3 Ābhāsvara

kun snang dang ba · gya nom snang ba

ཀུན་སྒྲུང་དང་བ། · གྱུ་རོམ་སྒྲུང་བ།

ābhāsvara

The highest of the three paradises that correspond to the second dhyāna in the form realm. In other contexts, the Tibetan *'od gsal ba* usually refers to Ābhāsvara, and the Tibetan *gya nom snang ba* would refer to Sudṛśa.

g.4 Abhayaṃkarā

mi 'jigs pa byed pa

མི་འཇིགས་པ་བྱེད་པ།

abhayaṃkarā

A world realm in the distant past.

g.5 Abhijñāketu

mngon par shes pa'i dpal

མངོན་པར་ཤེས་པའི་དཔལ།

abhijñāketu

A bodhisattva present in Śrāvastī.

g.6 Abhirāmaśrī

mngon par dga' ba'i dpal

མངོན་པར་དགའ་བའི་དཔལ།

abhirāmaśrī

The sixty-seventh buddha in a kalpa in the distant past.

g.7 Abhirāmaśrīvākṛā

mngon par mdzes pa'i dpal

མངོན་པར་མཛེས་པའི་དཔལ།

abhirāmaśrīvākṛā

A dancer's daughter in the distant past.

g.8 Abhirāmavartā

yid du 'ong ba'i bzhin

ཡིད་དུ་འོང་བའི་བཞིན།

abhirāmavartā

An eminent daughter in Dhanyākara.

g.9 Abhiratī

mngon par dga' ba

མངོན་པར་དགའ་བ།

abhiratī

The realm of the Buddha Akṣobhya, beyond countless buddha realms in the eastern direction.

g.10 Abhyuccadeva

shin tu mtho ba'i lha

ཤིན་དུ་མཐོ་བའི་ལྷ།

abhyuccadeva

One of the future buddhas of this kalpa.

g.11 Abhyuddhara

shin tu mtho 'dzin pa

ཤིན་དུ་མཐོ་འཛིན་པ།

abhyuddhara

One of the future buddhas of this kalpa.

g.12 Abhyudgata

mngon 'phags 'od mnga'

མངོན་འཕགས་འོད་མངའ།

abhyudgata

The fifteenth buddha in a kalpa in the distant past, and also the seventy-fourth buddha in the same kalpa.

g.13 Abhyudgatakarman

phrin las 'phags pa

ཕྱིན་ལས་འཕགས་པ།

abhyudgatakarman

One of the future buddhas of this kalpa.

g.14 **Abhyudgataprabhaśrī**

mngon par 'phags 'od dpal

མངོན་པར་འཕགས་འོད་དཔལ།

abhyudgataprabhaśrī

The fifty-third buddha in a kalpa in the distant past. BHS verse: *Abhyudgata-prabhaśirī*.

g.15 **Acalā**

mi g.yo ba

མི་གཡོ་བ།

acalā

A young upāsikā, the kalyāṇamitra of chapter 22.

g.16 **Acaladeva**

mi g.yo ba'i lha

མི་གཡོ་བའི་ལྷ།

acaladeva

One of the future buddhas of this kalpa.

g.17 **Acalaskandha**

lhun mi g.yo ba

ལྷུན་མི་གཡོ་བ།

acalaskandha

One of the future buddhas of this kalpa.

g.18 **Acalendrarāja**

mi g.yo ba'i dbang po'i rgyal po

མི་གཡོ་བའི་དབང་པོའི་རྒྱལ་པོ།

acalendrarāja

A bodhisattva present in Śrāvastī.

g.19 **ācārya**

slob dpon

སློབ་དཔོན།

ācārya

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

g.20 Acintyabuddhaviṣayanidarśananirghoṣā

sangs rgyas kyi yul bsam gyis mi khyab pa'i dbyangs

སངས་རྒྱལ་གྱི་ཡུལ་བསམ་གྱིས་མི་ཁྱེད་པའི་དབྱངས།

acintyabuddhaviṣayanidarśananirghoṣā

“The Voice That Reveals the Range of Countless Buddhas.” The name of a ray of light.

g.21 Acintyaguṇaprabha

yon tan bsam gyis mi khyab pa'i 'od

ཡོན་ཏན་བསམ་གྱིས་མི་ཁྱེད་པའི་འོད།

acintyaguṇaprabha

One of the future buddhas of this kalpa.

g.22 Acintyaśrī

bsam gyis mi khyab pa'i dpal

བསམ་གྱིས་མི་ཁྱེད་པའི་དཔལ།

acintyaśrī

One of the future buddhas of this kalpa.

g.23 acts with immediate result on death

mtshams med pa'i las

མཚམས་མེད་པའི་ལས།

anantaryakarma

The five actions that lead to going instantly to hell on death are killing one’s father, killing one’s mother, killing an arhat, splitting the saṅgha, and wounding a buddha so that he bleeds.

g.24 Ādarśamaṇḍalanibhāsā

me long gi dkyil 'khor ltar snang ba

མེ་ལོང་གི་དཀྱིལ་འཁོར་ལྟར་སྟངས།

ādarśamaṇḍalanibhāsā

The realm of the Buddha Candrabuddhi.

g.25 Adhimuktitejas

mos pa'i gzi brjid

མོས་པའི་གཟི་བརྗིད།

adhimuktitejas

A buddha in the distant past. The name as given in verse. In prose he is called Vipuladharmādhimuktisaṃbhavatejas.

g.26 Adhordhavadigjñānāvabhāsa

spyi'u tshugs kyi phyogs ye shes kyis snang bar mdzad pa'i rgyal po

སྤྱི་འཇུག་གི་ཕྱགས་ཡེ་ཤེས་ཀྱིས་སྒྲུང་བར་མཛད་པའི་རྒྱལ་པོ།

adhordhavadigjñānāvabhāsa

One of countless buddhas in a past kalpa.

g.27 Adīnakusuma

me tog dam pa

མེ་ཏོག་དམ་པ།

adīnakusuma

One of the future buddhas of this kalpa.

g.28 Ādityagarbhaprabhamegharāja

nyi ma'i snying po 'od sprin rgyal po

ཉི་མའི་སྤྱིང་པོ་འོད་སྤྱོད་རྒྱལ་པོ།

ādityagarbhaprabhamegharāja

“The King of Clouds of the Light of the Essence of the Sun.” The name of the precious jewel of a cakravartin in the distant past.

g.29 Ādityatejas

nyi ma'i gzi brjid

ཉི་མའི་གཟི་བརྗིད།

ādityatejas

A buddha in the distant past.

g.30 aerial palace

gzhal myed khang · gzhal med khang

གཞལ་བྱེད་ཁང་། · གཞལ་མེད་ཁང་།

vimāna

These palaces served as both vehicles and residences for deities.

- g.31 agarwood
a ga ru
 ཨ་ག་རུ།
agaru
 The resinous heartwood of the *Aquilaria* and *Gyirnop*s evergreen trees in India and southeast Asia, also known as aloeswood (*agallochum*).
- g.32 Agni
me lha
 མེ་ལྷ།
agni
 The Indian god of fire.
- g.33 Agniśrī
me'i dpal
 མེ་འི་དཔལ།
agniśrī
 One of the future buddhas of this kalpa.
- g.34 Agrasānumati
thugs drag po
 ཐུགས་དྲག་པོ།
agrasānumati
 One of the future buddhas of this kalpa.
- g.35 Agrayāna
theg pa dam pa
 ཐེག་པ་དམ་པ།
agrayāna
 One of the future buddhas of this kalpa.
- g.36 Airāvaṇa
 —
 —
airāvaṇa
 The white elephant that is the mount of Indra (or Śakra). See [n.542](#).

g.37 Airāvata

shugs ldan

འཁྱུག་པའི་རྒྱལ་

airāvata

A nāga king.

g.38 Ajitasena

myi pham sde

མི་ཕམ་སྡེ།

ajitasena

A householder, the kalyāṇamitra of chapter 51.

g.39 Akampitagarbha

snying bo mi g.yo ba

སྙིང་བོ་མི་གཡོ་བ།

akampitagarbha

One of the future buddhas of this kalpa. See n.1906.

g.40 Akampyanetra

spyang mi 'gyur ba

སྤྱུག་མི་འགྱུར་བ།

akampyanetra

One of the future buddhas of this kalpa.

g.41 Akaniṣṭha

'og min

འོག་མིན།

akaniṣṭha

The highest paradise among the Śuddhāvāsa paradises, which are the five highest in the form realm; therefore, this is the highest point within a world realm.

g.42 Ākāśajñānārthapradīpa

nam mkha'i ye shes don gyi sgron ma

ནམ་མཁའི་ཡེ་ཤེས་དོན་གྱི་སྒྲོན་མ།

ākāśajñānārthapradīpa

A buddha in the distant past.

g.43 Akṣaṇaruciravairocanā
mtshan gyi 'od rnam par snang ba

མཚན་གྱི་འོད་རྣམ་པར་སྣང་བ།

akṣaṇaruciravairocanā

A buddha realm in the upward direction.

g.44 Akṣayabuddhavaṃśanirdeśā
sangs rgyas kyi rigs mi zad pa shin tu ston pa

སངས་བླ་མ་གྱི་རིགས་མི་བདེ་པ་ཤིན་ཏུ་སྟོན་པ།

akṣayabuddhavaṃśanirdeśā

A buddha realm in the upward direction.

g.45 Akṣobhya
mi sgul ba

མི་སྒྱུ་ལ་བ།

akṣobhya

The buddha in the eastern realm of Abhiratī. The translation of his name in this sūtra differs from the usual translations, which are either *mi 'khrugs pa*, *mi skyod pa*, or *mi bskyod pa*. In the higher tantras he is the head of one the five buddha families, the vajra family, in the east, and he was also well known early in the Mahāyāna sūtra tradition.

g.46 Ālokamaṇḍalaprabha
snang ba'i dkyil 'khor 'od

སྣང་བའི་དཀྱིལ་འཁོར་འོད།

ālokamaṇḍalaprabha

The sixty-fourth buddha in a kalpa in the distant past.

g.47 Amita
dpag tu med pa

དཔག་ཏུ་མེད་པ།

amita

One of the future buddhas of this kalpa.

g.48 Amitābha
'od snang mtha' yas pa · mi dpogs 'od

འོད་སྣང་མཐའ་ཡས་པ། . མི་དཔོགས་འོད།

amitābha

The buddha of the western realm of Sukhāvatī, he is also known as Amitāyus. The Tibetan translation of Amitābha in this sūtra differs from the usual translations, either *'od dpag med* or *snang ba mtha' yas*. It is also the name in chapter 44 of a future buddha in this kalpa. In that instance the Tibetan is *mi dpogs 'od*.

g.49 Amitatosala

dga' 'dzin tshad med

དགའ་འཛོལ་ཚད་མེད།

amitatosala

A region in South India.

g.50 amrita

bdud rtsi

བདུད་རྩི།

amṛta

The divine nectar that prevents death, often used metaphorically for the Dharma.

g.51 Amṛtaparvataprabhātejas

bdud rtsi'i ri bo'i gzi brjid

བདུད་རྩི་རི་བོ་ཀྱི་བཞིན།

amṛtaparvataprabhātejas

A buddha in the distant past.

g.52 Anabhibhūtamukuṭa

zil gyis non pa myed pa'i cod pan

ཟིལ་གྱིས་ནོན་པ་མེད་པའི་ཙོད་པན།

anabhibhūtamukuṭa

A bodhisattva present in Śrāvastī.

g.53 anabhilāpyānabhilāpya

brjod du med pa'i yang brjod du med pa

བརྗོད་དུ་མེད་པའི་ཡང་བརྗོད་དུ་མེད་པ།

anabhilāpyānabhilāpya

The term for the second-largest number given in this sūtra.

g.54 **anabhilāpyānabhilāpyaparivarta**

brjod du med pa'i yang brjod du med pa la bsgres

བརྗོད་དུ་མེད་པའི་ཡང་བརྗོད་དུ་མེད་པ་ལ་བསྒྲེས།

anabhilāpyānabhilāpyaparivarta

The term for the largest number given in this sūtra.

g.55 **Anabhilāpyodgata**

brjod du med par 'phags pa

བརྗོད་དུ་མེད་པར་འཕགས་པ།

anabhilāpyodgata

One of the future buddhas of this kalpa.

g.56 **Anabhraka**

sprin dang bral ba

སྤྱིན་དང་བྲལ་བ།

anabhraka

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

g.57 **Anala**

me

མེ།

anala

A king in South India.

g.58 **Anālayavyūha**

gnas med rnam par brgyan

གནས་མེད་རྣམ་པར་བརྟན།

anālayavyūha · *anālayaviyūha*

“Unlocated Display.” The name of a kalpa in the distant past. BHS verse
Anālayaviyūha.

g.59 **Anantabalavighuṣṭanirnāditaśrīsaṃbhavamati**

stobs mtha' yas grags par brjod pa'i dpal yang dag par 'byung ba'i blo gros

སྟོབས་མཐའ་ཡས་བྲགས་པར་བརྗོད་པའི་དཔལ་ཡང་དག་པར་འབྱུང་བའི་བློ་གྲོས།

anantabalavighuṣṭanirnāḍitaśrīsaṃbhavamati

A buddha in the distant past.

g.60 Anantaghoṣa

gsung mtha' yas pa

གསུང་མཐའ་ཡས་པ།

anantaghoṣa

One of the future buddhas of this kalpa.

g.61 Anantaraśmidharmadhātusamalaṃkṛtadharmarāja

chos kyi dbyings 'od gzer mtha' yas pas yongs su brgyan pa'i chos kyi rgyal po

ཆོས་ཀྱི་དབྱིངས་འོད་གཟེར་མཐའ་ཡས་པས་ཡོངས་སུ་བརྒྱན་པའི་ཆོས་ཀྱི་རྒྱལ་པོ།

anantaraśmidharmadhātusamalaṃkṛtadharmarāja

A buddha in the distant past.

g.62 Anantāsana

mtha' yas bzhugs pa

མཐའ་ཡས་བཞུགས་པ།

anantāsana

One of the future buddhas of this kalpa.

g.63 Ananyagāmin

gzhan du mi 'gro ba

གཞན་དུ་མི་འགྲོ་བ།

ananyagāmin

A bodhisattva and the kalyāṇamitra of chapter 31.

g.64 Anāthapiṇḍada

skyabs myed pa la zas sbyin

སྐྱབས་ཁྱེད་པ་ལ་ཟས་སྤྱིན།

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.65 Anavadya

kha na ma tho ba mi mnga' ba

ཁ་ན་མ་ཐོ་བ་མི་མངའ་བ།

anavadya

One of the future buddhas of this kalpa.

g.66 **Anavamardabalaketu**

stobs la thub pa myed pa'i dpal

སྟོབས་ལ་བྱབ་པ་མྱེད་པའི་དཔལ།

anavamardabalaketu

A buddha in the distant past.

g.67 **Anāvaraṇadarśin**

bsgribs pa med par gzigs pa

བསྐྱིབས་པ་མེད་པར་གཟིགས་པ།

anāvaraṇadarśin

One of the future buddhas of this kalpa.

g.68 **Anāvaraṇadharmagaganaprabha**

chos kyi nam mkha' sgrib pa med pa'i 'od

ཆོས་ཀྱི་ནམ་མཁའ་སྐྱིབ་པ་མེད་པའི་འོད།

anāvaraṇadharmagaganaprabha

One of countless buddhas in a past kalpa.

g.69 **Anavatapta**

ma dros pa

མ་རྩོས་པ།

anavatapta

Definition from the 84000 Glossary of Terms:

A nāga king whose domain is Lake Anavatapta. According to Buddhist cosmology, this lake is located near Mount Sumeru and is the source of the four great rivers of Jambudvīpa. It is often identified with Lake Manasarovar at the foot of Mount Kailash in Tibet.

g.70 **Anavatapta**

ma dros pa

མ་རྩོས་པ།

anavatapta

A lake north of the Himalayas believed to be the source of the river Sutlej and identified with Rakshastal.

g.71 Anihānārtha

don mi dma' ba

དོན་མི་དམའ་བ།

anihānārtha

One of the future buddhas of this kalpa.

g.72 Anihatamalla

stobs la thub pa med pa

སྟོབས་ལ་བྱབ་པ་མེད་པ།

anihatamalla

One of the future buddhas of this kalpa.

g.73 Anihitamati

blo mi mnga' ba

བློ་མི་མངའ་བ།

anihitamati

One of the future buddhas of this kalpa.

g.74 Aniketa

gnas dang bral ba

གནས་དང་བྲལ་བ།

aniketa

One of the future buddhas of this kalpa.

g.75 Anilambha

dmigs su med pa

དམིགས་སུ་མེད་པ།

anilambha

The name of a kalpa in the distant past.

g.76 Anilambhacakṣurvairocana

mi dmigs pa'i spyan rnam par dmigs pa

མི་དམིགས་པའི་སྒྱུན་རྣམ་པར་དམིགས་པ།

anilambhacakṣurvairocana

A buddha in a northeastern realm. See [n.442](#).

g.77 Anilambhacakṣuṣa

myi dmyigs pa'i spyan

མྱི་དམིགས་པའི་སྤྱན།

anilambhacakṣuṣa

A buddha in a northeastern realm.

g.78 Anilambhamati

mi dmigs pa'i blo gros

མི་དམིགས་པའི་བློ་གྲོས།

anilambhamati

One of the future buddhas of this kalpa.

g.79 Anilambhasunirmita

dmigs pa med par shin tu sprul ba

དམིགས་པ་མེད་པར་ཤིན་ཏུ་སྤྱུལ་བ།

anilambhasunirmita

A bodhisattva in a northeastern realm.

g.80 Anilanema

rlung gi mu khyud

རླུང་གི་མུ་ཁྱུད།

anilanema

One of the future buddhas of this kalpa.

g.81 Anilaśrī

mi dmigs pa'i dpal

མི་དམིགས་པའི་དཔལ།

anilaśrī

One of the future buddhas of this kalpa.

g.82 Anilavegaśrī

rlung gi drag shul dpal

རླུང་གི་དག་ཤུལ་དཔལ།

anilavegaśrī

The seventy-seventh buddha in a kalpa in the distant past. BHS verse:
Anilavegaśīrī.

g.83 **Anilayajñāna**

mi gnas ye shes

མི་གནས་ཡེ་ཤེས།

anilayajñāna

One of the future buddhas of this kalpa.

g.84 **Animittaprajña**

mtshan ma med pa'i shes rab

མཚན་མ་མེད་པའི་ཤེས་རབ།

animittaprajña

One of the future buddhas of this kalpa.

g.85 **Aninema**

len pa med pa'i mu khyud

ལེན་པ་མེད་པའི་མུ་ཁྱུད།

aninema

One of the future buddhas of this kalpa.

g.86 **Aninetra**

len pa med pa'i spyan

ལེན་པ་མེད་པའི་སྟན།

aninetra

One of the future buddhas of this kalpa.

g.87 **Aniruddha**

'gag myed

འགག་མྱེད།

aniruddha

The Buddha's cousin and one of his ten principal pupils, he was renowned for his clairvoyance. Often translated elsewhere as *ma 'gags pa*.

g.88 **Anudharmamati**

gnyer ba'i chos kyi blo gros

གཉེན་བའི་ཚོས་གྱི་བློ་གྲོས།

anudharmamati

One of the future buddhas of this kalpa.

g.89 Anugrahacandra

rjes su 'dzin pa'i zla ba

རྗེས་སུ་འཛིན་པའི་བླ་བ།

anugrahacandra

One of the future buddhas of this kalpa.

g.90 Anugrahamati

thugs brtse ba'i blo gros

ཐུགས་བརྩེ་བའི་བློ་གྲོས།

anugrahamati

One of the future buddhas of this kalpa.

g.91 Anunayagātra

byams pa'i rigs

བྱམས་པའི་རིགས།

anunayagātra

One of the future buddhas of this kalpa.

g.92 Anunayavigata

chags pa mi mnga' ba

ཆགས་པ་མི་མངའ་བ།

anunayavigata

One of the future buddhas of this kalpa.

g.93 Anupagamanāman

mtshan dpe med pa

མཚན་དཔེ་མེད་པ།

anupagamanāman

One of the future buddhas of this kalpa.

g.94 anupamasvāduphalanicitā

ro dpe med pa'i 'bras bu'i tshogs

རོ་དཔེ་མེད་པའི་འབྲས་བུའི་ཚོགས།

anupamasvāduphalanicitā

A magical tree, the name of which means “covered in excellent, delicious fruit.”

g.95 Anurūpasvara

tshul dang 'dra ba'i gzungs

ཚུལ་དང་འདྲ་བའི་གཟུངས།

anurūpasvara

One of the future buddhas of this kalpa.

g.96 Anuttaradharmagocara

bla na med pa'i chos kyi spyod yul

བླ་ན་མེད་པའི་ཆོས་ཀྱི་སྟོན་ཡུལ།

anuttaradharmagocara

One of the future buddhas of this kalpa.

g.97 Anuttararāja

bla na med pa'i rgyal po

བླ་ན་མེད་པའི་རྒྱལ་པོ།

anuttararāja

One of the future buddhas of this kalpa.

g.98 Anuttaraśrī

bla na med pa'i dpal

བླ་ན་མེད་པའི་དཔལ།

anuttaraśrī

One of the future buddhas of this kalpa.

g.99 Aparājitadhvajabala

gzhan gyis mi thub rgyal mtshan stobs

གཙན་གྱིས་མི་སྦྱབ་རྒྱལ་མཚན་སྟོབས།

aparājitadhvajabala

The ninety-ninth buddha in a kalpa in the distant past.

g.100 Aparājitajñānasthāma

ye shes gzhan gyis mi thub pa'i mthu

ཡེ་ཤེས་གཙན་གྱིས་མི་སྦྱབ་པའི་མཐུ།

aparājitajñānasthāma

A buddha in the distant past.

g.101 Aparājitameru

gzhan gyis mi thub pa'i ri bo

གཙན་གྱིས་མི་ཐུབ་པའི་རི་བོ།

aparājitameru

One of the future buddhas of this kalpa.

g.102 Aparājitavratadhvaja

mi pham brtul zhugs rgyal mtshan

མི་ཕམ་བརྟུལ་ཞུགས་རྒྱལ་མཚན།

aparājitavratadhvaja

The forty-ninth buddha in a kalpa in the distant past.

g.103 Aparimitaguṇadharmā

yon tan dpag tu med pa mnga' ba

ཡོན་ཏན་དཔག་ཏུ་མེད་པ་མངའ་བ།

aparimitaguṇadharmā

One of the future buddhas of this kalpa.

g.104 Aparyantabhadra

mtsha' yas bzang po

མཐའ་ཡས་བཟང་པོ།

aparyantabhadra

One of the future buddhas of this kalpa.

g.105 apasmāra

brjed byed

བརྟེན་བྱེད།

apasmāra

Definition from the 84000 Glossary of Terms:

A class of nonhuman beings believed to cause epilepsy, fits, and loss of memory. As their name suggests—the Skt. *apasmāra* literally means “without memory” and the Tib. *brjed byed* means “causing forgetfulness”—they are defined by the condition they cause in affected humans, and the term can refer to any nonhuman being that causes such conditions, whether a bhūta, a piśāca, or other.

- g.106 *Apāyapramathana*
ngan song rab tu 'joms pa
 ངན་སོང་རབ་ཏུ་འཇོམས་པ།
apāyapramathana
 One of the future buddhas of this kalpa.
- g.107 *Apramāṇābha*
tshad med snang ba
 ཚད་མེད་སྟངས་པ།
apramāṇābha
 The second highest of the three paradises that correspond to the second dhyāna in the form realm.
- g.108 *Apramāṇaguṇasāgaraprabha*
yon tan rgya mtsho tshad med pa'i 'od
 ཡོན་ཏན་གྱི་མཚོ་ཚད་མེད་པའི་འོད།
apramāṇaguṇasāgaraprabha
 A buddha in a northwestern realm.
- g.109 *Apramāṇaśubha*
tshad med dge
 ཚད་མེད་དགེ།
apramāṇaśubha
 The second highest of the three paradises that correspond to the third dhyāna in the form realm.
- g.110 *Apratihataguṇakīrtivimokṣaprabharāja*
yon tan grags pa thogs pa med pa'i rnam par thar pa'i 'od kyi rgyal po
 ཡོན་ཏན་གྲགས་པ་ཐོགས་པ་མེད་པའི་རྣམ་པར་ཐར་པའི་འོད་གྱི་རྒྱལ་པོ།
apratihataguṇakīrtivimokṣaprabharāja
 A buddha in a realm in the upward direction.
- g.111 *apsaras*
lha mo
 ལྷ་མོ།
apsaras

Popular figures in Indian culture, they are said to be goddesses of the clouds and water. They are also portrayed as the wives of the gandharvas who are the court musicians for Śakra/Indra on top of Mount Meru.

g.112 Arapacana alphabet

a ra pa tsa na

ཨ་ར་པ་ཅ་ན།

arapacana

The alphabet of the Kharoṣṭhī script, forming an important mnemonic incantation.

g.113 Arciḥsamudramukhavegapradīpa

'od 'phro rgya mtsho'i sgo'i sgron ma

འོད་འཕྲོ་རྒྱ་མཚའི་སྒྲིའི་སྒྲོན་མ།

arciḥsamudramukhavegapradīpa

A buddha in the distant past.

g.114 Arcirmahendra

'od 'phro mnga' chen

འོད་འཕྲོ་མངའ་ཆེན།

arcirmahendra

One of the future buddhas of this kalpa.

g.115 Arcirmaṇḍalagātra

sku 'od 'phro ba'i dkyil 'khor

སྐུ་འོད་འཕྲོ་བའི་དཀྱིལ་འཁོར།

arcirmaṇḍalagātra

A buddha in the distant past.

g.116 Arciścandra

mchod pa'i zla ba

མཚོད་པའི་རྩ་བ།

arciścandra

One of the future buddhas of this kalpa.

g.117 Arciṣmat

'od 'phro mnga' ba

འོད་འཕྲོ་མངའ་བ།

arciṣmat

One of the future buddhas of this kalpa.

g.118 Arcitabrahman

mchod pa'i tshangs pa

མཚོད་པའི་ཚངས་པ།

arcitabrahman

One of the future buddhas of this kalpa.

g.119 Arcitanama

'od zer mu khyud

འོད་ཟེར་མུ་ཁྱུད།

arcitanama

One of the future buddhas of this kalpa.

g.120 arhat

dgra bcom pa

དགུ་བཙུམ་པ།

arhat

Used both as an epithet of the Buddha and to mean the final accomplishment of the śrāvaka path.

g.121 Arigupta

dgra las dben pa

དགུ་ལས་དབེན་པ།

arigupta

One of the future buddhas of this kalpa.

g.122 ārya

'phags pa

འཕགས་པ།

ārya

Generally has the common meaning of a noble male, one of a higher class or caste. In Dharma terms it means a male who has gained the realization of the path and is superior for that reason.

g.123 āryā

'phags ma

འཕགས་མ།

āryā

Generally has the common meaning of a noble female, one of a higher class or caste. In Dharma terms it means a female who has gained the realization of the path and is superior for that reason.

g.124 Āryadeva

Ar+Ya de wa

ཨ་རྒྱ་དེ་ཤ།

āryadeva

Third-century disciple of Nāgārjuna. His name is usually translated into Tibetan as *'phags pa lha*.

g.125 Āśā

yid bzhin

ཡིད་བཞིན།

āśā

An upāsikā in South India.

g.126 Asadṛśaguṇakīrtidhvaja

yon tan mi mtshungs grags pa'i rgyal mtshan

ཡོན་ཏན་མི་མཚུངས་གྲགས་པའི་རྒྱལ་མཚན།

asadṛśaguṇakīrtidhvaja

A buddha in the distant past.

g.127 asaṃkhyeya

grangs med pa

གྲངས་མེད་པ།

asaṃkhyeya

The name of a certain kind of kalpa that literally means “incalculable.” The number of years in this kalpa differs in the various sūtras that give it a number. Also, twenty intermediate kalpas are said to be one incalculable kalpa, and four incalculable kalpas are one great kalpa. In light of that, those

four incalculable kalpas represent the kalpas of the creation, presence, destruction, and absence of a world. Buddhas are often described as appearing in a second “incalculable” kalpa.

g.128 Asaṅgaladhārin

chags med stobs mnga'

ཆགས་མེད་སྟོབས་མངའ།

asaṅgaladhārin

A buddha in the distant past.

g.129 Asaṅgalavīryamati

stobs dang brtson 'grus thogs pa med pa'i blo gros

སྟོབས་དང་བརྟམ་འགྲུས་ཐོགས་པ་མེད་པའི་བློ་གྲོས།

asaṅgalavīryamati

A bodhisattva in a realm in the upward direction.

g.130 Asaṅgabuddhi

chags pa myed pa'i blo

ཆགས་པ་མེད་པའི་བློ།

asaṅgabuddhi

A bodhisattva present in Śrāvastī.

g.131 Asaṅgacitta

chags pa med pa'i sems

ཆགས་པ་མེད་པའི་སེམས།

asaṅgacitta

A bodhisattva in a western realm.

g.132 Asaṅgadhvaja

chags myed rgyal mtshan

ཆགས་མེད་རྒྱལ་མཚན།

asaṅgadhvaja

A bodhisattva present in Śrāvastī.

g.133 Asaṅgajñānaketudhvajarāja

ye shes nam mkha' lta bur chags pa med pa'i dpal gyi rgyal mtshan rgyal po

ཡེ་ཤེས་ནམ་མཁའ་ལྟ་བུ་རུ་ཆགས་པ་མེད་པའི་དཔལ་གྱི་རྒྱལ་མཚན་རྒྱལ་པོ།

asaṅgajñānaketudhvajarāja

A buddha in a realm in the downward direction.

g.134 *Asaṅgakāyaraśmitejomati*

lus kyi 'od zer thogs pa med pa'i gzi brjid rgyal po

ལུས་གྱི་འོད་ཟེར་ཐོགས་པ་མེད་པའི་གཟི་བརྗིད་རྒྱལ་པོ།

asaṅgakāyaraśmitejomati

A bodhisattva in a northwestern realm. See [n.444](#).

g.135 *Asaṅgamati*

blo gros chags pa med

བློ་གྲོས་ཆགས་པ་མེད།

asaṅgamati

The hundred-and-second buddha in a kalpa in the distant past.

g.136 *Asaṅgamicandra*

chags med zla ba'i blo

ཆགས་མེད་བླ་བའི་བློ།

asaṅgamicandra

A buddha in the distant past.

g.137 *Asaṅganetra*

chags pa myed pa'i myig

ཆགས་པ་མེད་པའི་མྱིག་

asaṅganetra

A bodhisattva present in Śrāvastī.

g.138 *Asaṅgaśrīgarbharāja*

dpal gyi snying po chags pa med pa'i rgyal po

དཔལ་གྱི་སྙིང་པོ་ཆགས་པ་མེད་པའི་རྒྱལ་པོ།

asaṅgaśrīgarbharāja

A bodhisattva from a northern buddha realm.

g.139 *Asaṅgaśrīrāja*

chags pa myed pa'i dpal gyi rgyal po

ཆགས་པ་མེད་པའི་དཔལ་གྱི་རྒྱལ་པོ།

asaṅgaśrīrāja

A bodhisattva from a northern buddha realm.

g.140 Asaṅgasvara

chags pa myed pa'i sgra

ཆགས་པ་མྱེད་པའི་སྒྲ།

asaṅgasvara

A bodhisattva present in Śrāvastī.

g.141 Asaṅgottarajñānin

chags myed dam pa'i ye shes

ཆགས་མྱེད་དམ་པའི་ཡེ་ཤེས།

asaṅgottarajñānin

A bodhisattva present in Śrāvastī.

g.142 ashoka tree

shing a sho ka

ཤིང་ཨ་ཤོ་ཀ།

aśoka

Saraca asoca. The aromatic blossoms are clustered together as orange, yellow, and red bunches of petals.

g.143 ashram

dge ba sbyang ba'i gnas

དགེ་བ་སྤྱང་བའི་གནས།

āśrama

A forest hermitage or place of practice for a renunciant practitioner.

g.144 Aśokaśrī

mya ngan med pa'i dpal

མྱ་ངན་མེད་པའི་དཔལ།

aśokaśrī

Goddess of the assembly hall in Kapilavastu.

g.145 Aśokaviraja

mya ngan med cing rdul dang bral ba

མྱ་ངན་མེད་ཅིང་རྒྱལ་དང་བྲལ་བ།

aśokaviraja

“Without misery, free of dust.” The name of a kalpa in the distant past.

g.146 aspects of enlightenment

byang chub kyi yan lag

བྱང་ཆུབ་ཀྱི་ཡན་ལག

bodhyaṅga

The seven aspects of enlightenment are mindfulness, analysis of phenomena, diligence, joy, tranquility, and samādhi. Also translated here as “limbs of enlightenment.”

g.147 asteria

skar ma mdog · ngang gis snang ba · skar ma snang ba

སྐར་མ་མདོག་ · ངང་གིས་སྤང་བ། · སྐར་མ་སྤང་བ།

jyotīrasa

A precious gem that, when cut, shows a luminous star shape. This includes such gems as star sapphires, star rubies, and star topazes. In some Kangyurs written incorrectly as *sgra snang ba* and with a wide variety of other spelling renditions. *Jyotīrasa* is translated as *skar ma mdog* in *The White Lotus of the Good Dharma* (Toh 113, *Saddharmapuṇḍarīka*).

g.148 asura

lha ma yin

ལྷ་མ་ཡིན།

asura

One of the six classes of living beings, sometimes included among the gods and sometimes among the animals. A class of nonhuman beings, sometimes misleadingly called demigods, engendered and dominated by envy, ambition, and hostility, who are metaphorically described as being incessantly embroiled in a dispute with the gods over the possession of amrita.

g.149 Atapa

ma dros pa

མ་རྩོས་པ།

atapa

The fourth highest of the five Śuddhāvāsa paradises, the highest paradises in the form realm.

g.150 Atulaprabha

'od gzhal du med pa

འོད་གཞལ་དུ་མེད་པ།

atulaprabha

The name of a kalpa in the distant past.

g.151 **Atyantacandramas**

mchog tu dga' ba

མཚོག་དུ་དགའ་བ།

atyantacandramas

One of the future buddhas of this kalpa.

g.152 **Atyuccagāmin**

shin tu mtho bar gshegs pa

ཤིན་དུ་མཐོ་བར་ག་གཤེགས་པ།

atyuccagāmin

A buddha in the distant past.

g.153 **Aupagama**

bskrun pa'i stag

བསྐྱུན་པའི་སྟག་

aupagama

One of the future buddhas of this kalpa.

g.154 **Auṣadhirāja**

sman gyi rgyal po

སྤྲན་གྱི་རྒྱལ་པོ།

auṣadhirāja

One of the future buddhas of this kalpa.

g.155 **Avabhāsamakuṭin**

snang ba'i cod pan

སྤང་བའི་ཚོད་པན།

avabhāsamakuṭin

A buddha in the distant past.

g.156 **Avabhāsarāja**

snang ba'i rgyal po

སྣང་བའི་རྒྱལ་པོ།

avabhāsarāja

The name of the eighth buddha in a kalpa in the distant past. Also the name of the twenty-seventh buddha in a different kalpa in the distant past. BHS: *Obhāsarāja*.

g.157 Avabhāsasāgaravyūha

snang ba rgya mtshos brgyan pa

སྣང་བ་རྒྱ་མཚོས་བརྒྱན་པ།

avabhāsasāgaravyūha

A buddha in the distant past. BHS verse: *Obhāsasāgaraviyūha*.

g.158 Avabhāsavvyūha

snang bas rnam par brgyan pa

སྣང་བས་རྣམ་པར་བརྒྱན་པ།

avabhāsavvyūha

“Display of Radiance,” the name of a certain kalpa in the distant past.

g.159 Avabhāsayantaprabharājā

snang ba'i 'od kyi rgyal po

སྣང་བའི་འོད་ཀྱི་རྒྱལ་པོ།

avabhāsayantaprabharājā

A buddha in the distant past. BHS verse: *Obhāsayantaprabharājā*.

g.160 avadavat

ka la ping ka

ཀ་ལ་པིང་ཀ་

kalaviṅka

Also called “red avadavat,” “strawberry finch,” and “kalaviṅka sparrow.” Dictionaries have erroneously identified it as a cuckoo. Outside India, kalaviṅka birds have evolved into a mythical half-human bird. The avadavat is a common bird in the Ganges plain and renowned for its beautiful song.

g.161 Avalokitanetra

—

—

avalokitanetra

A bodhisattva present in Śrāvastī. See [n.44](#).

g.162 Avalokiteśvara

spyan ras gzigs dbang phyug

སྤྱན་རས་གཟིགས་དབང་ཕྱུག

avalokiteśvara

First appeared as a bodhisattva beside Amitābha in the *Sukhāvataṣṭya Sūtra* (*The Display of the Pure Land of Sukhāvati*, Toh 115). The name has been variously interpreted. In its meaning as “the lord of avalokita,” *avalokita* has been interpreted as “seeing,” although, as a past passive participle, it is literally “lord of what has been seen.” One of the principal sūtras in the Mahāsāṃghika tradition was the *Avalokita Sūtra*, which has not been translated into Tibetan, in which the word is a synonym for enlightenment, as it is “that which has been seen” by the buddhas. In the early tantras, he was one of the lords of the three families, as the embodiment of the compassion of the Buddhas. The Potalaka Mountain in South India became important in Southern Indian Buddhism as his residence in this world, but Potalaka does not feature in the *Kāraṇḍavyūha Sūtra* (*The Basket’s Display*, Toh 116), which is the most important sūtra dedicated to Avalokiteśvara.

g.163 Avaropāṇarāja

sgrub pa’i rgyal po

སྤྱབ་པའི་རྒྱལ་པོ།

avaropāṇarāja

One of the future buddhas of this kalpa.

g.164 Avīci

mnar med

མནའ་མེད།

avīci

The lowest hell, the eighth of the eight hot hells.

g.165 Avivartyadharmadhātunirghoṣa

phyir mi ldog pa’i chos kyi dbyings kyi dbyangs

ཕྱིར་མི་ལྡོག་པའི་ཆོས་ཀྱི་དབྱིངས་ཀྱི་དབྱངས།

avivartyadharmadhātunirghoṣa

A buddha in a world in the eastern direction in the past.

g.166 Avṛha

mi che ba

མི་ཆེ་བ།

avṛha

The lowest of the five Śuddhāvāsa paradises, the highest paradises in the form realm. It is said to be the most common rebirth for the “non-returners” of the Śrāvakayāna.

g.167 āyatana

skye mched

སྐྱེ་མཆེད།

āyatana

Twelve bases of sensory perception: the six sensory faculties (the eyes, nose, ear, tongue, body, and mind), which form in the womb and eventually have contact with the external six bases of sensory perception (form, smell, sound, taste, touch, and phenomena). This can also 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.

g.168 Ayudhiṣṭhira

g.yul du brtan pa

གཡུལ་དུ་བརྟན་པ།

ayudhiṣṭhira

One of the future buddhas of this kalpa.

g.169 Bālāha

stobs kyis sgrol ba

སྟོབས་ཀྱིས་སྒྲོལ་བ།

bālāha

In the Jātakas, Bālāha is a previous life of the Buddha Śākyamuni in which he saves merchants from the island of the rākṣasīs. In the *Kāraṇḍavyūha Sūtra* (*The Basket's Display*, Toh 116), it is Avalokiteśvara as a horse, saving a previous life of Śākyamuni from that island.

g.170 Balaprabhāsamati

stobs snang blo gros

སྟོབས་སྒྲུང་སྒྲོ་བོས།

balaprabhāsamati

The seventy-second buddha in a kalpa in the distant past.

g.171 banyan

n+ya gro da

ཉལ་གྲོ་ད།

nyagrodha

Ficus benghalensis. Its branches can spread widely, sending down multiple trunks.

g.172 Bari Lotsawa

ba ri lo tsA ba

བ་རི་ལོ་ལྷ་བ།

—

Rinchen Drakpa (*rin chen grags pa*) 1040–1111 CE. He went to India at the age of fourteen and became a disciple of Vajrāsana. He later became the second head of the Sakya school.

g.173 bases of miraculous powers

rdzu 'phrul gyi rkang pa

རྩུ་འཕྲུལ་གྱི་རྒྱུ་པ།

rddhipāda

The four qualities of samādhi that eliminate negative factors: aspiration, diligence, contemplation, and analysis.

g.174 Bhadra

bzang po

བཟང་པོ།

bhadra

Meaning “good,” it is the name of this present kalpa, so called because over a thousand buddhas will appear within it.

g.175 Bhadrā

bzang mo

བཟང་མོ།

bhadrā

An eminent daughter in Dhanyākara.

g.176 Bhadramati

bzang po'i blo gros

བཟང་པོའི་བློ་གྲོས།

bhadramati

The queen of a cakravartin in the distant past, a previous life of the night goddess Pramuditānayanajagadvirocanā.

g.177 Bhadraśrī (the buddha)

bzang po'i dpal

བཟང་པོའི་དཔལ།

bhadraśrī

A buddha in a world realm in the eastern direction.

g.178 Bhadraśrī (the upāsaka)

bzang po'i dpal

བཟང་པོའི་དཔལ།

bhadraśrī

An upāsaka in Dhanyākara.

g.179 Bhadraśrī (the upāsikā)

dge ba'i dpal

དགེ་བའི་དཔལ།

bhadraśrī

An upāsikā in Dhanyākara.

g.180 Bhadraśrīmerutejas

dpal gyi ri bo gzi brjid bzang po

དཔལ་གྱི་རི་བོ་གཅིག་བརྩེད་བཟང་པོ།

bhadraśrīmerutejas

One of countless buddhas in a past kalpa.

g.181 Bhadrottamā

bzang mo'i mchog

བཟང་མོའི་མཚོག།

bhadrottamā

The kalyāṇamitra of chapter 48.

g.182 bhagavat

bcom ldan 'das

བཅོམ་ལྷན་འདས།

bhagavān

“One who has *bhaga*,” which has many diverse meanings including “good fortune,” “happiness,” and “majesty.” In the Buddhist context, it means “one who has the good fortune of attaining enlightenment.”

g.183 Bhānuprabhā

nyi ma'i 'od

ཉིམ་འོད།

bhānuprabhā

A merchant's daughter, a previous life of Gopā.

g.184 Bharukaccha

rgyas pa'i 'gram

རྒྱལ་པའི་འགྲམ།

bharukaccha

A town in South India.

g.185 Bhāskaradeva

nyi ma'i lha

ཉིམ་འལྷ།

bhāskaradeva

One of the future buddhas of this kalpa.

g.186 Bhāskarapradīpa

nyi ma'i sgron ma

ཉིམ་འཁྱོན་མ།

bhāskarapradīpa

A buddha in the distant past.

g.187 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.188 **bhikṣuṇī**

dge slong ma

དགེ་སློང་མ།

bhikṣuṇī

Definition from the 84000 Glossary of Terms:

The term *bhikṣuṇī*, often translated as “nun,” refers to the highest among the eight types of prātimokṣa vows that make one part of the Buddhist assembly. The Sanskrit term *bhikṣu* (to which the female grammatical ending *ṇī* is added) literally means “beggar” or “mendicant,” referring to the fact that Buddhist nuns and monks—like other ascetics of the time—subsisted on alms (*bhikṣā*) begged from the laity. In the Tibetan tradition, which follows the Mūlasarvāstivāda Vinaya, a *bhikṣuṇī* follows 364 rules and a *bhikṣu* follows 253 rules as part of their moral discipline.

For the first few years of the Buddha’s teachings in India, there was no ordination for women. It started at the persistent request and display of determination of Mahāprajāpatī, the Buddha’s stepmother and aunt, together with five hundred former wives of men of Kapilavastu, who had themselves become monks. Mahāprajāpatī is thus considered to be the founder of the nun’s order.

g.189 **Bhīṣmayaśas**

’jigs par grags pa

འཇིགས་པར་གྲགས་པ།

bhīṣmayaśas

One of the future buddhas of this kalpa.

g.190 **Bhīṣmottaranirghoṣa**

’jigs mchog dbyangs

འཇིགས་མཚོག་དབྱངས།

bhīṣmottaranirghoṣa

A ṛṣi, the kalyāṇamitra of chapter 11.

g.191 Bhr̥kuṭīmukha

khro gnyer gdong

ཐོ་གཉེར་གདོང་།

bhr̥kuṭīmukha

A mahoraga lord.

g.192 bhūmi

sa

ས།

bhūmi

This is literally the “ground” in which qualities grow like plants, and it also means a “level.” As an untranslated term, *bhūmi* is used specifically to refer to levels of enlightenment, especially the seven or ten levels of the enlightened bodhisattvas. Sūtras such as the *Perfection of Wisdom* sūtras teach the seven bhūmis. The teaching of ten bhūmis was found in the Mahāsāṃghika tradition and particularly in the *Daśabhūmika Sūtra* (Toh 44, ch. 31, *Ten Bhūmi Sūtra*), which is the thirty-first chapter in the Tibetan version of the *Avataṃsaka Sūtra*.

g.193 Bhūmipati

sa'i bdag po

སའི་བདག་པོ།

bhūmipati

One of the future buddhas of this kalpa. See [n.1902](#).

g.194 bhūta

'byung po

འབྱུང་པོ།

bhūta

Definition from the 84000 Glossary of Terms:

This term in its broadest sense can refer to any being, whether human, animal, or nonhuman. However, it is often used to refer to a specific class of nonhuman beings, especially when bhūtas are mentioned alongside rākṣasas, piśācas, or pretas. In common with these other kinds of

nonhumans, bhūtas are usually depicted with unattractive and misshapen bodies. Like several other classes of nonhuman beings, bhūtas take spontaneous birth. As their leader is traditionally regarded to be Rudra-Śiva (also known by the name Bhūta), with whom they haunt dangerous and wild places, bhūtas are especially prominent in Śaivism, where large sections of certain tantras concentrate on them.

g.195 **bignonia**

ba ta la

བ་ཏ་ལ།

pāṭalā

Bignonia suaveolens. The Indian species of bignonia. These small trees have trumpet-shaped flowers and are common throughout India.

g.196 **blue lotus**

ut pa la · ut+pa la

ུཏ་པ་ལ། · ུཏ་པ་ལ།

utpala

Nymphaea caerulea. The “blue lotus” is actually a lily, so it is also known as the blue water lily.

g.197 **Bodhi tree**

byang chub kyi shing

བྱང་ཆུབ་ཀྱི་ཤིང་།

bodhiṣṭka

The tree beneath which every buddha will manifest the attainment of buddhahood.

g.198 **Bodhiketu**

byang chub kyi dpal

བྱང་ཆུབ་ཀྱི་དཔལ་།

bodhiketu

A bodhisattva present in Śrāvastī.

g.199 **bodhimaṇḍa**

snying po byang chub

སྟིང་པོ་བྱང་ཆུབ་།

bodhimaṇḍa

The exact place where every buddha in this world will manifest the attainment of buddhahood. In our world, it is the spot beneath the Bodhi tree in the village presently known as Bodhgaya. Literally, “the essence of enlightenment.” Also translated elsewhere as *byang chub kyi snying po*.

g.200 Bodhimaṇḍacūḍa

byang chub dam pa'i gtsug phud

བྱང་ཆུབ་དམ་པའི་གཙུག་ཕུད།

bodhimaṇḍacūḍa

A bodhisattva present in Śrāvastī.

g.201 Bodhimaṇḍamukūṭa

byang chub dam pa'i cod pan

བྱང་ཆུབ་དམ་པའི་ཙོད་པན།

bodhimaṇḍamukūṭa

A bodhisattva present in Śrāvastī.

g.202 Bodhimaṇḍavibuddhaśrīcandra

snying po byang chub rnam par sangs rgyas pa'i dpal gyi zla ba

སྙིང་པོ་བྱང་ཆུབ་རྣམ་པར་སངས་རྒྱས་པའི་དཔལ་གྱི་ཟླ་བ།

bodhimaṇḍavibuddhaśrīcandra

One of countless buddhas in a past kalpa.

g.203 Bodhisattvapiṭaka

—

—

bodhisattvapiṭaka

“Basket” or “Collected Teachings for Bodhisattvas,” refers to the sūtras and teachings of the bodhisattva yāna in general.

g.204 boiled rice

'bras chan

འབྲས་ཆན།

odana

The Sanskrit is also used for a porridge made from other grains.

g.205 Brahmā

tshangs pa

ཚངས་པ།

brahmā

The personification of the universal force of Brahman, the deity in the form realm, who was, during the Buddha's time, considered the supreme deity and creator of the universe. In the cosmogony of many universes, each with a thousand million worlds, there are many Brahmās. Also called Mahābrahmā.

g.206 Brahmadattā

tshangs pas byin

ཚངས་པས་བྱིན།

brahmadattā

An eminent daughter in Dhanyākara.

g.207 Brahmadeva

tshangs pa'i lha

ཚངས་པའི་ལྷ།

brahmadeva

One of the future buddhas of this kalpa.

g.208 Brahmaghoṣa

tshangs pa'i dbyangs

ཚངས་པའི་དབྱངས།

brahmaghoṣa

A bodhisattva present in Śrāvastī.

g.209 Brahmakāyika

tshangs pa

ཚངས་པ།

brahmakāyika

The devas who live in Brahmakāyika, which can mean “the three paradises of Brahmā,” which are the first dhyāna paradises in the form realm, or more specifically, the lowest of these paradises, also known as Brahmapārṣada.

g.210 Brahmakāyika

tshangs ris · tshangs pa'i ris

ཚངས་རིས། · ཚངས་པའི་རིས།

brahmakāyika

Brahmā's paradise, the lowest of the three paradises that form the paradises of the first dhyāna in the form realm. Also called Brahmapārṣada.

g.211 **Brahmaketu**

tshangs pa'i dpal

ཚངས་པའི་དཔལ།

brahmaketu

A bodhisattva present in Śrāvastī.

g.212 **Brahmapārṣada**

tshangs pa kun ris

ཚངས་པ་ཀུན་རིས།

brahmapārṣada

The lowest of the three paradises that correspond to the first dhyāna in the form realm. Also called Brahmakāyika.

g.213 **Brahmaprabha**

tshangs pa'i 'od

ཚངས་པའི་འོད།

brahmaprabha

“Light of Brahmā.” The name of a kalpa in the distant past.

g.214 **Brahmaprabha**

tshangs pa'i 'od

ཚངས་པའི་འོད།

brahmaprabha

The sixty-first buddha in a kalpa in the distant past.

g.215 **Brahmapurohita**

tshangs lha nye phan

ཚངས་ལྷ་ཉེ་པན།

brahmapurohita

The second highest of the three paradises that correspond to the first dhyāna in the form realm.

g.216 **Brahmaśuddha**

tshangs pa dag pa

ཚངས་པ་དག་པ།

brahmaśuddha

A buddha in the past.

g.217 **Brahmendracuḍa**

tshangs pa'i dbang po'i gtsug phud

ཚངས་པའི་དབང་པོའི་གཙུག་ཕུད།

brahmendracuḍa

A bodhisattva present in Śrāvastī.

g.218 **Brahmendrārāja**

tshangs pa'i dbang po'i rgyal po

ཚངས་པའི་དབང་པོའི་རྒྱལ་པོ།

brahmendrārāja

A bodhisattva present in Śrāvastī.

g.219 **brahmin**

bram ze

བྲམ་ཟེ།

brāhmaṇa

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

g.220 **Brahmottama**

tshangs pa'i dam pa

ཚངས་པའི་དམ་པ།

brahmottama

A bhikṣu who was a pupil of Śāriputra.

g.221 **Bṛhatphala**

'bras bu che ba

འབྲས་བུ་ཆེ་བ།

bṛhatphala

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

g.222 **broth**

khur ba dang skyo ma

ཁུར་བ་དང་སྦྱོམ།

sūpa

The Sanskrit term can refer any kind of soup or broth, but especially those made with peas, lentils, etc., with salt and flavoring. The Tibetan appears to have used two words to cover the range of meaning: the obscure *khur ba*, which, according to the *Mahāvīyutpatti*, is the equivalent of the Sanskrit *maṇḍa*, though that refers to the scum from boiled rice, and *skyo ma*, which is a soup or broth made with flour and water.

g.223 Brother

tshe dang ldan pa

ཆོ་དང་ལྷན་པ།

āyusman

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.224 buddha realm

sangs rgyas kyi zhing

སངས་རྒྱས་ཀྱི་ཞིང་།

buddhakṣetra

A pure realm manifested by a buddha or advanced bodhisattva through the power of their great merit and aspirations.

g.225 Buddhahadra

byang chub bzang po

བྱང་ཆུབ་བཟང་པོ།

buddhabhadra

359–429 CE. He was from North India and came to China in 408 and translated extensively. The Tibetan would more literally be *sangs rgyas bzang po*.

g.226 Buddhagaganaprabhāsacūḍa

sangs rgyas nam mkha' snang ba'i gtsug phud

སངས་རྒྱས་ནམ་མཁའ་སྒྲུང་བའི་གཙུག་ཕུད།

buddhagaganaprabhāsacūḍa

A buddha in the distant past.

g.227 Buddhamati

sangs rgyas yod pa

སངས་རྒྱལ་ཡོད་པ།

buddhamati

A realm in the distant past.

g.228 **Buddhaprabhāmaṇḍalaśrīpradīpā**

sangs rgyas kyi 'od kyi dkyil 'khor dpal gyi sgron ma

སངས་རྒྱལ་གྱི་འོད་གྱི་དཀྱིལ་འཁོར་དཔལ་གྱི་སྒྲོན་མ།

buddhaprabhāmaṇḍalaśrīpradīpā

A world realm in the eastern direction.

g.229 **Butön Rinpoché**

bu ston rin po che

བུ་སྟོན་རིན་པོ་ཆེ།

—

Butön Rinchen Drup (*bu ston rin chen grub*, 1290–364). A master of the Sakya school, he was an influential scholar, historian, and compiler and cataloger of the canon.

g.230 **caitya**

mchod rten

མཆོད་རྟེན།

caitya

Sometimes synonymous with *stūpa*, however, *caitya* can also in certain contexts refer to a temple that may or may not contain a *stūpa*, or to any place or thing that is worthy of veneration. The Tibetan translates both *stūpa* and *caitya* with the same word—*mchod rten* (“basis” or “recipient” of offerings). Pali: *cetiya*.

g.231 **Cakravāla**

khor yug · 'khor yug

ཁོར་ཡུག་ . འཁོར་ཡུག་

cakravāla

“Circular Mass.” There are at least four interpretations of what this name refers to. In the *Kṣitigarbha Sūtra* it is a mountain that contains the hells. It is also equivalent to the Vāḍaba submarine mountain of fire, which is also said to be the entrance to the hells. The term *cakravāla* is also used to mean “the

entire disk of a world,” including Meru and the paradises above it. More commonly, as in this sūtra, it is the name of the outer ring of mountains at the edge of the flat disk of a world, with Sumeru in the center. Yet it has the nature of heat, like the Mountain Vaḍaba, in that the heat of the ring of mountains evaporates the ocean so that it does not overflow. Also called Cakravāḍa.

g.232 cakravartin

'khor los sgyur ba

འཁོར་ལོ་སྒྱུར་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 (*vartate*) 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.233 Cakravicitra

'khor lo sna tshogs

འཁོར་ལོ་སྒྲོལ་ཆོགས།

cakravicitra

A world realm in the distant past.

g.234 Campakavimalaprabha

tsam pa ka dri ma med pa'i 'od

ཙམ་པ་ཀ་རྩི་མ་མེད་པའི་འོད།

campakavimalaprabha

One of the future buddhas of this kalpa.

g.235 caṇḍāla

gdol ba

གདོལ་བ།

caṇḍāla

The lowest of the untouchables in the Indian caste system.

g.236 Candanamegha

tsan dan gyi sprin

ཙན་དན་གྱི་སྤྲིན།

candanamegha

One of the future buddhas of this kalpa.

g.237 Candanaśrīcandra

tsan dan dpal gyi zla ba

ཙན་དན་དཔལ་གྱི་སྒྲ་བ།

candanaśrīcandra

One of countless buddhas in a past kalpa.

g.238 Candanavatī

tsan dan yod pa

ཙན་དན་ཡོད་པ།

candanavatī

Realm of the Buddha Vajrābha.

g.239 Candrabuddhi

blo gros zla ba

བློ་གྲོས་སྒྲ་བ།

candrabuddhi

Name of a buddha.

- g.240 Candradhvajā
zla ba'i rgyal mtshan
 སྒྲ་བའི་རྒྱལ་མཚན།
candradhvajā
 A realm in the distant past.
- g.241 Candradhvajaśrīketu
zla ba'i rgyal mtshan dpal gyi dpal
 སྒྲ་བའི་རྒྱལ་མཚན་དཔལ་གྱི་དཔལ།
candradhvajaśrīketu
 A buddha in the distant past.
- g.242 Candraprabhāsā
zla ba'i 'od
 སྒྲ་བའི་འོད།
candraprabhāsā
 An upāsikā in Dhanyākara.
- g.243 Candraskandha
zla ba'i phung po
 སྒྲ་བའི་ཕུང་པོ།
candraskandha
 One of the future buddhas of this kalpa.
- g.244 Candraśrī
zla ba'i dpal
 སྒྲ་བའི་དཔལ།
candraśrī
 A bodhisattva present in Śrāvastī.
- g.245 candrodgata
zla ba shar ba
 སྒྲ་བ་ཤར་བ།
candrodgata
 A magical tree, the name of which means “rising moon.”
- g.246 Candrodgata

zla ba 'phags pa

ལྷ་བ་འཕགས་པ།

candrodgata

One of the future buddhas of this kalpa.

g.247 Candrolkādhārin

zla ba sgron ma 'dzin pa

ལྷ་བ་སྒྲོན་མ་འཛིན་པ།

candrolkādhārin

One of the future buddhas of this kalpa.

g.248 Candrottaraññānin

zla ba dam pa'i ye shes

ལྷ་བ་དམ་པའི་ཡེ་ཤེས།

candrottaraññānin

A bodhisattva present in Śrāvastī.

g.249 Caryāgata

spyod pas grub pa

སྟོན་པས་གྲུབ་པ།

caryāgata

One of the future buddhas of this kalpa.

g.250 cat's eye

skar ma'i rgyal mtshan

སྐར་མའི་རྒྱལ་མཚན།

jyotirdhvaja

One of the three main varieties of chrysoberyl, the third-hardest gemstone. The cat's-eye gem (cymophane) is light green or yellow and contains the distinctive appearance of a band of light, resembling a cat's eye. It has been mined since ancient times in India and particularly in Sri Lanka. *Jyoti* can mean both "light" and "star," and in describing this jewel the Sanskrit more likely means "banner of light." However, the Tibetan translates the term as "banner of stars."

g.251 Caturmahārājika

rgyal po chen po bzhi'i ris

ཀྱུལ་པོ་ཆེན་པོ་བཞིའི་རིས།

caturmahārājika

A deity in the paradises of the Four Mahārājas.

g.252 chaste tree

sin+du ba ra · sin du ba ra

སིནྱུ་བ་ར། · སིན་དུ་བ་ར།

sindhuvāra

Vitex negundo. A member of the verbena family. Also known in English as the Chinese chaste tree, the five-leaved chaste tree, and horseshoe vitex.

g.253 Chim Tsöndrū Sengé

mchims brtson seng

མཆིམས་བརྩོན་སང་།

—

Late-eleventh to early-twelfth century. The text gives the shortened version of his name, which in full is *mchims brtson 'grus seng ge*. A disciple of Bari Lotsawa.

g.254 Chokden

mchog ldan

མཆོག་ལྷན།

—

Chokden Lekpé Lodrö (*mchog ldan legs pa'i blo gros*), a Sakya master of the thirteenth century.

g.255 Chökyi Jungné

chos kyi 'byung gnas

ཆོས་ཀྱི་འབྱུང་གནས།

—

The eighth Tai Situpa in the Karma Kagyü tradition (1700–1777), he oversaw the creation of the Degé Kangyur.

g.256 Cintārāja

bsam pa'i rgyal po

བསམ་པའི་རྒྱལ་པོ།

cintārāja

A bodhisattva in a southern realm.

g.257 Citramañjariprabhāsa

yal ga sna tshogs kyi 'od

ཡལ་ག་སྤྱོད་ཀྱི་འོད།

citramañjariprabhāsa

A bodhimaṇḍa in another world in the distant past.

g.258 Citrārthendra

sna tshogs don dbang

སྤྱོད་ཀྱི་དོན་དབང།

citrārthendra

The twenty-third buddha in a kalpa in the distant past. BHS verse: *Citrārtha-indra*.

g.259 coral tree

sus kyang mi tshugs pa · man da ra ba · man+dAra ba

སུས་ཀྱང་མི་ཚུགས་པ། · མན་ད་ར་བ། · མན་ར་བ།

māndārava · pāriyātraka

Erythrina indica or *Erythrina variegata*. Also known in English as flame tree, or tiger's claw. In the summer the plant is covered in large crimson flowers believed to also grow in Indra's paradise. The coral tree is the most widespread species of *Erythrina* or *māndārava*, and is taller than the others.

g.260 cotton tree

shal ma li

ཤལ་མ་ལི།

śālmali

Bombax ceiba. Also known as the red cotton tree. It has red flowers and ripened capsules that contain cotton-like fibers. In particular, the trunk is covered in spikes to deter climbing animals, and therefore it is an iron version of this tree that is found in the hells.

g.261 courtesan

bcom pa ma

བཅོམ་པ་མ།

bhāgavatī

This term is used for a female devotee of Viṣṇu (*bhagavat*), but here is used as an honorific term for a courtesan. *Bhaga* can also mean “vulva” and is therefore also used in that way in compounds. This English is also used as a translation for *gaṇika* in chapter 43 (see [n.1786](#)).

g.262 dānava

gsod 'phrog

གསོད་འཕྲོག

dānava

A class of beings, literally, in Sanskrit, “the sons of Danu.” They are enemies of the devas and often associated with the asuras. Under the leadership of Bali, they took over the world, creating a golden age, until they were tricked by Viṣṇu in the form of a brahmin dwarf. A version of that legend is described in a prominent passage in the *Kāraṇḍavyūha Sūtra* (*The Basket's Display*, Toh 116), the principal Avalokiteśvara sūtra.

g.263 Daṇḍapāṇi

lag na khar ba

ལག་ན་ཁར་བ།

daṇḍapāṇi

One of the fathers-in-law of Śākyamuni: the father of Gopā, one of Śākyamuni's wives.

g.264 Daśadikprabhāparisphuṭa

phyogs bcu snang bas rgyas par 'gengs pa'i gzi brjid

ཕྱོགས་བརྒྱ་སྒྲུང་བས་རྒྱས་པར་འགོངས་པའི་གཟི་བརྟེན།

daśadikprabhāparisphuṭa

A bodhisattva present in Śrāvastī.

g.265 defilement

zag pa

ཟག་པ།

āśrava

A term of Jain origin, meaning “inflow.” It refers to having uncontrolled thoughts as a result of being influenced by sensory objects and thus being sullied or defiled. It is also defined as “outflows,” hence the Tibetan *zag pa*, “leak,” as the mind flows out toward the sensory objects.

g.266 demon

gdon

གདོན།

graha

g.267 dependent origination

rten cing 'brel par 'byung ba

རྟེན་ཅིང་འབྲེལ་པར་འབྱུང་བ།

pratītyasamutpāda

The teaching that everything arises in dependence on something else, which is also applied to the entire process of life and death. This became standardized into twelve sequences of dependent origination, beginning with ignorance, followed by formation, and concluding in death. In the Pali suttas, this was more often taught as a greater number of successive sequences, commencing with ignorance and formation being simultaneous and codependent, like two sticks leaning against each other.

g.268 desire realm

*'dod pa'i kham*s

འདོད་པའི་ཁམས།

kāmadhātu

One of the three realms of saṃsāra, characterized by a prevalence of desire.

g.269 destructible aggregation

'jig tshogs

འཇིག་ཚོགས།

satkāya

The Tibetan is literally “the destructible aggregation,” and the Sanskrit is “the existing body.” It implies the view that identifies the existence of a self in relation to the skandhas. The term is also translated here as “destructible accumulation.”

g.270 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.271 Devadatta

lha sbyin

ལྷ་སྤྱིན།

devadatta

A cousin of the Buddha Śākyamuni who broke with him and established his own community. He is portrayed as engendering evil schemes against the Buddha and even succeeding in wounding him. He is usually identified with wicked beings in accounts of previous lifetimes.

g.272 Devamakuṭa

lha yi cod pan

ལྷ་ཡི་ཙོད་པན།

devamakuṭa

A buddha in the distant past.

g.273 Devamukuṭa

lha'i cod pan

ལྷ་འི་ཙོད་པན།

devamukuṭa

A bodhisattva present in Śrāvastī.

g.274 Devaprabha

lha'i 'od

ལྷ་འོ་འདྲ།

devaprabha

A bodhisattva present in Śrāvastī.

g.275 Devaśrī

lha'i dpal

ལྷ་འོ་དཔལ།

devaśrī

“Divine Splendor.” The name of a past kalpa. BHS: *Devaśiri*.

g.276 Devaśrī

lha'i dpal

ལྷ་འོ་དཔལ།

devaśrī

A bhikṣu who was a pupil of Śāriputra.

g.277 Devaśrīgarbha

lha yi dpal gyi mchog · lha yi snying po'i dpal

ལྷ་ཡི་དཔལ་གྱི་མཚོག་ · ལྷ་ཡི་སྙིང་པོའི་དཔལ།

devaśrīgarbha

The names of two buddhas in the distant past. One may have been Devaśrīvara, where the last part of the compound was translated into *mchog*.

BHS: *Devaśirigarbha*.

g.278 Devaśuddha

dag pa'i lha

དག་པའི་ལྷ།

devaśuddha

One of the future buddhas of this kalpa.

g.279 Devendra

lha'i dbang po

ལྷ་འོ་དབང་པོ།

devendra

Another name for Śakra, or Indra, literally “Lord of Devas.”

g.280 Devendracūḍa

lha dbang gtsug phud

ལྷ་དབང་གཙུག་ཕུད།

devendracūḍa

A buddha in the distant past in chapter 36, and another buddha in the distant past in chapter 41.

g.281 Devendragarbha

lha dbang snying po

ལྷ་དབང་སྙིང་པོ།

devendragarbha

A buddha in the distant past.

g.282 Devendrarāja

lha'i dbang po'i rgyal po

ལྷའི་དབང་པོའི་རྒྱལ་པོ།

devendrarāja

A bodhisattva present in Śrāvastī.

g.283 devī

lha'i bu mo

ལྷའི་བུ་མོ།

devakanyā

Literally “daughter of a deva.” A female deva.

g.284 Dhanapati

nor gyi bdag po

ནོར་གྱི་བདག་པོ།

dhanapati

A king in another world in the distant past.

g.285 Dhanyākara

skyid pa'i 'byung gnas

སྐྱིད་པའི་འབྱུང་གནས།

dhanyākara

In this ninth-century Tibetan translation, Dhanyākara is translated as “Source of Happiness.” More common is the translation *'bras spung*, meaning “Rice Heap.” The famous Gelugpa monastery Drepung takes its name from

this city, which was the capital of the kingdom of the Satavahana dynasty that ruled South India from the first to third century CE. Known primarily as Dhānyakaṭaka, the present remains are in the village of Dharaṇikoṭa, a few miles from the site of the great Amarāvātī stupa, in Andhra Pradesh on the southeastern coast of India. Before 1953 this was in the state of Madras.

g.286 dharaṇa

srang

སར།

dharaṇa

Though its precise units varied, one dharaṇa was generally equivalent to ten palas or forty karṣa, and roughly equivalent to 350 grams, or near to a pound. The Tibetan translates both *pala* and *dharaṇa* as *srang* in this sūtra. *Pala* is said to be *srang* in the *Mahāvvyutpatti*, but that dictionary has no equivalent for *dharaṇa*.

g.287 dhāraṇī

gzungs

གཟུངས།

dhāraṇī

Sentences or phrases that were said to hold the essence of a teaching or meaning. According to context, the term can also mean an exceptional power of mental retention. Also used as a healing spell. This term is also rendered in this translation as “retention.”

g.288 Dhāraṇīgarbha

sa'i snying po

སའི་སྙིང་པོ།

dhāraṇīgarbha

A bodhisattva present in Śrāvastī.

g.289 Dharaṇīnirghoṣasvara

sa'i dbyangs kyi sgra

སའི་དབྱངས་ཀྱི་སྒྲ།

dharaṇīnirghoṣasvara

A bodhisattva present in Śrāvastī.

g.290 Dharaṇīnirnādaghoṣa

sa sgra'i dbyangs

ས་སྒྲའི་དབྱངས།

dharaṇīnirnādaghoṣa

A bodhisattva present in Śrāvastī.

g.291 Dharaṇīśrīparvatatejas

sa'i dpal ri bo'i gzi brjid

སའི་དཔལ་རི་བོའི་གཟི་བརྗིད།

dharaṇīśrīparvatatejas

A buddha in the distant past.

g.292 Dharaṇitejas

gzungs kyi 'od

གཟུངས་ཀྱི་འོད།

dharaṇitejas

A buddha in the distant past.

g.293 Dharaṇitejaśrī

sa yi gzi brjid dpal

ས་ཡི་གཟི་བརྗིད་དཔལ།

dharaṇitejaśrī

The fifty-fifth buddha in a kalpa in the distant past. BHS verse: *Dharaṇitejaśīrī*.

g.294 Dharma

chos

ཆོས།

dharma

A village in South India.

g.295 Dharma body

chos kyi sku · chos kyi lus

ཆོས་ཀྱི་སྐུ། · ཆོས་ཀྱི་ལུས།

dharmakāya · dharmasārīra

Distinct from the *rūpakāya* or “form body” of a buddha. In origin it was a term for the presence of the Dharma, which would continue after the Buddha’s passing. It also came to refer to someone who was an embodiment of the Dharma, and also the eternal, imperceptible realization of a buddha, and

therefore became synonymous with the true nature. In the context of the teaching of the three *kāyas* of a buddha, only the term *dharmakāya* (*chos kyi sku*), rather than *dharmāśarīra*, (*chos kyi lus*) was used.

g.296 Dharmabalaprabha

chos stobs 'od

ཆོས་སྟོབས་འདྲ།

dharmabalaprabha

A buddha in the distant past.

g.297 Dharmabalaśrīkūṭa

chos kyi stobs kyi dpal brtsegs pa

ཆོས་ཀྱི་སྟོབས་ཀྱི་དཔལ་བརྟེན་པ།

dharmabalaśrīkūṭa

One of countless buddhas in a past kalpa.

g.298 Dharmabalaśūladhvaja

chos kyi stobs kyi dpa' ba'i rgyal mtshan

ཆོས་ཀྱི་སྟོབས་ཀྱི་དཔའ་བའི་རྒྱལ་མཚན།

dharmabalaśūladhvaja

One of countless buddhas in a past kalpa.

g.299 dharmabhāṇaka

chos smra ba

ཆོས་སྒྲ་བ།

dharmabhāṇaka

Speaker or reciter of scriptures. In early Buddhism a section of the saṅgha would consist of *bhāṇakas*, who, particularly before the teachings were written down and were only transmitted orally, were a key factor in the preservation of the teachings. Various groups of dharmabhāṇakas specialized in memorizing and reciting a certain set of sūtras or vinaya.

g.300 Dharmabhāskaraśrīmegha

chos kyi nyi ma dpal gyi sprin

ཆོས་ཀྱི་ཉིམ་དཔལ་གྱི་སྒྲིན།

dharmabhāskaraśrīmegha

One of countless buddhas in a past kalpa.

g.301 Dharmacakracandrodgataśrī

chos kyi 'khor lo zla bas 'phags pa'i dpal

ཆོས་ཀྱི་འཁོར་ལོ་རྒྱ་བས་འཕགས་པའི་དཔལ།

dharmacakracandrodgataśrī

One of countless buddhas in a past kalpa.

g.302 Dharmacakrajvalanatejas

chos kyi 'khor lo rab tu 'bar ba'i gzi brjid rgyal po

ཆོས་ཀྱི་འཁོར་ལོ་རབ་དུ་འབར་བའི་གཟི་བརྟིན་རྒྱལ་པོ།

dharmacakrajvalanatejas

One of countless buddhas in a past kalpa.

g.303 Dharmacakranirghoṣagaganameghapradīparāja

chos kyi 'khor lo'i sgra nam mkha'i sprin gyi sgron ma rgyal po

ཆོས་ཀྱི་འཁོར་ལོའི་སྒྲ་ནམ་མཁའི་སྟོན་གྱི་སྟོན་མ་རྒྱལ་པོ།

dharmacakranirghoṣagaganameghapradīparāja

A buddha in the distant past. In verse he is called Saddharmaghoṣāmbara-dīparāja.

g.304 Dharmacakranirmāṇaprabhā

chos kyi 'khor los sprul pa'i 'od

ཆོས་ཀྱི་འཁོར་ལོས་སྒྲུལ་པའི་འོད།

dharmacakranirmāṇaprabhā

A bhikṣuṇī in another world in the distant past. A previous life of the night goddess Sarvanagararakṣāsambhavatejaśrī.

g.305 Dharmacakranirmāṇasamantapratibhāsanirghoṣa

chos kyi 'khor lo sprul pa kun tu snang ba'i dbyangs

ཆོས་ཀྱི་འཁོར་ལོ་སྒྲུལ་པ་ཀུན་དུ་སྔར་བའི་དབྱངས།

dharmacakranirmāṇasamantapratibhāsanirghoṣa

A buddha in the distant past.

g.306 Dharmacakraprabhanirghoṣa

chos kyi 'khor lo'i 'od kyi dbyangs

ཆོས་ཀྱི་འཁོར་ལོའི་འོད་གྱི་དབྱངས།

dharmacakraprabhanirghoṣa

One of countless buddhas in a past kalpa.

- g.307 Dharmacakraprabhanirghoṣarāja
chos kyi 'khor lo'i 'od rab tu bsgrags pa'i rgyal po
 ཚེས་ཀྱི་འཁོར་ལོ་འི་འོད་རབ་ཏུ་བསྐྱགས་པའི་རྒྱལ་པོ།
dharmacakraprabhanirghoṣarāja
 A buddha in the distant past.
- g.308 Dharmacandraprabhurāja
'od rgyal chos kyi zla
 འོད་རྒྱལ་ཚེས་ཀྱི་སྤྱ།
dharmacandraprabhurāja
 A buddha in the distant past.
- g.309 Dharmacandrasamantajñānāvabhāsarāja
chos kyi 'khor lo'i ye shes kun tu snang ba'i rgyal po
 ཚེས་ཀྱི་འཁོར་ལོ་འི་ཡེ་ཤེས་ཀུན་ཏུ་སྤྲང་བའི་རྒྱལ་པོ།
dharmacandrasamantajñānāvabhāsarāja
 A buddha in a southwestern realm.
- g.310 Dharmadhanaśikharābhaskandha
chos kyi dbyig ri bo snang ba'i phung po
 ཚེས་ཀྱི་དབྱིག་རི་བོ་སྤྲང་བའི་ཕུང་པོ།
dharmadhanaśikharābhaskandha
 One of countless buddhas in a past kalpa.
- g.311 Dharmadhara
chos 'dzin
 ཚེས་འཛིན།
dharmadhara
 The ninety-first buddha in a kalpa in the distant past.
- g.312 Dharmadhātudīksamavasaraṇagarbha
chos kyi phyogs su yang dag par gzhol ba'i snying po
 ཚེས་ཀྱི་ཕྱོགས་སུ་ཡང་དག་པར་གཞོལ་བའི་སྤྱིང་པོ།
dharmadhātudīksamavasaraṇagarbha
 A kūṭāgāra that miraculously appears in a lotus, within which is the Buddha's mother.

- g.313 Dharmadhātugaganapratibhāsamegha
chos kyi dbyings nam mkha'i gzugs brnyan gyi sprin
 ཚོས་ཀྱི་དབྱིངས་ནམ་མཁའ་གཟུགས་བརྟན་གྱི་སྤྲིན།
dharmadhātugaganapratibhāsamegha
 An ocean of world realms in the eastern direction.
- g.314 Dharmadhātugaganapūrṇaratnaśikharaśrīpradīpa
chos kyi dbyings nam mkha' mdzod spus yongs su rgyas pa'i rtse mo dpal gyi sgron ma
 ཚོས་ཀྱི་དབྱིངས་ནམ་མཁའ་མཛོད་སྤུས་ཡོངས་སུ་རྒྱས་པའི་ཕྱོ་མོ་དཔལ་གྱི་སྤྲོན་མ།
dharmadhātugaganapūrṇaratnaśikharaśrīpradīpa
 A buddha in the distant past.
- g.315 Dharmadhātugaganaśrīvairocana
chos kyi dbyings nam mkha'i dpal rnam par snang ba
 ཚོས་ཀྱི་དབྱིངས་ནམ་མཁའ་དཔལ་རྣམ་པར་སྤང་བ།
dharmadhātugaganaśrīvairocana
 A buddha in a northern buddha realm.
- g.316 Dharmadhātujñānapradīpa
chos kyi dbyings kyi ye shes sgron ma
 ཚོས་ཀྱི་དབྱིངས་ཀྱི་ཡེ་ཤེས་སྤྲོན་མ།
dharmadhātujñānapradīpa
 A buddha in a western realm.
- g.317 Dharmadhātukusuma
chos dbyings me tog
 ཚོས་དབྱིངས་མེ་ཏོག
dharmadhātukusuma
 The twentieth buddha in a kalpa in the distant past.
- g.318 Dharmadhātunagarābhajñānapradīparāja
chos kyi dbyings kyi grong khyer ye shes kyi 'od kyis rab tu snang ba'i rgyal po
 ཚོས་ཀྱི་དབྱིངས་ཀྱི་གྲོང་ཁྱེར་ཡེ་ཤེས་ཀྱི་འོད་གྱིས་རབ་ཏུ་སྒྲུང་བའི་རྒྱལ་པོ།
dharmadhātunagarābhajñānapradīparāja
 The last of a series of countless buddhas in a past kalpa. The form of his name in prose. In verse he is called Dharmameghanagarābhapradīparāja.

g.319 Dharmadhātunayajñānagati

chos dbyings tshul gyi ye shes stabs

ཆོས་དབྱིངས་ཚུལ་གྱི་ཡེ་ཤེས་སྟབས།

dharmadhātunayajñānagati

The eighty-ninth buddha in a kalpa in the distant past.

g.320 Dharmadhātunayāvabhāsabuddhi

chos kyi dbyings su snang ba'i blo

ཆོས་ཀྱི་དབྱིངས་སུ་སྒྲུང་བའི་སྒྲོ།

dharmadhātunayāvabhāsabuddhi

A bodhisattva present in Śrāvastī.

g.321 Dharmadhātupadma

chos dbyings pad+mo

ཆོས་དབྱིངས་པདྨ།

dharmadhātupadma

The thirtieth buddha in a kalpa in the distant past. BHS verse: *Dharmadhātu-padumo*.

g.322 Dharmadhātuprabhavasasarvaratnamaṇisākhāpralamba

chos kyi dbyings las byung ba'i rin po che thams cad kyi yal ga dang lhun du ldan pa

ཆོས་ཀྱི་དབྱིངས་ལས་བྱུང་བའི་རིན་པོ་ཆེ་བམས་ཅད་ཀྱི་ཡལ་ག་དང་ལྷན་དུ་ལྡན་པ།

dharmadhātuprabhavasasarvaratnamaṇisākhāpralamba

A bodhi tree in the distant past, the name of which means “Having Trunk and Branches of All Jewels That Appear in the Realm of Phenomena.”

g.323 Dharmadhātupraṇidhisunirmitacandrārāja

chos kyi dbyings su smon lam rab tu 'phrul ba'i zla ba'i rgyal po

ཆོས་ཀྱི་དབྱིངས་སུ་སྟོན་ལས་རབ་རུ་འཕུལ་བའི་རྒྱ་བའི་རྒྱལ་པོ།

dharmadhātupraṇidhisunirmitacandrārāja

A bodhisattva from a northeastern realm. Also known as Dharmadhātu-sunirmitapraṇidhicandra.

g.324 Dharmadhātupraṇidhitalanirbheda

chos kyi dbyings kyi smon lam gyi gzhi rab tu rtogs pa

ཆོས་ཀྱི་དབྱིངས་ཀྱི་སྟོན་ལས་ཀྱི་གཞི་རབ་རུ་རྟོགས་པ།

dharmadhātupraṇidhitalanirbheda · dharmadhātutalabhedajñānābhijñārāja

A bodhisattva from a realm in the downward direction.

g.325 Dharmadhātupratibhāsa

chos nyid gzugs brnyan

ཆོས་ཉིད་གཟུགས་བརྟན།

dharmadhātupratibhāsa

A buddha in the distant past.

g.326 Dharmadhātupratibhāsamañimukuṭa

chos kyi dbyings snang ba'i blo gros cod pan

ཆོས་ཀྱི་དབྱིངས་སྤང་བའི་སྒོ་གྲོས་ཅོད་པ།

dharmadhātupratibhāsamañimukuṭa

A bodhisattva present in Śrāvastī.

g.327 Dharmadhātupratibhāsaśri

chos kyi dbyings ni gzugs brnyan dpal

ཆོས་ཀྱི་དབྱིངས་ནི་གཟུགས་བརྟན་དཔལ།

dharmadhātupratibhāsaśri

The sixty-third buddha in a kalpa in the distant past. BHS verse: *Dharmadhātupratibhāsaśiri*.

g.328 Dharmadhātusiṃhaprabha

chos kyi dbyings kyi seng ge'i 'od

ཆོས་ཀྱི་དབྱིངས་ཀྱི་སེང་གེ་འོད།

dharmadhātusiṃhaprabha

One of countless buddhas in a past kalpa.

g.329 Dharmadhātusunirmitapraṇidhicandra

chos kyi dbyings su shin tu 'phrul ba'i smon lam zla ba

ཆོས་ཀྱི་དབྱིངས་སུ་ཤིན་ཏུ་འཕྱལ་བའི་སྒྲོན་ལམ་རྒྱ་བ།

dharmadhātusunirmitapraṇidhicandra

A bodhisattva from a northeastern realm. Also known as Dharmadhātupraṇidhisunirmitacandrarāja.

g.330 Dharmadhātusvaraghoṣa

chos dbyings gsung dbyangs

ཚས་དབྱིངས་གསུང་དབྱངས།

dharmadhātusvaraghoṣa

A buddha in the distant past.

g.331 Dharmadhātusvaraketu

chos dbyings dbyangs kyi dpal

ཚས་དབྱིངས་དབྱངས་ཀྱི་དཔལ།

dharmadhātusvaraketu

A buddha in the distant past.

g.332 Dharmadhātuvidyotitaraśmi

'od zer chos kyi dbyings su snang ba

འོད་ཟེར་ཚས་ཀྱི་དབྱིངས་སུ་སྒྲོང་བ།

dharmadhātuvidyotitaraśmi

A buddha in a realm in the downward direction.

g.333 Dharmadhātuviṣayamaticandra

chos kyi dbyings kyi yul gyi blo gros zla ba

ཚས་ཀྱི་དབྱིངས་ཀྱི་ཡུལ་གྱི་བློ་གྲོས་རྩེ་བ།

dharmadhātuviṣayamaticandra

A buddha in the distant past.

g.334 Dharmadhātvarcivairocanasaṃbhavamati

chos kyi dbyings 'od 'phro zhing rnam par snang bar byung ba'i blo gros

ཚས་ཀྱི་དབྱིངས་འོད་འཕྲོ་ཞིང་རྣམ་པར་སྒྲོང་བར་བྱུང་བའི་བློ་གྲོས།

dharmadhātvarcivairocanasaṃbhavamati

A bodhisattva in a realm in the downward direction.

g.335 Dharmadhvaja

chos kyi rgyal mtshan

ཚས་ཀྱི་རྒྱལ་མཚན།

dharmadhvaja

The name of four different buddhas in the distant past. They are mentioned, separately, at [36.93](#), [36.119](#), [37.135](#), and [43.302](#).

g.336 Dharmādityajñānamaṇḍalapradīpa

chos kyi nyi ma'i dkyil 'khor ye shes kyi sgron ma

ཆོས་ཀྱི་ཉིམ་འི་དཀྱིལ་འཁོར་ཡེ་ཤེས་ཀྱི་སྒྲོན་མ།

dharmādityajñānamaṇḍalapradīpa

One of countless buddhas in a past kalpa.

g.337 Dharmadrumaparvatatejas

chos kyi sdong po ri bo gzi brjid

ཆོས་ཀྱི་སྒྲོང་པོ་རི་བོ་གཟི་བརྟེན།

dharmadrumaparvatatejas

A buddha in a world in the eastern direction in a past kalpa.

g.338 Dharmagaganābhyudgataśrīrāja

chos kyi nam mkha' la dpal shin tu 'phags pa'i rgyal po

ཆོས་ཀྱི་ནམ་མཁའ་ལ་དཔལ་ཤིན་ཏུ་འཕགས་པའི་རྒྱལ་པོ།

dharmagaganābhyudgataśrīrāja

A buddha in the distant past.

g.339 Dharmagaganakāntasiṃhaprabha

chos kyi nam mkha' la seng ge'i 'od shin tu mdzes pa

ཆོས་ཀྱི་ནམ་མཁའ་ལ་སེང་གེའི་འོད་ཤིན་ཏུ་མཛེས་པ།

dharmagaganakāntasiṃhaprabha

One of countless buddhas in a past kalpa.

g.340 Dharmajālavibuddhaśrīcandra

chos kyi dra ba rnam par sangs rgyas pa'i dpal gyi zla ba

ཆོས་ཀྱི་དྭ་བ་རྣམ་པར་སངས་རྒྱས་པའི་དཔལ་གྱི་རྩེ་བ།

dharmajālavibuddhaśrīcandra

One of countless buddhas in a past kalpa.

g.341 Dharmajñānasambhavasamantapratibhāśagarbha

chos kyi ye shes yang dag par 'byung

ཆོས་ཀྱི་ཡེ་ཤེས་ཡང་དག་པར་འབྱུང་།

dharmajñānasambhavasamantapratibhāśagarbha

One of countless buddhas in a past kalpa.

g.342 Dharmajvalanārciḥsāgaraghoṣa

chos 'bar ba'i 'od 'phro rgya mtsho'i dbyangs

ཆོས་འབར་བའི་འོད་འཕྲོ་རྒྱ་མཚོའི་དབྱངས།

dharmajvalanārciḥsāgaraghoṣa

One of countless buddhas in a past kalpa.

g.343 Dharmaketu

chos kyi dpal

ཚས་ཀྱི་དཔལ།

dharmaketu

A bodhisattva present in Śrāvastī.

g.344 Dharmakusumaketudhvajamegha

chos kyi me tog dpal gyi rgyal mtshan gyi sprin

ཚས་ཀྱི་མེ་ཏོག་དཔལ་གྱི་རྒྱལ་མཚན་གྱི་སྤྲིན།

dharmakusumaketudhvajamegha

One of countless buddhas in a past kalpa.

g.345 Dharmamaṇḍalapaṭalamegha

chos kyi dkyil 'khor na bun sprin

ཚས་ཀྱི་དཀྱིལ་འཁོར་ན་བུན་སྤྲིན།

dharmamaṇḍalapaṭalamegha

One of countless buddhas in a past kalpa.

g.346 Dharmamaṇḍalaprabhāsa

chos kyi dkyil 'khor snang ba

ཚས་ཀྱི་དཀྱིལ་འཁོར་སྤང་བ།

dharmamaṇḍalaprabhāsa

A buddha in the distant past.

g.347 Dharmamaṇḍalaśrīśikharābhāprabha

chos kyi dkyil 'khor dpal gyi ri bo snang ba'i 'od

ཚས་ཀྱི་དཀྱིལ་འཁོར་དཔལ་གྱི་རི་བོ་སྤང་བའི་འོད།

dharmamaṇḍalaśrīśikharābhāprabha

One of countless buddhas in a past kalpa.

g.348 Dharmamaṇḍalāvabhāsaprabhacūḍa

chos kyi dkyil 'khor gyi 'od rab tu snang ba

ཚས་ཀྱི་དཀྱིལ་འཁོར་གྱི་འོད་རབ་ཏུ་སྤང་བ།

dharmamaṇḍalāvabhāsaprabhacūḍa

One of countless buddhas in a past kalpa. See [n.1540](#).

g.349 Dharmamaṇḍalavibuddhaśrīcandra

chos kyi dkyil 'khor rnam par sangs rgyas pa'i dpal gyi zla ba

ཆོས་ཀྱི་དཀྱིལ་འཁོར་རྣམ་པར་སངས་སྐྱེས་པའི་དཔལ་གྱི་རྩེ་བ།

dharmamaṇḍalavibuddhaśrīcandra

One of countless buddhas in a past kalpa.

g.350 Dharmamati

chos dpal blo

ཆོས་དཔལ་བློ།

dharmamati

The eighty-fifth buddha in a kalpa in the distant past. The syllable *dpal* appears to actually belong to the previous name in the list of buddhas, Smṛti-keturājaśrī.

g.351 Dharmamaticandrā

chos kyi blo gros zla ba

ཆོས་ཀྱི་བློ་གྲོས་རྩེ་བ།

dharmamaticandrā

One of countless buddhas in a past kalpa.

g.352 Dharmameghadhvajapradīpa

chos kyi sprin gyi rgyal mtshan sgron ma

ཆོས་ཀྱི་སྤྲིན་གྱི་རྒྱལ་མཚན་སྤྲོན་མ།

dharmameghadhvajapradīpa

One of countless buddhas in a past kalpa.

g.353 Dharmameghanagarābhapradīparāja

chos sprin grong khyer 'od snang rgyal po

ཆོས་སྤྲིན་གྲོང་ཁྱེར་འོད་སྤང་རྒྱལ་པོ།

dharmameghanagarābhapradīparāja

The last in a series of countless buddhas in a past kalpa. The form of his name in verse. In prose he is called Dharmadhātunagarābhajñānapradīparāja.

g.354 Dharmameghanirghoṣarāja

chos kyi sprin sgra'i rgyal po

ཆོས་ཀྱི་སྤྱིན་སྤྱི་རྒྱལ་པོ།

dharmameghanirghoṣarāja

A buddha in a past world in the eastern direction.

g.355 Dharmameghavighuṣṭakīrtirāja

chos kyi sprin snyan pa rnam par grags pa

ཆོས་ཀྱི་སྤྱིན་སྤྱི་རྒྱལ་པོ་རྒྱལ་པོ་ལ།

dharmameghavighuṣṭakīrtirāja

One of countless buddhas in a past kalpa.

g.356 Dharmameghodgataprabhā

chos kyi sprin shin tu sdug pa'i 'od

ཆོས་ཀྱི་སྤྱིན་ཤིན་ཏུ་སྤྱི་པའི་འོད།

dharmameghodgataprabhā

The bodhimaṇḍa of the Buddha Sūryagātrapravara in another world in the distant past, as given in the prose passages, where it is also called Dharmodgataprabhāsa. In verse it is called Sudharmameghaprabhā.

g.357 Dharmanagaraprabhaśrī

chos kyi grong khyer rab tu snang ba'i dpal

ཆོས་ཀྱི་གྲོང་ཁྱེར་རབ་ཏུ་སྤྱོད་བའི་དཔལ།

dharmanagaraprabhaśrī

One of countless buddhas in a past kalpa.

g.358 Dharmanārāyaṇaketu

chos mthu bo che'i dpal

ཆོས་མཐུ་བོ་ཆེ་འི་དཔལ།

dharmanārāyaṇaketu

A buddha in the distant past.

g.359 Dharmanayagambhīraśrīcandra

chos kyi tshul zab mo dpal gyi zla ba

ཆོས་ཀྱི་ཚུལ་བཟོ་འི་དཔལ་གྱི་སྒྲིབ།

dharmanayagambhīraśrīcandra

One of countless buddhas in a past kalpa.

g.360 Dharmapadmaphullagātra

sku chos kyi pad+mo'i me tog shin tu rgyas pa

སྐྱུ་ཚེས་ཀྱི་སྒྲོ་མེ་རྟོག་ཤིན་ཏུ་རྒྱས་པ།

dharmapadmaphullagātra

One of countless buddhas in a past kalpa.

g.361 Dharmapadmapraphullitaśrīmegha

chos kyi pad+mo rab tu rgyas pa'i dpal gyi sprin

ཚེས་ཀྱི་སྒྲོ་རབ་ཏུ་རྒྱས་པའི་དཔལ་གྱི་སྒྲིན།

dharmapadmapraphullitaśrīmegha

One of countless buddhas in a past kalpa.

g.362 Dharmapadmaśrīkuśalā

chos kyi pad mo dpal gyi dkyil 'khor

ཚེས་ཀྱི་པད་མོ་དཔལ་གྱི་དཀྱིལ་འཁོར།

dharmapadmaśrīkuśalā

A body goddess.

g.363 Dharmapadmavairocanavibuddhaketu

chos kyi pad+mo rnam par snang bas rnam par sangs rgyas pa'i dpal

ཚེས་ཀྱི་སྒྲོ་རྣམ་པར་སྒྲུང་བས་རྣམ་པར་སངས་རྒྱས་པའི་དཔལ།

dharmapadmavairocanavibuddhaketu

One of countless buddhas in a past kalpa.

g.364 Dharmaprabha (the bodhisattva)

chos kyi 'od

ཚེས་ཀྱི་འོད།

dharmaprabha

A bodhisattva present in Śrāvastī.

g.365 Dharmaprabha (the buddha)

chos kyi 'od

ཚེས་ཀྱི་འོད།

dharmaprabha

The name of the thirty-third buddha in a kalpa in the distant past.

g.366 Dharmapradīpameghaśrī

pad ma'i sgron ma sprin gyi dpal

པད་མའི་སྤྲོན་མ་སྤྲོན་གྱི་དཔལ།

dharmapradīpameghaśrī

A realm in the distant past. BHS: *Dharmapradīpameghaśiri*.

g.367 Dharmapradīpaśrī

chos kyi sgron ma

ཆོས་གྱི་སྤྲོན་མ།

dharmapradīpaśrī

A buddha in the distant past. BHS verse: *Dharmapradīpaśiri*.

g.368 Dharmapradīpavikramajñānasimha

chos kyi sgron ma ye shes kyi rnam par gnon pa

ཆོས་གྱི་སྤྲོན་མ་ཡེ་ཤེས་གྱི་རྣམ་པར་གཞོན་པ།

dharmapradīpavikramajñānasimha

A buddha in a world in the eastern direction in the past.

g.369 Dharmarājabhavanapratibhāsa

chos kyi rgyal po'i pho brang rab tu snang ba

ཆོས་གྱི་རྒྱལ་པོའི་ཕོ་བྲང་རབ་རྟུ་སྟང་བ།

dharmarājabhavanapratibhāsa

A bodhimaṇḍa in another world in the distant past.

g.370 Dharmaratnakusumaśrīmegha

chos rin po che'i me tog dpal gyi sprin

ཆོས་རིན་པོ་ཆེའི་མེ་ཏོག་དཔལ་གྱི་སྤྲོན།

dharmaratnakusumaśrīmegha

One of countless buddhas in a past kalpa.

g.371 Dharmārciḥparvataketurāja

chos kyi 'od 'phro ri bo dpal gyi rgyal po

ཆོས་གྱི་འོད་འཕྲོ་རི་བོ་དཔལ་གྱི་རྒྱལ་པོ།

dharmārciḥparvataketurāja

One of countless buddhas in a past kalpa.

g.372 Dharmārcimeghanagara

chos 'od sprin gyi grong khyer dpal

ཆོས་འོད་སྤྲོན་གྱི་གྲོང་ཁྱེར་དཔལ།

dharmārcimeghanagara

A world realm in the distant past in the form given in verse. In prose it is called Dharmārcinagarameghā.

g.373 Dharmārcimeruśikharābha

chos 'od ri bo spo mthon

ཆོས་འདྲི་བོ་སྤྱོ་མཐོན།

dharmārcimeruśikharābha

A buddha in the distant past.

g.374 Dharmārcinagarameghā

chos kyi 'od 'phro ba'i grong khyer dpal gyi sprin

ཆོས་ཀྱི་འདྲེ་འཕྲོ་བའི་གྲོང་ཁྱེད་དཔལ་གྱི་སྤྱིན།

dharmārcinagarameghā

A world realm in the distant past. In verse it is called Dharmārcimeghanagara.

g.375 Dharmārciparvataśrī

chos kyi 'od 'phro ri bo dpal

ཆོས་ཀྱི་འདྲེ་འཕྲོ་རི་བོ་དཔལ།

dharmārciparvataśrī

The seventeenth buddha in a kalpa in the distant past. BHS verse: *Dharmārciparvataśrī*.

g.376 Dharmārciṣmattejorāja

chos kyi 'od 'phro ba dang ldan pa'i rgyal po

ཆོས་ཀྱི་འདྲེ་འཕྲོ་བ་དང་ལྷན་པའི་རྒྱལ་པོ།

dharmārciṣmattejorāja

A bodhisattva in a southeastern realm.

g.377 Dharmasāgaranigarjitaghoṣa

chos rgya mtsho'i 'brug sgra sgrog pa'i dbyangs

ཆོས་རྒྱ་མཚོའི་འབྲུག་སྒྲ་སྒྲོག་པའི་དབྱངས།

dharmasāgaranigarjitaghoṣa

A buddha in the distant past.

g.378 Dharmasāgaranirdeśaghoṣa

chos rgya mtsho shin tu bstan pa'i dbyangs

ཆོས་གྱི་མཆོ་ཤིན་ཏུ་བསྟན་པའི་དབྱངས།

dharmasāgaranirdeśaghoṣa

One of countless buddhas in a past kalpa.

g.379 Dharmasāgaranirghoṣamati

chos kyi rgya mtsho dbyangs kyi blo gros

ཆོས་ཀྱི་གྱི་མཆོ་དབྱངས་ཀྱི་སྒོ་གྲོས།

dharmasāgaranirghoṣamati

The fifty-seventh buddha in a kalpa in the distant past.

g.380 Dharmasāgaranirnādanirghoṣa

chos rgya mtsho'i nga ro rab tu sgrog pa'i 'od

ཆོས་གྱི་མཆོའི་ང་རོ་རབ་ཏུ་སྒྲག་པའི་འོད།

dharmasāgaranirnādanirghoṣa

One of countless buddhas in a past kalpa.

g.381 Dharmasāgarapadma

chos rgya mtsho'i pad mo

ཆོས་གྱི་མཆོའི་པད་མོ།

dharmasāgarapadma

A buddha in the distant past.

g.382 Dharmasamudra

chos kyi rgya mtsho

ཆོས་ཀྱི་གྱི་མཆོ།

dharmasamudra

A buddha in the distant past.

g.383 Dharmasamudragarbha

chos rgya mtsho'i snying po

ཆོས་གྱི་མཆོའི་སྙིང་པོ།

dharmasamudragarbha

A bodhisattva present in Śrāvastī.

g.384 Dharmasamudragarjana

chos rab rgya mtsho sgrog pa

ཆོས་རབ་ཀྱི་མཆོ་སྒྲག་པ།

dharmasamudragarjana

A buddha in the distant past.

g.385 Dharmasamudramatijñānaśri

chos kyi rgya mtsho blo gros ye shes dpal

ཆོས་ཀྱི་རྒྱ་མཚོ་སྒོ་བྱེས་ཡེ་ཤེས་དཔལ།

dharmasamudramatijñānaśri

The ninetieth buddha in a kalpa in the distant past. BHS verse: *Dharma-samudramatijñānaśiri*.

g.386 Dharmasamudraprabhagarjitarāja

chos kyi rgya mtsho 'od dbyangs rgyal po

ཆོས་ཀྱི་རྒྱ་མཚོ་འོད་དབྱངས་རྒྱལ་པོ།

dharmasamudraprabhagarjitarāja

The first of countless buddhas in a past kalpa. The form of his name as given in verse. In prose he is called Sarvadharmasāgaranirghoṣaprabharāja.

g.387 Dharmasamudrasaṃbhavaruta

chos kyi rgya mtsho yongs byung sgra dbyangs

ཆོས་ཀྱི་རྒྱ་མཚོ་ཡོངས་བྱུང་སྒྲ་དབྱངས།

dharmasamudrasaṃbhavaruta

A buddha in the distant past.

g.388 Dharmasamudravegaśrīrāja

chos kyi rgya mtsho shugs drag dpal gyi rgyal

ཆོས་ཀྱི་རྒྱ་མཚོ་ཤུགས་རྒྱ་དཔལ་གྱི་རྒྱལ།

dharmasamudravegaśrīrāja

A buddha in the distant past.

g.389 Dharmaśikharadhvajamegha

chos kyi ri bo rgyal mtshan sprin

ཆོས་ཀྱི་རི་བོ་རྒྱལ་མཚན་སྒྲིན།

dharmaśikharadhvajamegha

One of countless buddhas in a past kalpa.

g.390 Dharmaśrī

chos kyi dpal

ཚཱ་ཀྱི་དཔལ།

dharmasrī

A bodhisattva present with the Buddha at Śrāvastī, and also the name of a buddha in the distant past. BHS verse: *Dharmaśiri*.

g.391 Dharmasūryameghapradīpa

chos kyi nyi ma'i sprin rab tu snang ba

ཚཱ་ཀྱི་ཉིམ་འི་སྒྲིན་རབ་ཏུ་སྒྲུང་བ།

dharmasūryameghapradīpa

One of countless buddhas in a past kalpa.

g.392 Dharmasūryatejas

chos kyi nyi ma'i gzi brjid

ཚཱ་ཀྱི་ཉིམ་འི་གཟི་བརྟེན།

dharmasūryatejas

A bodhisattva present in Śrāvastī.

g.393 Dharmāvabhāsasvara

chos snang ba'i sgra

ཚཱ་སྒྲུང་བའི་སྒྲ།

dharmāvabhāsasvara

A bodhisattva present in Śrāvastī.

g.394 Dharmavikurvitavegadhvaśrī

chos rnam par 'phrul pa'i shugs kyi rgyal mtshan dpal

ཚཱ་རྣམ་པར་འཕྲུལ་པའི་ཤུགས་ཀྱི་རྒྱལ་མཚན་དཔལ།

dharmavikurvitavegadhvaśrī

A buddha in a world in the eastern direction in the past.

g.395 Dharmavimānanirghoṣarāja

chos kyi gzhal med khang gi dbyangs kyi rgyal po

ཚཱ་ཀྱི་གཞལ་མེད་ཁང་གི་དབྱངས་ཀྱི་རྒྱལ་པོ།

dharmavimānanirghoṣarāja

A buddha in the distant past.

g.396 Dharmendrarāja

chos kyi dbang po'i rgyal po · chos dbang rgyal po

ཚས་ཀྱི་དབང་པོའི་རྒྱལ་པོ། . ཚས་དབང་རྒྱལ་པོ།

dharmendrarāja

A bodhisattva present with the Buddha at Śrāvastī (translated as *chos kyi dbang po'i rgyal po*), and also the name of two buddhas in the distant past (translated as *chos dbang rgyal po*).

g.397 Dharmeśvara

chos dbang

ཚས་དབང་།

dharmeśvara

The hundred-and-first buddha in a kalpa in the distant past.

g.398 Dharmeśvararāja

chos kyi dbang phyug

ཚས་ཀྱི་དབང་ཕུག་

dharmeśvararāja

A king in the distant past.

g.399 Dharmodgata

chos kyis 'phags pa . *chos 'phags*

ཚས་ཀྱིས་འཕགས་པ། . ཚས་འཕགས།

dharmodgata

A bodhisattva present in Śrāvastī. Also the seventy-sixth buddha in a kalpa in the distant past.

g.400 Dharmodgatakīrti

chos kyis 'phags pa

ཚས་ཀྱིས་འཕགས་པ།

dharmodgatakīrti

A buddha in the distant past.

g.401 Dharmodgatanabheśvara

chos kyis 'phags pa'i nam mkha'i dbang phyug

ཚས་ཀྱིས་འཕགས་པའི་ནམ་མཁའི་དབང་ཕུག་

dharmodgatanabheśvara

A buddha in the distant past.

g.402 Dharmodgataprabhāsa

chos kyis 'phags pa'i 'od

ཚོས་ཀྱིས་འཕགས་པའི་འོད།

dharmodgataprabhāsa

The bodhimaṇḍa of the Buddha Sūryagātrapravara in another world in the distant past, as given in the prose passages, where it is also called Dharmameghodgataprabhā. In verse it is called Sudharmameghaprabhā.

g.403 Dharmolkājvalanaśrīcandra

chos kyi sgron ma rab tu 'bar ba'i dpal gyi zla ba

ཚོས་ཀྱི་སྒྲོན་མ་རབ་ཏུ་འབར་བའི་དཔལ་གྱི་རྒྱ་བ།

dharmolkājvalanaśrīcandra

One of countless buddhas in a past kalpa.

g.404 Dharmolkāratnavitānaghoṣa

chos kyi sgron ma rin chen bla re'i dbyangs

ཚོས་ཀྱི་སྒྲོན་མ་རིན་ཆེན་བླ་ལའི་དབྱངས།

dharmolkāratnavitānaghoṣa

One of countless buddhas in a past kalpa.

g.405 dhātu (eighteen)

kham

ཁམས།

dhātu

The six sensory objects, six sensory faculties, and six consciousnesses.

g.406 Dhṛtamatitejas

mos pa'i blo gros mnga' ba'i gzi brjid

མོས་པའི་བློ་གྲོས་མངའ་བའི་གཟི་བརྗིད།

dhṛtamatitejas

One of the future buddhas of this kalpa.

g.407 Dhṛtarāṣṭra

gnas srung po

གནས་སྤྱང་པོ།

dhṛtarāṣṭra

One of the Four Mahārājas, he is the guardian deity for the east and lord of the gandharvas. Also the name of the king of the geese that was a previous life of the Buddha as described in the Jātakas. In other sūtras, more commonly translated as *yul 'khor srung*.

g.408 Dhūtarajas

rdul rnam par bstsal ba

རུལ་རྣམ་པར་བསྐྱལ་བ།

dhūtarajas

One of the future buddhas of this kalpa.

g.409 Dhvajāgravatī

rgyal mtshan gyi dam pa dang ldan pa

རྒྱལ་མཚན་གྱི་དམ་པ་དང་ལྷན་པ།

dhvajāgravatī

A royal city in the distant past.

g.410 dhyāna

bsam gtan

བསམ་གཏན།

dhyāna

Generally, one of the synonyms for meditation referring to a state of mental stability. The specific four dhyānas are four successively subtler states of meditation that are said to lead to rebirth into the corresponding four levels of the form realm, which are composed of seventeen paradises.

g.411 diamond

rdo rje

རྡོ་རྗེ།

vajra

See “vajra.”

g.412 Digvairocanamukūṭa

phyogs rnam par snang ba'i cod pan

ཕྱོགས་རྣམ་པར་སྒྲུང་བའི་ཙོད་པན།

digvairocanamukūṭa

A bodhisattva present in Śrāvastī.

- g.413 **Dīpaṅkara**
mar me mdzad
 མར་མེ་མཛད།
dīpaṅkara
 The previous buddha who gave Śākyamuni the prophecy of his buddhahood.
- g.414 **Dīpaśrī**
mar me'i dpal
 མར་མེ་འི་དཔལ།
dīpaśrī
 One of the future buddhas of this kalpa.
- g.415 **Diśabhedajñānaprabhaketumati**
tha dad phyogs mkhyen ye shes blo gros
 ཐ་དད་ཕྱོགས་མཁྱེན་ཡེ་ཤེས་བློ་གྲོས།
diśabhedajñānaprabhaketumati
 The sixty-fifth buddha in a kalpa in the distant past.
- g.416 **Diśadeśāmukhajaga**
phyogs yul 'gro ba mngon sum
 ཕྱོགས་ཡུལ་འགྲོ་བ་མངོན་སུམ།
diśadeśāmukhajaga
 The hundred-and-seventh buddha in a kalpa in the distant past.
- g.417 **Diśasaṃbhava**
phyogs su yongs byung
 ཕྱོགས་སུ་ཡོངས་བྱུང་།
diśasaṃbhava
 The thirteenth buddha in a kalpa in the distant past.
- g.418 **discernment**
so so yang dag par rig pa
 སོ་སོ་ཡང་དག་པར་རིག་པ།
pratisaṃvida
 When given as an enumeration, this refers to the four: the discernments of meaning, phenomena, definitions, and eloquence.

g.419 doors to liberation

rnam par thar pa · rnam par thar pa'i mgo

རྣམ་པར་ཐར་པ། · རྣམ་པར་ཐར་པའི་མགོ།

vimokṣa · vimokṣamukha

There are three doors to liberation: emptiness, the absence of characteristics, and the absence of aspiration.

g.420 Draviḍa

dra byi la

དྭཱི་ལ།

dramiḍa

Draviḍa was the name for the region in the south of India where the Dravidian languages were spoken, including Telugu, Kannada, Malayalam, and Tamil. The Dravidians were the indigenous population of India before the arrival of people who spoke Indo-European languages, specifically early forms of Sanskrit.

g.421 Dṛḍhamatī

brtan pa'i blo gros

བརྟན་པའི་བློ་གྲོས།

dṛḍhamatī

An eminent daughter in Dhanyākara.

g.422 Dṛḍhaprabha

'od brtan pa

འོད་བརྟན་པ།

dṛḍhaprabha

One of the future buddhas of this kalpa.

g.423 Druma

sdong po

སྟོང་པོ།

druma

One of the four kings of the kinnaras. Translated in other sūtras as *ljon pa* and *shing rlon*.

g.424 Drumameruśrī

sdong po ri bo'i dpal

སྤོང་པོ་རི་བོ་འི་དཔལ།

drumameruśrī

A royal capital in another world in the distant past.

g.425 Drumaparvata

shing gi ri bo

ཤིང་གི་རི་བོ།

drumaparvata

The fiftieth buddha in a kalpa in the distant past.

g.426 Drumaparvatatejas

shing gi ri bo gzi brjid

ཤིང་གི་རི་བོ་གཟི་བརྗིད།

drumaparvatatejas

One of countless buddhas in a past kalpa.

g.427 Drumarāja

shing rgyal · shing gi rgyal po

ཤིང་རྒྱལ། · ཤིང་གི་རྒྱལ་པོ།

drumarāja

In chapter 36 the name of a buddha in the distant past (*shing rgyal*). In chapter 44 the name of one of the future buddhas in this kalpa (*shing gi rgyal po*).

g.428 Drumāvātī

sdong po ldan pa

སྤོང་པོ་ལྷན་པ།

drumāvātī

A royal capital in another world in the distant past.

g.429 Durga

bgrod dka' ba

བགྲོད་དཀའ་བ།

durga

A land in the south of India.

- g.430 Duryodhanavīryavegarāja
brtson 'grus kyi shugs thub par dka' ba'i rgyal po
 བཙོན་འགྲུས་ཀྱི་ཤུགས་སྒུབ་པར་དཀའ་བའི་རྒྱལ་པོ།
duryodhanavīryavegarāja
 A bodhisattva from a southern realm.
- g.431 Dvārasvaraprabhūtakōśa
chos kyi sgo'i dbyangs mang po'i mdzod
 ཆོས་ཀྱི་སྒོའི་དབྱངས་མང་པོའི་མཛོད།
dvārasvaraprabhūtakōśa
 One of countless buddhas in a past kalpa.
- g.432 Dvāravatī
sgo dang ldan pa
 སྒོ་དང་ལྡན་པ།
dvāravatī
 A city in South India.
- g.433 eight unfavorable existences
mi khom pa brgyad
 མི་ཁོམ་པ་བརྒྱད།
aṣṭākṣaṇa
 Being reborn in hell, as a preta, as an animal, or as a long-lived deity (of the formless realms); or being a human in a time without a Buddha's teaching, in a land without the teaching, with a defective mind, or without faith.
- g.434 eightfold path
'phags pa'i lam gyi yan lag brgyad
 འཕགས་པའི་ལམ་གྱི་ཡན་ལག་བརྒྱད།
āryāṣṭāṅgamārga
 The Buddhist path as presented in the Śrāvakayāna: right view, right intention, right speech, right conduct, right livelihood, right effort, right recollection, and right samādhi.
- g.435 Ekārtḥadarśin
don gcig tu ston pa
 དོན་གཅིག་ཏུ་སྟོན་པ།

ekārthadarśin

One of the future buddhas of this kalpa.

g.436 Ekottara

gcig tu 'phags pa

གཅིག་ཏུ་འཕགས་པ།

ekottara

One of the future buddhas of this kalpa.

g.437 fathom

'dom

འདོམ།

vyāma

The span between the tips of two arms extended to either side.

g.438 features (of a great being)

dpe byad bzang po

དཔེ་བྱད་བཟང་པོ།

anuvyañjana

Definition from the 84000 Glossary of Terms:

The eighty secondary physical characteristics of a buddha and of other great beings (*mahāpuruṣa*), which include such details as the redness of the fingernails and the blackness of the hair. They are considered “minor” in terms of being secondary to the thirty-two major marks or signs of a great being.

g.439 female blackbuck

e ne ya

ཨ་ནེ་ཡ།

aiṇeya

Antilope cervicapra, also known as the Indian antelope. The male is called *eṇa* and the female *eṇī*. *Aiṇeya* therefore means “an attribute of the female black antelope.”

g.440 fig flower

u dum bA ra

ུ་དུམ་བླ་ར།

udumbara

The mythological flower of the fig tree said to appear on rare occasions, such as the birth of a buddha. The actual fig tree flower is contained within the fruit. The flower also came to be portrayed as a kind of lotus.

g.441 first-week embryo

mar mer

མར་མེར།

kalala

The *Gaṇḍavyūha* uses the same terminology as the Jain text *Tandulaveyāliya* and differs from other sūtras. In the *The Teaching to the Venerable Nanda on Dwelling in the Womb*, *kalala* is translated as *mer mer po*. In other texts the first stage is translated as *nur nur po*.

g.442 five degenerations

rnyog pa lnga

རྟོག་པ་ལྔ།

pañcakaṣaya

Degeneration of lifespan, views, [increase of] kleśas, beings, and era. The more common translation of *pañcakaṣaya* (as in the *Mahāvīryūtpatti*) is *snyigs ma lnga*.

g.443 five precepts

bslab pa'i gnas lnga

བསྐྱབ་པའི་གནས་ལྔ།

pañcaśikṣāpada

Five vows taken by upāsakas and upāsikās: to not kill, steal, commit sexual misconduct, lie, or take intoxicants.

g.444 form body

gzugs kyi sku

གཟུགས་ཀྱི་སྐུ།

rūpakāya

The form or physical body of a buddha, as opposed to the Dharma body or *dharmakāya*. In Buddhist philosophy, the form body was eventually divided into two kinds: the *nirmāṇakāya* (“emanation body”), which is a physical body, and the *saṃbhogkāya* (“enjoyment body”), which is an immaterial body seen only by enlightened beings.

g.445 form realm

gzugs la spyod pa · gzugs kyi kham

གཟུགས་ལ་སྟོན་པ། · གཟུགས་ཀྱི་ཁམས།

rūpāvacara

Eighteen paradises that comprise the realm of form, into which beings are reborn through the power of meditation. It is higher than the realm of desire, where beings are reborn through karma.

g.446 formless realm

gzugs med pa'i kham

གཟུགས་མེད་པའི་ཁམས།

ārūpyadhātu

One of the three realms of saṃsāra, where beings have only subtle mental form.

g.447 fourth-week embryo

'khregs

འཁྲེགས།

ghana

The *Gaṇḍavyūha* uses the same terminology as the Jain text *Tandulaveyāliya* and differs from other sūtras. In the *The Teaching to the Venerable Nanda on Dwelling in the Womb*, *ghana* is translated as *mkhrad 'gyur*. Elsewhere it is *gor*.

g.448 Gaganabuddhi

nam mkha'i blo

ནམ་མཁའི་བློ།

gaganabuddhi

A bodhisattva present with the Buddha at Śrāvastī, and also the name of a buddha in the distant past.

g.449 Gaganacitta

nam mkha'i thugs

ནམ་མཁའི་སྤྱུགས།

gaganacitta

A buddha in the distant past.

g.450 Gaganagarbha

nam mkha'i snying po

ནམ་མཁའི་སྤྱིང་པོ།

gaganagarbha

A bodhisattva present in Śrāvastī.

g.451 Gaganaghōṣa

nam mkha'i dbyangs

ནམ་མཁའི་དབྱངས།

gaganaghōṣa

The eighth buddha in a kalpa in the distant past, and also the name of the sixty-second buddha in another kalpa. The Tibetan has *dbyings* in error for *dbyangs* for the sixty-second buddha.

g.452 Gaganakāntarāja

nam mkha' mdzes pa'i rgyal po

ནམ་མཁའ་མཛེས་པའི་རྒྱལ་པོ།

gaganakāntarāja

A buddha in the distant past.

g.453 Gaganālaya

nam mkha'i gzhi

ནམ་མཁའི་གཞི།

gaganālaya

The eleventh buddha in a kalpa in the distant past.

g.454 Gaganameghaśrī

nam mkha'i sprin gyi dpal

ནམ་མཁའི་སྤྱིན་གྱི་དཔལ།

gaganameghaśrī

The forty-third buddha in a kalpa in the distant past. BHS verse: *Gaganameghaśirī*.

g.455 Gagananetra

nam mkha'i myig

ནམ་མཁའི་མྱིག།

gagananetra

A bodhisattva present in Śrāvastī.

- g.456 **Gagananirghoṣasvara**
nam mkha'i dbyangs kyi sgra
 ནམ་མཁའི་དབྱངས་ཀྱི་སྒྲ།
gagananirghoṣasvara
 A bodhisattva present in Śrāvastī.
- g.457 **Gaganapradīpa**
nam mkha'i sgron ma
 ནམ་མཁའི་སྒྲོན་མ།
gaganapradīpa
 The sixty-sixth buddha in a kalpa in the distant past.
- g.458 **Gaganaprajña**
nam mkha'i shes rab po
 ནམ་མཁའི་ཤེས་རབ་པོ།
gaganaprajña
 A buddha in the distant past.
- g.459 **Gaganaśrī**
nam mkha'i dpal
 ནམ་མཁའི་དཔལ།
gaganaśrī
 A bodhisattva present in Śrāvastī.
- g.460 **Gambhīradharmaguṇarājaśrī**
zab chos 'od kyi rgyal po dpal
 ཟབ་ཆོས་འོད་ཀྱི་རྒྱལ་པོ་དཔལ།
gambhīradharmaguṇarājaśrī
 The fifty-sixth buddha in a kalpa in the distant past. BHS verse: *Gambhīra-*
dharmaguṇarājaśirī.
- g.461 **Gambhīradharmaśrīsamudraprabha**
chos zab mo'i dpal rgya mtshos yang dag par 'byung ba'i 'od
 ཆོས་ཟབ་མོའི་དཔལ་རྒྱ་མཚོས་ཡང་དག་པར་འབྱུང་བའི་འོད།
gambhīradharmaśrīsamudraprabha
 A buddha in the distant past.

g.462 Gambhīreśvara

dbyangs zab mo

དབྱངས་ཟབ་མོ།

gambhīreśvara

One of the future buddhas of this kalpa.

g.463 Gandhadhvajā

spos kyi rgyal mtshan

སྤོས་ཀྱི་རྒྱལ་མཚན།

gandhadhvajā

A royal city in the distant past.

g.464 Gandhālaṃkāraruciraśubhagarbhā

spos kyi rgyan yid du 'ong ba'i dge ba'i snying po

སྤོས་ཀྱི་རྒྱན་ཡིད་དུ་འོང་བའི་དགེ་བའི་སྤྱིང་པོ།

gandhālaṃkāraruciraśubhagarbhā

A world realm in the northwest.

g.465 Gandhamādana

spos kyi ngad ldang ba

སྤོས་ཀྱི་ངད་ལྗང་བ།

gandhamādana

A legendary mountain north of the Himalayas, with Lake Anavatapta, the source of the world's great rivers, at its base. It is said to be south of Mount Kailash, though both have been identified with Mount Tise in western Tibet. In other sūtras translated as *spos ngad can*, *spos ngad ldang*, and *spos nad ldan*.

g.466 Gandhameghavyūhadhvajā

spos kyi sprin gyis brgyan pa'i rgyal mtshan

སྤོས་ཀྱི་སྤྲིན་གྱིས་བརྒྱན་པའི་རྒྱལ་མཚན།

gandhameghavyūhadhvajā

A buddha realm in the southeastern direction.

g.467 Gandhāṅkuraprabhamegha

spos kyi myu gu'i rtse mo las 'od kyi sprin 'byung ba

སྤོས་ཀྱི་མྱུ་གུའི་རྩེ་མོ་ལས་འོད་ཀྱི་སྤྲིན་འབྱུང་བ།

gandhāṅkuraprabhamegha

A park in another world in the distant past.

g.468 Gandhaprabha

spos kyi 'od

སྤྱི་ཀྱི་འདྲ།

gandhaprabha

The thirty-sixth buddha in a kalpa in the distant past.

g.469 Gandhapradīpa

spos kyi mar me

སྤྱི་ཀྱི་མར་མེ།

gandhapradīpa

A buddha in a southeastern buddha realm.

g.470 Gandhapradīpameghaśrī

spos sgron sprin gyi dpal

སྤྱི་སྤྱོད་སྤྱི་ཀྱི་དཔལ།

gandhapradīpameghaśrī

A buddha realm in the distant past. BHS verse: *Gandhapradīpameghaśiri*.

g.471 Gandhārciḥprabhāsvarā

spos kyi 'od zer rab tu snang ba

སྤྱི་ཀྱི་འདྲ་ཟེར་རབ་དུ་སྒྲུང་བ།

gandhārciḥprabhāsvarā

A southeastern buddha realm.

g.472 Gandhārcimeghaśrīrāja

spos 'od 'phro ba'i sprin phun sum tshogs pa'i rgyal po

སྤྱི་འདྲ་འཕྲོ་བའི་སྤྱི་ཕུན་སུམ་ཚོགས་པའི་རྒྱལ་པོ།

gandhārcimeghaśrīrāja

One of countless buddhas in a past kalpa.

g.473 Gandhārciravabhāsarāja

spos kyi 'od 'phro ba rab tu snang ba'i rgyal po

སྤྱི་ཀྱི་འདྲ་འཕྲོ་བ་རབ་དུ་སྒྲུང་བའི་རྒྱལ་པོ།

gandhārciravabhāsarāja

One of countless buddhas in a past kalpa.

g.474 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.475 Gandharvakāyaprabharāja

dri za lus 'od rgyal po

དྲི་ཟ་ལུས་འོད་རྒྱལ་པོ།

gandharvakāyaprabharāja

The thirty-eighth buddha in a kalpa in the distant past.

g.476 Gandharvarāja

dri za'i rgyal

དྲི་ཟའི་རྒྱལ།

gandharvarāja

A buddha in the distant past.

g.477 Gandhavatī

spos dri yod pa

སྤོས་དྲི་ཡོད་པ།

gandhavatī

Realm of the Buddha Ratnābha.

g.478 Gaṇendrarāja

tshogs kyi dbang po'i rgyal po

ཚོགས་ཀྱི་དབང་པོའི་རྒྱལ་པོ།

gaṇendrarāja

A bodhisattva present in Śrāvastī.

g.479 Ganges

gang gA

གང་གླ།

gaṅgā

Definition from the 84000 Glossary of Terms:

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

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

g.480 gardenia

par shi ka

པར་ཤི་ཀ།

vārṣika

Gardenia gummifera. A white fragrant flower that blooms in the rainy season. In other texts transliterated as *bar sha ka* or *par sha ka*.

g.481 Garjitadharmasāgaranirghoṣa

rgya mtsho chos kyi sprin sgra sgrogs pa'i dbyangs

རྒྱ་མཚོ་ཆོས་ཀྱི་སྤྱོད་སྤྱོད་གས་པའི་དབྱངས།

garjitadharmasāgaranirghoṣa

A buddha in the distant past.

g.482 garuḍa

nam mkha' lding

ནམ་མཁའ་ལྷིང་།

garuḍa

Definition from the 84000 Glossary of Terms:

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

g.483 **Gaticandranetranayana**

'gro ba'i zla ba spyan tshul

འགོ་བའི་བླ་བ་སྤྱན་ཚུལ།

gaticandranetranayana

The thirty-fifth buddha in a kalpa in the distant past.

g.484 **Gatipravara**

'gro ba'i mchog

འགོ་བའི་མཚོག།

gatipravara

The name of a kalpa in the distant past.

g.485 **Ghoṣaśrī**

dbyangs kyi dpal

དབྱངས་ཀྱི་དཔལ།

ghoṣaśrī

One of the future buddhas of this kalpa.

g.486 **Gopā**

go pa

གོ་པ།

gopā

A wife of Śākyamuni and the kalyāṇamitra of chapter 43.

g.487 **Gopālaka**

sa skyong

ས་སྤོང་།

gopālaka

A merchant in Maitreya's birthplace.

g.488 **great kalpa**

bskal pa chen po · bskal pa che ba

བསྐྱལ་པ་ཆེན་པོ། · བསྐྱལ་པ་ཆེ་བ།

mahākalpa

The name of a certain kind of kalpa. The number of years in this kalpa differs in the various sūtras that give it a number, although it is said to equal four asaṃkhyeya (“incalculable”) kalpas.

g.489 Guṇacakravālaśrimegha

yon tan khor yug dpal gyi sprin

ཡོན་ཏན་ཁོར་ཡུག་དཔལ་གྱི་སྒྲིན།

guṇacakravālaśrimegha

The ninety-third buddha in a kalpa in the distant past. BHS verse: *Guṇacakravālaśirimegha*.

g.490 Guṇacakravālaśrirāja

yon tan 'khor yug dpal gyi rgyal

ཡོན་ཏན་འཁོར་ཡུག་དཔལ་གྱི་རྒྱལ།

guṇacakravālaśrirāja

The forty-eighth buddha in a kalpa in the distant past. BHS verse: *Guṇacakravālaśirirāja*.

g.491 Guṇacandra

yon tan zla ba

ཡོན་ཏན་རྩེ་བ།

guṇacandra

One of the future buddhas of this kalpa.

g.492 Guṇaghoṣa

yon tan sprin

ཡོན་ཏན་སྒྲིན།

guṇaghoṣa

A buddha in the distant past.

g.493 Guṇakeśarīśvara

yon tan seng ge'i dbang po

ཡོན་ཏན་སེང་གེ་འི་དབང་པོ།

guṇakeśarīśvara

The fourth buddha in a kalpa in the distant past.

g.494 **Guṇakusumaśrīsāgara**

yon tan me tog dpal gyi rgyal mtshan

ཡོན་ཏན་མེ་ཏོག་དཔལ་གྱི་རྒྱལ་མཚན།

guṇakusumaśrīsāgara

One of countless buddhas in a past kalpa.

g.495 **Guṇamaṇḍala**

yon tan 'khor

ཡོན་ཏན་འཁོར།

guṇamaṇḍala

A buddha in the distant past.

g.496 **Guṇapadmaśrīgarbha**

yon tan pad+mo dpal gyi snying po

ཡོན་ཏན་པདྨ་དཔལ་གྱི་སྙིང་པོ།

guṇapadmaśrīgarbha

One of countless buddhas in a past kalpa.

g.497 **Guṇaparvatatejas**

yon tan ri bo'i gzi brjid

ཡོན་ཏན་རི་བོའི་གཟི་བརྟེན།

guṇaparvatatejas

One of countless buddhas in a past kalpa.

g.498 **Guṇaprabhāvodgata**

yon tan gyi tshogs kyis 'phags pa

ཡོན་ཏན་གྱི་ཚོགས་ཀྱིས་འཕགས་པ།

guṇaprabhāvodgata

A bodhisattva present in Śrāvastī.

g.499 **Guṇapradīpa**

yon tan sgron ma

ཡོན་ཏན་སྒྲོན་མ།

guṇapradīpa

A buddha in the distant past.

g.500 Guṇarāja

yon tan bdag

ཡོན་ཏན་བདག

guṇarāja

A buddha in the distant past.

g.501 Guṇaraśmidhvaja

yon tan 'od gzer rgyal mtshan

ཡོན་ཏན་འོད་གཟེར་རྒྱལ་མཚན།

guṇaraśmidhvaja

A buddha in the distant past.

g.502 Guṇasāgaraśrīpradīpa

yon tan rgya mtsho dpal gyi sgron

ཡོན་ཏན་གྱི་མཚོ་དཔལ་གྱི་སྒྲོན།

guṇasāgaraśrīpradīpa

A buddha in the distant past. BHS verse: *Guṇasāgarahḥ Giripradīpo*. See [n.1419](#)

g.503 Guṇasaṃcaya

yon tan bstags pa

ཡོན་ཏན་བསྐྱུགས་པ།

guṇasaṃcaya

One of the future buddhas of this kalpa.

g.504 Guṇasamudra

yon tan rgya mtsho

ཡོན་ཏན་གྱི་མཚོ།

guṇasamudra

A buddha in the distant past.

g.505 Guṇasamudraśrī

yon tan rgya mtsho dpal

ཡོན་ཏན་གྱི་མཚོ་དཔལ།

guṇasamudraśrī

The thirty-second buddha in a kalpa in the distant past. BHS verse: *Guṇa-samudraśirī*.

- g.506 *Guṇasamudrāvabhāsamaṇḍalaśrī*
yon tan rgya mtsho snang ba'i dkyil 'khor gyi dpal
 ཡོན་ཏན་གྱི་མཚོ་སྤང་བའི་དགྱིལ་འཁོར་གྱི་དཔལ།
guṇasamudrāvabhāsamaṇḍalaśrī
 A buddha in the distant past.
- g.507 *Guṇasumeru*
yon tan ri
 ཡོན་ཏན་རི།
guṇasumeru
 A buddha in the distant past.
- g.508 *Guṇasumeruprabhatejas*
 —
 —
guṇasumeruprabhatejas
 A buddha in a world in the eastern direction in the past. See [n.1514](#).
- g.509 *Guṇasumeruśrī*
yon tan ri rab dpal
 ཡོན་ཏན་རིརབ་དཔལ།
guṇasumeruśrī
 The eighth buddha in a kalpa in the distant past. BHS verse: *Guṇasumeruśrī*.
- g.510 *Guṇatejas*
yon tan gzi brjid
 ཡོན་ཏན་གཟི་བརྗིད།
guṇatejas
 One of the future buddhas of this kalpa.
- g.511 *Guṇaviśuddhigarbha*
yon tan rnam dag snying po
 ཡོན་ཏན་རྣམ་དག་སྦྱིང་པོ།
guṇaviśuddhigarbha
 A bodhisattva present in Śrāvastī.
- g.512 *Gying-ju*

gying ju

གྱིང་ཅུ།

—

Unidentified.

g.513 Harisumeruśrī

seng ge ri rab dpal

སང་གེ་རི་རབ་དཔལ།

harisumeruśrī

The eighty-third buddha in a kalpa in the distant past. BHS verse:

Harisumeruśirī.

g.514 head merchant

tshong dpon

ཚོང་དཔོན།

śreṣṭhin

g.515 heshang

hwa shang

ཉལ་ཤང་།

upādhyāya

From the Chinese 和上 (*heshang*) derived from the Sanskrit *upādhyāya*, a senior, learned monk.

g.516 Hetupadma

rgyu pad+mo

རྒྱ་པོ་མ།

hetupadma

One of countless buddhas in a past kalpa.

g.517 higher cognition

mngon par shes pa

མངོན་པར་ཤེས་པ།

abhijñā

The higher cognitions are usually listed as five or six. In this sūtra they are listed as five and ten. The five are clairvoyance, clairsaudience, knowledge of the minds of others, remembrance of past lives, and the ability to perform

miracles.

g.518 Himalaya

kha ba can

ཁ་བ་ཅན།

himālaya

g.519 Hrīśrīmañjariprabhāvā

ngo tsha shes pa'i dpal gyi dog pa'i 'od

ངོ་ཚ་ཤེས་པའི་དཔལ་གྱི་དོག་པའི་འོད།

hrīśrīmañjariprabhāvā

A body goddess.

g.520 Illuminating Light of the Realm of the Dharma

chos kyi dbyings rab tu snang ba'i 'od

ཚོས་གྱི་དབྱིངས་རབ་དུ་སྒྲུང་བའི་འོད།

dharmadhātupratibhāsaprabha

An assembly hall of the bodhisattvas.

g.521 immeasurables

tshad med pa

ཚད་མེད་པ།

aparamāṇa

Definition from the 84000 Glossary of Terms:

The four meditations on love (*maitrī*), compassion (*karuṇā*), joy (*muditā*), and equanimity (*upekṣā*), as well as the states of mind and qualities of being that result from their cultivation. They are also called the four abodes of Brahmā (*caturbrahmavihāra*).

In the *Abhidharmakośa*, Vasubandhu explains that they are called *apramāṇa*—meaning “infinite” or “limitless”—because they take limitless sentient beings as their object, and they generate limitless merit and results. Love is described as the wish that beings be happy, and it acts as an antidote to malice (*vyāpāda*). Compassion is described as the wish for beings to be free of suffering, and acts as an antidote to harmfulness (*vihiṃsā*). Joy refers to rejoicing in the happiness beings already have, and it acts as an antidote to dislike or aversion (*arati*) toward others’ success. Equanimity is considering all beings impartially, without distinctions, and it is the antidote to attachment to both pleasure and malice (*kāmarāgavyāpāda*).

g.522 Indra

dbang po

དབང་པོ།

indra

The deity, also called Mahendra (“Lord of the Devas”), who dwells on the summit of Mount Sumeru and wields the thunderbolt. He is also known as Śakra (Tib. *brgya byin*, “Hundred Offerings”). Śakra is an abbreviation of *śatakratu* (“one who has performed a hundred sacrifices”). The highest Vedic sacrifice was the horse-sacrifice ritual, and there is a tradition that Indra became the lord of the gods through performing them.

g.523 Indramati

dbang po'i blo gros

དབང་པོའི་བློ་གྲོས།

indramati

A bhikṣu who was a pupil of Śāriputra.

g.524 Indraśrī

dbang po'i dpal

དབང་པོའི་དཔལ།

indraśrī

One of the future buddhas of this kalpa.

g.525 Indriyeśvara

dbang po'i dbang phyug

དབང་པོའི་དབང་ཕྱུག།

indriyeśvara

A young boy, the kalyāṇamitra of chapter 15.

g.526 intermediate kalpa

bskal pa bar ma

བསྐྱལ་པ་བར་མ།

antarakalpa

This kalpa is one cycle of the increase and decrease of the lifespan of beings. It is also called a “small kalpa.” It consists of four ages, or *yugas*.

g.527 Īṣāṇa

yongs su tshol ba

ཡངས་སུ་ཚོལ་བ།

īṣāṇa

A land in the south of India.

g.528 Īśvara

—

—

īśvara

One of the future buddhas of this kalpa. See [n.1899](#).

g.529 Īśvaradeva

dbang phyug lha

དབང་ཕུག་ལྷ།

īśvaradeva

The names of two of the future buddhas of this kalpa.

g.530 Īśvaraguṇāparājitadhvaja

dbang phyug gi yon tan gzhan gyis mi thub pa'i rgyal mtshan

དབང་ཕུག་གི་ཡོན་ཏན་གཞན་གྱིས་མི་ཐུབ་པའི་རྒྱལ་མཚན།

īśvaraguṇāparājitadhvaja

A buddha in the distant past. His name as given in prose. In verse he is called Īśvarājitaguṇadhvaja.

g.531 Īśvarājitaguṇadhvaja

phyug yon tan mi thub rgyal mtshan

ཕུག་ཡོན་ཏན་མི་ཐུབ་རྒྱལ་མཚན།

īśvarājitaguṇadhvaja

A buddha in the distant past. His name as given in verse. In the prose he is called Īśvaraguṇāparājitadhvaja.

g.532 Jagadindrarāja

'gro ba'i dbang po'i rgyal po

འགྲོ་བའི་དབང་པོའི་རྒྱལ་པོ།

jagadindrarāja

A bodhisattva present in Śrāvastī.

g.533 Jagamantrasāgara

'gro skad rgya mtsho

འགོ་སྐད་རྒྱ་མཚོ།

jagamanttrasāgara

The hundred-and-third buddha in a kalpa in the distant past.

g.534 Jaganmitra

'gro ba'i bshes gnyen

འགོ་བའི་བཤེས་གཉེན།

jaganmitra

One of the future buddhas of this kalpa.

g.535 Jain

zhags pa 'thub pa

ཞགས་པ་འཐུབ་པ།

nirgrantha · pāṣaṇḍa

A religious tradition derived from Śākyamuni's elder contemporary Mahāvīra.

g.536 Jambu River

'dzam bu'i chu klung

འཛམ་བུའི་ཆུ་ཁྲུང་།

jambunadī

Legendary river carrying the golden fruit fallen from the legendary *jambu* (“rose apple”) tree. This term is used as an adjective for the gold found in rivers. When used as an adjective, the Sanskrit is *jāmbūnada*.

g.537 Jambu River

'dzam bu chu klung

འཛམ་བུ་ཆུ་ཁྲུང་།

jambūnada

Legendary river carrying the remains of the golden fruit of a legendary *jambu* (rose apple) tree.

g.538 Jambudhvaja

'dzam bu rgyal mtshan

འཛམ་བུ་རྒྱལ་མཚན།

jambudhvaja

An alternative name for Jambudvīpa (“Rose-Apple Continent”), which means “Rose-Apple Banner.”

g.539 Jambudvīpa

'dzam bu gling

འཛམ་བུ་གླིང་།

jambudvīpa

Definition from the 84000 Glossary of Terms:

The name of the southern continent in Buddhist cosmology, which can signify either the known human world, or more specifically the Indian subcontinent, literally “the *jambu* island/continent.” Jambu is the name used for a range of plum-like fruits from trees belonging to the genus *Syzygium*, particularly *Syzygium jambos* and *Syzygium 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.540 jambul tree

'dzam bu'i shing

འཛམ་བུ་འི་ཤིང་།

jambāvṛkṣa

Syzygium cumini. At present mainly called the jambul tree, it is the Indian version among the various species of rose apple trees.

g.541 Jāmbūnadaprabhāsavatī

'dzam bu chu klung gi mdog dang ldan pa

འཛམ་བུ་ཚུ་ཁྱུང་གི་མདོག་དང་ལྷན་པ།

jāmbūnadaprabhāsavatī

An eastern buddha realm.

g.542 Jāmbūnadatajorāja

'dzam bu chu klung gi gzi brjid rgyal po

འཛམ་བུ་ཚུ་ཁྱུང་གི་གཟི་བརྗིད་རྒྱལ་པོ།

jāmbūnadatajorāja

A buddha in the distant past.

g.543 jasmine

su ma na

ལྷ་མ་ན།

sumana

Jasminum sambac.

g.544 Jayamaṅgama

rgyal bar gyur pa

རྒྱལ་བར་གྱུར་པ།

jayamaṅgama

The name of a kalpa in the distant past.

g.545 Jayaprabha

rgyal ba'i 'od

རྒྱལ་བའི་འོད།

jayaprabha

Presumably a member of the royal dynasty in Kaliṅgavana. He is said to have donated the parkland that Bhikṣuṇī Siṃhavijrmbhitā dwells in. Also the name of a king in another world realm in the distant past.

g.546 Jayoṣmāyatana

rgyal ba'i drod kyi skye mched

རྒྱལ་བའི་རྩོད་གྱི་སྐྱེ་མཆེད།

jayoṣmāyatana

A brahmin, the kalyāṇamitra of chapter 12.

g.547 Jayottama

rgyal ba dam pa

རྒྱལ་བ་དམ་པ།

jayottama

A head merchant who is the kalyāṇamitra of chapter 26.

g.548 Jeta

dze ta

ཇེ་ཏ།

jeta

A short form of Jetavana, a park in Śrāvastī, the capital of Kosala, which had been owned by Prince Jeta. Anāthapiṇḍada bought it from him at a high price in order to offer it to the Buddha as a place to house the monks during the monsoon period, thus creating the first Buddhist monastery. See also “Jetavana, Anāthapiṇḍada’s Park.”

g.549 **Jetadhvaja**

dze ta’i rgyal mtshan

རྫོག་ཏེ་རྒྱལ་མཚན།

jetadhvaja

An alternative name for Jetavana Park in Śrāvastī, the capital of Kosala, which had been owned by Prince Jeta. Anāthapiṇḍada bought it from him at a high price in order to offer it to the Buddha as a place to house the monks during the monsoon period, thus creating the first Buddhist monastery. See also “Jetavana, Anāthapiṇḍada’s Park.”

g.550 **Jetavana, Anāthapiṇḍada’s Park**

dze ta’i tshal skyabs myed pa la zas sbyin gyi kun dga’ ra ba

རྫོག་ཏེ་ཚལ་སྐྱབས་ཐུད་པ་ལ་ཟས་སྤྱོད་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 Anāthapiṇḍadasyārāmaḥ, 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.

g.551 jina
rgyal ba

ཁྱེལ་བ།

jina

An epithet for a buddha meaning “victorious one.”

g.552 Jinamitra
dzi na mi tra

ཇོ་ན་མི་ཏྲ།

jinamitra

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 *Mahāvīyutpatti* Sanskrit–Tibetan dictionary.

g.553 jinaputra
rgyal ba'i sras · rgyal ba'i sras po

ཁྱེལ་བའི་སྲས། · ཁྱེལ་བའི་སྲས་པོ།

jinaputra

An epithet for a bodhisattva meaning “child of the jinas.”

g.554 Jñānabalaparvatatejas
ye shes kyi stobs kyi ri bo'i gzi brjid

ཡེ་ཤེས་ཀྱི་སྟོབས་ཀྱི་རི་བོའི་གཟི་བརྟེན།

jñānabalaparvatatejas

A buddha in a world in the eastern direction in the past.

g.555 Jñānabhāskaratejas
ye shes nyi ma'i gzi brjid

ཡེ་ཤེས་ཉི་མའི་གཟི་བརླིང་།

jñānabhāskaratejas

A buddha in the distant past.

g.556 Jñānabuddhi

ye shes ri bo'i blo

ཡེ་ཤེས་རི་བོའི་བློ།

jñānabuddhi

A bodhisattva present in Śrāvastī.

g.557 Jñānākaracūḍa

ye shes 'byung gnas gtsug phud

ཡེ་ཤེས་འབྱུང་གནས་གཙུག་ཕུད།

jñānākaracūḍa

One of countless buddhas in a past kalpa.

g.558 Jñānaketu (the bodhisattva)

ye shes dpal

ཡེ་ཤེས་དཔལ།

jñānaketu

A bodhisattva present in Śrāvastī.

g.559 Jñānaketu (the buddha)

ye shes dpal

ཡེ་ཤེས་དཔལ།

jñānaketu

The name of a buddha in the distant past.

g.560 Jñānamaṇḍalaprabhāsa

ye shes dkyil 'khor snang ba

ཡེ་ཤེས་དཀྱིལ་འཁོར་སྒྲུང་བ།

jñānamaṇḍalaprabhāsa

A buddha in the distant past.

g.561 Jñānamati

ye shes blo · ye shes blo gros

ཡེ་ཤེས་བློ། · ཡེ་ཤེས་བློ་གྲོས།

jñānamati

A buddha in the distant past in chapter 36 (translated *ye shes blo*), and the twenty-second buddha in a kalpa in the distant past in chapter 37 (translated *ye shes blo gros*).

g.562 Jñānaparvatadharmadhātudikpratapanatejorāja

ye shes ri bo'i 'od chos kyi dbyings su snang ba'i gzi brjid rgyal po

ཡེ་ཤེས་རི་བོ་འོ་འདྲོ་ཚེས་ཀྱི་དབྱིངས་སུ་སྒྲུང་བའི་གཟི་བརྟན་རྒྱལ་པོ།

jñānaparvatadharmadhātudikpratapanatejorāja

A buddha in the distant past.

g.563 Jñānaraśmijvalanacūḍa

'od zer 'bar ba'i gtsug phud

འོ་དེ་ཟེར་འབར་བའི་གཙུག་ཕུད།

jñānaraśmijvalanacūḍa

A buddha in the distant past.

g.564 Jñānaraśmimēghaprabha

ye shes 'od gzer gyi sprin gyi 'od

ཡེ་ཤེས་འོ་དག་ཟེར་གྱི་སྤྲིན་གྱི་འོད།

jñānaraśmimēghaprabha

A buddha in the distant past.

g.565 Jñānārcijvalitaśarīra

ye shes 'od 'phro 'bar ba'i sku

ཡེ་ཤེས་འོ་ད་འཕྲོ་འབར་བའི་སྐུ།

jñānārcijvalitaśarīra

One of the future buddhas of this kalpa.

g.566 Jñānārcisāgaraśrī

ye shes 'od 'phro rgya mtsho dpal

ཡེ་ཤེས་འོ་ད་འཕྲོ་རྒྱ་མཚོ་དཔལ།

jñānārcisāgaraśrī

The hundredth buddha in a kalpa in the distant past. BHS in verse: Jñānārci-sāgaraśiri.

g.567 Jñānārciśrīsāgara

ye shes 'od 'phro ba dpal gyi rgyal mtshan

ཡེ་ཤེས་འདྲ་འཕྲོ་བ་དཔལ་གྱི་རྒྱལ་མཚན།

jñānārciśrīśāgara

One of countless buddhas in a past kalpa.

g.568 Jñānārcitejaśrī

ye shes 'od 'phro gzi brjid dpal

ཡེ་ཤེས་འདྲ་འཕྲོ་གཟི་བརྗིད་དཔལ།

jñānārcitejaśrī

A buddha in the distant past. BHS verse: *Jñānārcitejaśiri*.

g.569 Jñānasambhārodgata

ye shes rgya mtshos 'phags pa

ཡེ་ཤེས་རྒྱ་མཚོས་འཕགས་པ།

jñānasambhārodgata

A bodhisattva present in Śrāvastī.

g.570 Jñānaśikharārcimegha

ye shes spo'i 'od 'phro sprin

ཡེ་ཤེས་སྤོ་འི་འདྲ་འཕྲོ་སྤྲིན།

jñānaśikharārcimegha

One of countless buddhas in a past kalpa.

g.571 Jñānasimhaketudhvajarāja

ye shes seng ge'i dpal gyi rgyal mtshan rgyal po

ཡེ་ཤེས་སང་གེ་འི་དཔལ་གྱི་རྒྱལ་མཚན་རྒྱལ་པོ།

jñānasimhaketudhvajarāja

One of countless buddhas in a past kalpa.

g.572 Jñānaśrī (the bodhisattva)

ye shes kyi dpal

ཡེ་ཤེས་ཀྱི་དཔལ།

jñānaśrī

A bodhisattva present in Śrāvastī.

g.573 Jñānaśrī (the buddha)

ye shes dpal

ཡེ་ཤེས་དཔལ།

jñānaśrī

The name of the twenty-sixth buddha in a kalpa in the distant past. BHS
verse: *Jñānaśrī*.

g.574 Jñānaśrīpuṇyaprabhā

ye shes phun sum tshogs pa'i bsod nams 'od

ཡེ་ཤེས་ཕུན་སུམ་ཚོགས་པའི་བསོད་ནམས་འོད།

jñānaśrīpuṇyaprabhā

A night goddess in a world in the eastern direction in a past kalpa. A
previous life of the night goddess Praśantarutasāgaravatī.

g.575 Jñānasūryatejas

ye shes nyi ma'i gzi brjid

ཡེ་ཤེས་ཉིམ་འི་གཟི་བརྗིད།

jñānasūryatejas

A bodhisattva in the distant past.

g.576 Jñānāvabhāsatejas

ye shes snang ba'i gzi brjid

ཡེ་ཤེས་སྒྲང་བའི་གཟི་བརྗིད།

jñānāvabhāsatejas

A bodhisattva present in Śrāvastī.

g.577 Jñānavairocana

ye shes rnam par snang ba

ཡེ་ཤེས་རྣམ་པར་སྒྲང་བ།

jñānavairocana

A śrāvaka in the distant past.

g.578 Jñānavajratejas

ye shes rdo rje'i gzi brjid

ཡེ་ཤེས་རྡོ་རྗེའི་གཟི་བརྗིད།

jñānavajratejas

A bodhisattva present in Śrāvastī.

g.579 Jñānodgata

ye shes kyis 'phags pa

ཡེ་ཤེས་གྲིས་འཕགས་པ།

jñānodgata

A bodhisattva present in Śrāvastī.

g.580 Jñānolkāvabhāsarāja

ye shes skar mda' snang ba'i rgyal po

ཡེ་ཤེས་སྐར་མདའ་སྒྲུང་བའི་རྒྱལ་པོ།

jñānolkāvabhāsarāja

A buddha in a world in the eastern direction in the past.

g.581 Jñānottarajñānin

shes pa dam pa'i ye shes

ཤེས་པ་དམ་པའི་ཡེ་ཤེས།

jñānottarajñānin

A bodhisattva present in Śrāvastī.

g.582 Jvalanārciḥparvataśrīvyūha

me'i 'od 'phro ri'i dpal gyi rnam par brgyan pa

མེ་འོད་འཕྲོ་རིའི་དཔལ་གྱི་རྣམ་པར་བརྒྱན་པ།

jvalanārciḥparvataśrīvyūha

A buddha in the distant past.

g.583 Jvalanaśrīśa

me yi dpal

མེ་ཡི་དཔལ།

jvalanaśrīśa

A buddha in the distant past.

g.584 Jvalitatejas

gzi brjid 'bar ba

གཟི་བརྗེད་འབར་བ།

jvalitatejas

One of the future buddhas of this kalpa.

g.585 Jyotidhvaja

snang ba'i rgyal mtshan

སྒྲུང་བའི་རྒྱལ་མཚན།

jyotidhvaja

A buddha in the distant past.

g.586 Jyotiḥprabha

skar 'od

སྐར་འོད།

jyotiḥprabha

Refers to the king Jyotiṣprabha in verse.

g.587 Jyotirarcinayanā

snang ba 'od 'phro mig

སྒྲུབ་པ་འོད་འཕྲོ་མིག

jyotirarcinayanā

Refers to night goddess Pramuditanayanajagadvirocanā.

g.588 Jyotirdhvaja

skar ma' i rgyal mtshan

སྐར་མའི་རྒྱལ་མཚན།

jyotirdhvaja

A bodhisattva present in Śrāvastī.

g.589 Jyotiṣprabha (the bodhisattva)

skar ma' i 'od

སྐར་མའི་འོད།

jyotiṣprabha

A bodhisattva present in Śrāvastī.

g.590 Jyotiṣprabha (the king)

skar ma' i 'od

སྐར་མའི་འོད།

jyotiṣprabha

A king in another world in the distant past. A past life of King Śuddhodana.

Also called Jyotiḥprabha in verse.

g.591 kākorda

byad stems

བྱད་སྟེ་མས།

kākhorda

A generally malevolent class of nonhuman being.

g.592 Kalingavana

ka ling ga'i nags tshal

ཀ་ལིང་གའི་ནགས་ཚལ།

kalingavana

A town in South India.

g.593 kalpa

bskal pa

བསྐལ་པ།

kalpa

The Indian concept of a period of millions of years, sometimes equivalent to the time when a world appears, exists, and disappears. There are also the intermediate kalpas during the existence of a world, the longest of which is called *asamkhyeya*, (literally “incalculable,” even though the number of its years is calculated).

g.594 kalyāṇamitra

dge ba'i bshes gnyen

དགེ་བའི་བཤེས་གཉེན།

kalyāṇamitra

The Sanskrit can mean “good friend” or “beneficial friend.” The Tibetan can mean “virtuous friend” or “friend of virtue.” A title for a teacher of the spiritual path.

g.595 Kanakajālākāyavibhūṣita

gser gyi dra bas sku rnam par brgyan pa

གསེར་གྱི་དྭ་བས་སྐུ་རྣམ་པར་བརྒྱན་པ།

kanakajālākāyavibhūṣita

One of the future buddhas of this kalpa.

g.596 Kanakamaṇīparvataghoṣa

gser rin po che'i ri'i dbyangs

གསེར་རིན་པོ་ཆེའི་རིའི་དབྱངས།

kanakamaṇīparvataghoṣa

One of countless buddhas in a past kalpa.

g.597 Kanakamaṇiparvatatejobhadra

gser rin po che'i ri bo gzi brjid bzang po

གསེར་རིན་པོ་ཆེའི་རི་བོ་གཟི་བརྟེན་བཟང་པོ།

kanakamaṇiparvatatejobhadra

One of countless buddhas in a past kalpa.

g.598 Kanakameghapradīpadhvajā

gser gyi sprin sgron ma'i rgyal mtshan

གསེར་གྱི་སྤྲིན་སྟོན་མའི་རྒྱལ་མཚན།

kanakameghapradīpadhvajā

A buddha realm in the east.

g.599 Kanakamuni

gser thub

གསེར་ཐུབ།

kanakamuni

The second buddha in our Bhadra kalpa.

g.600 Kanakavatī

gser yod pa

གསེར་ཡོད་པ།

kanakavatī

The realm of the Buddha Śantābha.

g.601 Kanakavimalaprabhā

gser ltar dri ma med pa'i 'od

གསེར་ལྷ་ར་རྩི་མ་མེད་པའི་འོད།

kanakavimalaprabhā

A world realm in the eastern direction. Also called Kanakavimalaprabhā-vyūha.

g.602 Kanakavimalaprabhāvyūha

gser ltar dri ma med pa'i 'od kyi rgyan

གསེར་ལྷ་ར་རྩི་མ་མེད་པའི་འོད་གྱི་རྒྱན།

kanakavimalaprabhāvyūha

A world realm in the eastern direction. Also called Kanakavimalaprabhā.

g.603 Kāñcanaparvata

gser gyi ri bo

གསེར་གྱི་རི་བོ།

kāñcanaparvata

A buddha in the distant past.

g.604 Kapilavastu

ser skya'i gnas

ཨ་མྱུ་འི་གནས།

kapilavastu

The Buddha's hometown. Also translated elsewhere as *ser skya'i grong*.

g.605 Kapphiṇa

—

—

kapphiṇa

A principal teacher of the monastic saṅgha during the Buddha's lifetime.

Described as pale skinned and with a prominent nose. See [n.118](#).

g.606 karṣa

zho

ཞོ།

karṣa

An ancient Indian weight that is the equivalent of about nine grams or around one third of an ounce.

g.607 Karuṇatejas

thugs rje'i 'od

ཐུགས་རྗེ་འོད།

karuṇatejas

A buddha in the distant past.

g.608 Kāruṇika

thugs rje che mnga'

ཐུགས་རྗེ་ཆེ་མངའ།

kāruṇika

The eighteenth (nineteenth in the Sanskrit) buddha in a kalpa in the distant past

g.609 Kāṣāyadhvajā

ngur smrig gi rgyal mtshan

རུར་སྒྲིག་གི་རྒྱལ་མཚན།

kāṣāyadhvajā

A buddha realm in the north.

g.610 Kāśyapa

bsod skyabs

བསོད་སྐྱབས།

kāśyapa

The third buddha in the present Bhadra kalpa who preceded Śākyamuni. Also called Mahākāśyapa. The common translation, including in the *Mahāvvyutpatti*, is 'od srung.

g.611 kaṭapūtana

lus srul po

ལུས་སྐྱལ་པོ།

kaṭapūtana

A class of malevolent nonhuman beings who are often identified as the source of illness.

g.612 Kātyāyana

ka tya'i bu

ཀ་ཏྲའི་བུ།

kātyāyana

One of the ten principal pupils of the Buddha. He was foremost in explaining the Dharma.

g.613 Keśaranandin

ze ba dga' ba

ཟེ་བ་དགའ་བ།

keśaranandin

One of the future buddhas of this kalpa.

g.614 Ketu

dpal

དཔལ།

ketu

In chapter 10 the name of a buddha in the past. In chapter 44 the name of one of the future buddhas of this kalpa.

g.615 Ketuprabhā

dpal gyi 'od

དཔལ་གྱི་འོད།

ketuprabhā

An upāsikā in Dhanyākara.

g.616 Ketuśrī

dpal gyi dpal

དཔལ་གྱི་དཔལ།

ketuśrī

A bodhisattva present in Śrāvastī.

g.617 Kevalaka

dag pa

དག་པ།

kevalaka

A region in Magadha.

g.618 King Senalek

sad na legs

སད་ན་ལེགས།

—

Also commonly known by the names Senalek Jingyön (*sad na legs mjing yon*) and Mutik Tenpo (*mu tig bstan po*), he was a Tibetan king who reigned ca 800/804–15. He was the youngest son of King Trisong Detsen (*khri strong lde btsan*, r. 742–98).

g.619 kinnara

mi'am ci

མི་འམ་ཅི།

kinnara · kiṃnara

Definition from the 84000 Glossary of Terms:

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

g.620 kleśa

nyon mongs

ཉན་མོངས།

kleśa

Definition from the 84000 Glossary of Terms:

The essentially pure nature of mind is obscured and afflicted by various psychological defilements, which destroy the mind’s peace and composure and lead to unwholesome deeds of body, speech, and mind, acting as causes for continued existence in saṃsāra. Included among them are the primary afflictions of desire (*rāga*), anger (*dveṣa*), and ignorance (*avidyā*). It is said that there are eighty-four thousand of these negative mental qualities, for which the eighty-four thousand categories of the Buddha’s teachings serve as the antidote.

Kleśa is also commonly translated as “negative emotions,” “disturbing emotions,” and so on. The Pāli *kilesa*, Middle Indic *kileśa*, and Buddhist Hybrid Sanskrit *kleśa* all primarily mean “stain” or “defilement.” The translation “affliction” is a secondary development that derives from the more general (non-Buddhist) classical understanding of *√kliś* (“to harm,” “to afflict”). Both meanings are noted by Buddhist commentators.

g.621 Krakucchanda

log par dad sel

ལོག་པར་དད་སེལ།

krakucchanda

The first of the buddhas in this kalpa, with Śākyamuni as the fourth. Also listed as the fourth of the seven buddhas, with Śākyamuni as the seventh. The Tibetan translation in this sūtra and in others, such as the *Kāraṇḍavyūha Sūtra* (*The Basket’s Display*, Toh 116), means “elimination of incorrect faith.” This version is also found in the *Mahāvvyutpatti*, whereas the later standard

Tibetan translation is *'khor ba 'jig* ("destruction of saṃsāra"). *Krakucchanda* is a Sanskritization of the Middle-Indic name Kakusaṃdha. *Kaku* may mean "summit," and *saṃdha* is "inner meaning" or "hidden meaning."

g.622 Kṣāntimaṇḍalapradīpa

bzod 'khor sgron ma

བཟོད་འཁོར་སྒྲོན་མ།

kṣāntimaṇḍalapradīpa

A buddha in the distant past.

g.623 Kṣāntipradīpaśrī

bzod pa'i sgron ma dpal

བཟོད་པའི་སྒྲོན་མ་དཔལ།

kṣāntipradīpaśrī

The ninety-fourth buddha in a kalpa in the distant past. BHS in verse: *Kṣānti-pradīpaśrī*.

g.624 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.625 Kṣemaṃkara

bde ba mdzad pa

བདེ་བ་མཛད་པ།

kṣemaṃkara

One of the future buddhas of this kalpa.

g.626 Kṣemāvātī

bde ba yod pa

བདེ་བ་ཡོད་པ།

kṣemāvātī

A four-continent world in the distant past.

g.627 kumbhāṇḍa

grul bum

གུལ་བུམ།

kumbhāṇḍa

Dwarf spirits said to have either large stomachs or huge pot-sized testicles.

g.628 Kundaśrī

me tog kun da'i dpal

མེ་ཏོག་ཀུན་དཔེ་དཔལ།

kundaśrī

One of the future buddhas of this kalpa.

g.629 Kusuma

me tog

མེ་ཏོག་

kusuma

One of the future buddhas of this kalpa.

g.630 Kusumadhvaja

me tog rgyal mtshan

མེ་ཏོག་རྒྱལ་མཚན།

kusumadhvaja

A bodhisattva present in Śrāvastī.

g.631 Kusumagarbha

me tog mchog

མེ་ཏོག་མཚོག་

kusumagarbha

A buddha in the distant past.

g.632 Kusumaketu

me tog dpal

མེ་ཏོག་དཔལ།

kusumaketu

A bodhisattva present in Śrāvastī.

g.633 kusumakośa

me tog gi mdzod

མེ་ཏོག་གི་མཛོད།

kusumakośa

A magical tree, the name of which means “treasure of flowers.”

g.634 Kusumarāśi

me tog brtsegs

མེ་ཏོག་བརྟེན་ས།

kusumarāśi

A buddha in the distant past.

g.635 Kusumārcisāgarapradīpa

me tog 'od 'phro rgya mtsho sgron

མེ་ཏོག་འོད་འཕྲོ་རྒྱ་མཚོ་སྒྲོན།

kusumārcisāgarapradīpa

A buddha in the distant past.

g.636 Kusumaśrī

me tog dpal

མེ་ཏོག་དཔལ།

kusumaśrī

One of the future buddhas of this kalpa.

g.637 Kusumatalagarbhavyūhālaṃkāra

gzhi me tog gi snying po'i rgyan gyis brgyan pa

གཞི་མེ་ཏོག་གི་སྤྱིང་པོའི་རྒྱན་གྱིས་བརྒྱན་པ།

kusumatalagarbhavyūhālaṃkāra

An ocean of universes that includes our Sahā universe of a thousand million worlds and the even greater assembly of universes called Prabhāsa-vairocana. It has elsewhere been interpreted to be an alternative name for the Sahā universe.

g.638 Kusumottarajñānin

me tog dam pa'i ye shes

མེ་ཏོག་དམ་པའི་ཡེ་ཤེས།

kusumottarajñānin

A bodhisattva present in Śrāvastī.

g.639 kūtāgāra

pho brang brtsegs pa · khang pa brtsegs pa

ཕོ་བྲང་བརྟེན་པ། · ཁང་པ་བརྟེན་པ།

kūtāgāra

Distinctive Indian assembly hall or temple with one ground-floor room and a high ornamental roof, sometimes a barrel shape with apses but more usually a tapering roof, tower, or spire, it contains at least one additional upper room within the structure. *Kūtāgāra* literally means “upper chamber” and is short for *kūtāgāraśala*, “hall with an upper chamber or chambers.” The Mahābodhi temple in Bodhgaya is an example of a kūtāgāra.

g.640 Kūtāgāra

khang pa brtsegs pa

ཁང་པ་བརྟེན་པ།

kūtāgāra

A seaside town in South India.

g.641 Kuṭi

khang khyim can

ཁང་ཁྱིམ་ཅན།

kuṭi

The hamlet from which Maitreya comes.

g.642 Lakṣaṇabhūṣitagātra

sku mtshan gyis rnam par brgyan pa

སྐུ་མཚན་གྱིས་རྣམ་པར་བརྟན་པ།

lakṣaṇabhūṣitagātra

A buddha in the distant past.

g.643 Lakṣaṇameru

mtshan gyi

མཚན་གྱི།

lakṣaṇameru

A buddha in the distant past. See [n.1414](#).

g.644 Lakṣaṇaparvatavairocana

mtshan gyi ri bo rnam par snang ba

མཚན་གྱི་རིའི་རྣམ་པར་སྣང་བ།

lakṣaṇaparvatavairocana

One of countless buddhas in a past kalpa.

g.645 Lakṣaṇarucirasupuṣpitāṅga

mtshan yid du 'ong ba'i me tog gi yan lag shin tu rgyas pa

མཚན་ཡིད་དུ་འོང་བའི་མེ་ཏོག་གི་ཡན་ལག་ཤིན་ཏུ་རྒྱས་པ།

lakṣaṇarucirasupuṣpitāṅga

One of countless buddhas in a past kalpa.

g.646 Lakṣaṇaśrīparvata

mtshan gyi dpal ri bo

མཚན་གྱི་དཔལ་རི་བོ།

lakṣaṇaśrīparvata

A buddha in the distant past.

g.647 Lakṣaṇasumeru

mtshan nyid ri rab

མཚན་ཉིད་རི་རབ།

lakṣaṇasumeru

A buddha in the distant past.

g.648 Lakṣaṇasūryacakrasamantaprabha

mtshan gyi nyi ma'i 'khor lo kun tu snang ba

མཚན་གྱི་ཉིམ་འི་འཁོར་ལོ་ཀུན་ཏུ་སྣང་བ།

lakṣaṇasūryacakrasamantaprabha

One of countless buddhas in a past kalpa.

g.649 Lakṣaṇavibhūṣitadhvajacandra

mtshan gyi rnam par brgyan pa'i rgyal mtshan zla ba

མཚན་གྱི་རྣམ་པར་བརྒྱན་པའི་རྒྱལ་མཚན་རྩེ་བ།

lakṣaṇavibhūṣitadhvajacandra

One of countless buddhas in a past kalpa.

g.650 Laṅka

lang ka

ལང་ཀ།

laṅka

The island presently called Sri Lanka, it was known as Ceylon while it was a British colony.

g.651 level

sa

ས།

bhūmi

See “bhūmi.”

g.652 liberations

rnam par thar ba

རྣམ་པར་ཐར་བ།

vimokṣa

This can include any method for liberation. There are numerous liberations described in this sūtra, each kalyāṇamitra having a specific liberation.

g.653 limbs of enlightenment

byang chub kyi yan lag

བྱང་ཆུབ་ཀྱི་ཡན་ལག

bodhyaṅga

The seven limbs of enlightenment are mindfulness, analysis of phenomena, diligence, joy, tranquility, and samādhi. Also translated here as “aspects of enlightenment.”

g.654 Lokāyata

’jig rten rgyang phen

འཇིག་རྟེན་རྒྱང་ཕྱེན།

lokāyata

Also called the Cārvāka school, it was an ancient Indian school with a materialistic viewpoint accepting only the evidence of the senses and rejecting the existence of a creator deity or other lifetimes. Their teachings now survive only in quotations by opponents.

g.655 Lokendraghoṣa

’jig rten dbang po’i dbyangs

འཇིག་རྟེན་དབང་པོའི་དབྱངས།

lokendraghoṣa

A bodhisattva present in Śrāvastī.

g.656 Lokendrakāyapratibhāsaprabha

'jig rten dbang po'i lus ni snang ba'i 'od

འཇིག་རྟེན་དབང་པོའི་ལུས་ནི་སྤང་བའི་འོད།

lokendrakāyapratibhāsaprabha

The fifty-second buddha in a kalpa in the distant past.

g.657 Lokendrapravaraprabhaghoṣa

'jig rten gyi dbang po dam pa'i 'od kyi dbyangs

འཇིག་རྟེན་གྱི་དབང་པོ་དམ་པའི་འོད་གྱི་དབྱངས།

lokendrapravaraprabhaghoṣa

One of countless buddhas in a past kalpa.

g.658 Lokendratejaśrībhadrā

'jig rten dbang po 'od bzang dpal

འཇིག་རྟེན་དབང་པོ་འོད་བཟང་དཔལ།

lokendratejaśrībhadrā

A buddha in the distant past. BHS verse: *Lokendratejaśiribhadrā*.

g.659 lotus

pad mo · pad+mo · pad ma · pad+ma

པད་མོ། · པདྨོ། · པད་མ། · པདྨ།

nalini · padma

See “red lotus.”

g.660 Lumbinī

lum bi ni

ལུས་བི་ནི།

lumbini

The place where the Buddha Śākyamuni was born.

g.661 madder

leb rgan

ལེབ་རྒན།

māñjiṣṭha

A distinctive shade of red now known as “rose madder,” common in ancient India and derived from the root of the madder plant (*Rubia manjista*/*Rubia tinctorum*). According to the *Mahāvīyutpatti*, the Tibetan should be *btsod*.

g.662 Magadha

ma ga dha

མ་ག་ནྱ།

magadha

The ancient kingdom in what is now southern Bihar, within which the Buddha attained enlightenment. During most of the life of the Buddha it was ruled by King Bimbisāra. During the Buddha’s later years it began to expand greatly under the reign of King Ajātaśatru, and in the third century, during the reign of Aśoka, it become an empire that controlled most of India.

g.663 magnolia

tsam pa ka

ཙམ་པ་ཀ།

campaka

Magnolia campaca.

g.664 Mahābalavegasthāma

shugs drag stobs chen

ཤུགས་རྒྱ་སྟོབས་ཆེན།

mahābalavegasthāma

Lord of the garuḍas. Also called Mahāvegadhārin.

g.665 Mahābrahmā

tshangs pa chen po

ཚངས་པ་ཆེན་པོ།

mahābrahmā

The principal deity in the Brahmā paradises. Also called Brahmā.

g.666 Mahābrahma

tshangs chen

ཚངས་ཆེན།

mahābrahma

The highest of the three paradises that correspond to the first dhyāna in the form realm.

g.667 Mahādeva

lha chen po

ལྷ་ཆེན་པོ།

mahādeva

An epithet of Śiva.

g.668 Mahākaruṇameghadhvaja

thugs rje chen po'i sprin gyi rgyal mtshan

ཐུགས་རྗེ་ཆེན་པོའི་སྤྲིན་གྱི་རྒྱལ་མཚན།

mahākaruṇameghadhvaja

A buddha in the distant past.

g.669 Mahākaruṇameghaśrī

snying rje chen po'i sprin gyi dpal

སྤྲིན་རྗེ་ཆེན་པོའི་སྤྲིན་གྱི་དཔལ།

mahākaruṇameghaśrī

The seventieth buddha in a kalpa in the distant past. BHS in verse: *Mahākaruṇameghaśirī*.

g.670 Mahākaruṇānayameghanigarjitaghōṣa

snying rje chen po'i tshul gyi sprin rab tu sgrog pa'i dbyangs

སྤྲིན་རྗེ་ཆེན་པོའི་ཚུལ་གྱི་སྤྲིན་རབ་ཏུ་སྒྲོག་པའི་དབྱངས།

mahākaruṇānayameghanigarjitaghōṣa

A bodhisattva present in Śrāvastī.

g.671 Mahākaruṇāsimha

thugs rje chen po'i seng ge

ཐུགས་རྗེ་ཆེན་པོའི་སངས་གེ།

mahākaruṇāsimha

The third of five hundred buddhas in a future kalpa.

g.672 Mahākāruṇika

thugs rje chen po mnga' ba

ཐུགས་རྗེ་ཆེན་པོ་མངའ་བ།

mahākāruṇika

The first of five hundred buddhas in a future kalpa.

g.673 Mahākāśyapa

'od srungs chen po

འོད་སྤྱངས་ཆེན་པོ།

mahākāśyapa

One of the Buddha's principal pupils, he became the Buddha's successor on his passing. Also the preceding Buddha, the third in this kalpa, with Śākyamuni as the fourth. He is also called Kāśyapa. Elsewhere often spelled *'od srung chen po*.

g.674 Mahāmaitryudgata

byams pa chen pos 'phags pa

བྱམས་པ་ཆེན་པོས་འཕགས་པ།

mahāmaitryudgata

A bodhisattva present in Śrāvastī.

g.675 Mahāmati (the king)

blo gros chen po

བློ་གྲོས་ཆེན་པོ།

mahāmati

A king in the distant past.

g.676 Mahāmati (the upāsaka)

blo gros chen po

བློ་གྲོས་ཆེན་པོ།

mahāmati

An upāsaka in Dhanyākara.

g.677 Mahāprabha

'od chen po

འོད་ཆེན་པོ།

mahāprabha

"Great Light." A kalpa in the distant past.

g.678 Mahāprabha

rgya chen po'i 'od · 'od chen po

རྒྱ་ཆེན་པོའི་འོད་ . འོད་ཆེན་པོ།

mahāprabha

The name of one of the bodhisattvas in the Buddha Śākyamuni's presence in Śrāvastī in chapter 1 (where it is translated as *rgya chen po'i 'od*), and the name of the king, one of Sudhana's kalyāṇamitras, in chapter 22 (where it is translated as *'od chen po*).

g.679 Mahāprabhasa

'od chen po

འོད་ཆེན་པོ།

mahāprabhasa

A city in South India.

g.680 Mahāprajña

shes rab chen po

ཤེས་རབ་ཆེན་པོ།

mahāprajña

An upāsaka in Dhanyākara.

g.681 Mahāprajñā

shes rab chen mo

ཤེས་རབ་ཆེན་མོ།

mahāprajñā

An upāsikā in Dhanyākara.

g.682 Mahāpraṇidhivēgaśrī

smon lam chen po shugs kyi dpal

སྟོན་ལམ་ཆེན་པོ་བྱགས་ཀྱི་དཔལ།

mahāpraṇidhivēgaśrī

The ninety-eighth buddha in a kalpa in the distant past. BHS in verse: *Mahā-praṇidhivēgaśrī*.

g.683 mahārāja

rgyal po chen po

རྒྱལ་པོ་ཆེན་པོ།

mahārāja

Literally means “great king.” In addition to referring to human kings, this is also the epithet for the four deities on the base of Mount Meru, each one the guardian of his direction: Vaiśravaṇa in the north, Dhṛtarāṣṭra in the east, Virūpākṣa in the west, and Virūḍhaka in the south.

- g.684 Mahāsambhava
'byung ba chen po
 འབྱུང་བ་ཆེན་པོ།
mahāsambhava
 A town in the south of India.
- g.685 Mahāsanārcis
'od 'phro chen pos bzhugs pa
 འོད་འཕྲོ་ཆེན་པོས་བཞུགས་པ།
mahāsanārcis
 One of the future buddhas of this kalpa.
- g.686 Mahāsudata
legs par byin pa chen po
 ལེགས་པར་བྱིན་པ་ཆེན་པོ།
mahāsudata
 A bhikṣu who was a pupil of Śāriputra.
- g.687 Mahātejahparākrama
gzi brjid chen po'i mthu
 གཟི་བརྗིད་ཆེན་པོའི་མཐུ།
mahātejahparākrama
 A cakravartin king in the distant past.
- g.688 Mahātejas
blo gros chen po'i gzi brjid
 ལྷོ་གྲོས་ཆེན་པོའི་གཟི་བརྗིད།
mahātejas
 A bodhisattva present in Śrāvastī.
- g.689 Mahāvatsa
bu chen po
 བུ་ཆེན་པོ།
mahāvatsa
 A bhikṣu who was a pupil of Śāriputra.
- g.690 Mahāvegadhārin

shugs chen po 'dzin pa

ཤུགས་ཆེན་པོ་འཛིན་པ།

mahāvegadhārin

A garuḍa lord. Also called Mahābalavegasthāma.

g.691 Mahāvyūha

rgyan chen po

རྒྱན་ཆེན་པོ།

mahāvyūha

A great park in South India.

g.692 Mahāyaśas

grags pa chen po

གྲགས་པ་ཆེན་པོ།

mahāyaśas

One of the future buddhas of this kalpa.

g.693 Mahendradeva

dbang phyug lha

དབང་ཕྱུག་ལྷ།

mahendradeva

The name of a future buddha in this kalpa.

g.694 Maheśvara

dbang phyug chen po

དབང་ཕྱུག་ཆེན་པོ།

maheśvara

A name for Śiva. In chapter 44 it is the name of one of the future buddhas of this kalpa.

g.695 Maholkādhārin

sgron ma chen po 'dzin pa

སྒྲོན་མ་ཆེན་པོ་འཛིན་པ།

maholkādhārin

One of the future buddhas of this kalpa.

g.696 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.697 Maitraśrī

byams pa'i dpal

བྱམས་པའི་དཔལ།

maitraśrī

One of the future buddhas of this kalpa.

g.698 Maitrayaṇī

byams ma

བྱམས་མ།

maitrayaṇī

A princess, the kalyāṇamitra of chapter 13.

g.699 Maitreya

byams pa

བྱམས་པ།

maitreya

The bodhisattva who became Śākyamuni's regent and is prophesied to be the next buddha, the fifth buddha in the Bhadra kalpa. In early Buddhism he appears as the human disciple sent to pay his respects by his teacher; the Buddha gives him the gift of a robe and prophesies that he will be the next buddha, while his companion Ajita will be the next cakravartin. As a bodhisattva he has both these names.

g.700 makara

chu srin

ཚུ་སྲིན།

makara

A fabled sea monster, the front part of which is a mammal. It is said to be the largest animal in the world, with the strongest bite. Its head is said to be a combination of the features of an elephant, a crocodile, and a boar. The name is also applied to the dugong, the crocodile (in particular the Mugger crocodile, whose name is even derived from *makara*), and the dolphin, particularly the Ganges dolphin, because the Ganges goddess is said to ride on a makara.

g.701 Māladas

phreng ba stobs

ཐེང་བ་སྟོབས།

mālādāh

The name of the people in the land where Maitreya was born. The sūtra states that it is in the south of India.

g.702 Malaya

ma la ya

མ་ལ་ཡ།

malaya

The range of mountains in West India, also called the Western ghats, known for its sandalwood forests.

g.703 Manasya

yid du 'ong ba

ཡིད་དུ་འོང་བ།

manasya

Nāga king.

g.704 Maṇicakravicitrapratimaṇḍitavyūhā

rin chen 'khor lo sna tshogs kyis klubs shing brgyan pa

རིན་ཆེན་འཁོར་ལ་སྐྱ་ཚོགས་ཀྱིས་སྒྲུབས་ཤིང་བརྒྱན་པ།

maṇicakravicitrapratimaṇḍitavyūhā

A world realm in the distant past. Also the name of a world realm in the distant future in which five hundred buddhas will appear.

g.705 Maṇidhvajavyūharāja

rin po che rgyal mtshan rgyan gyis mdzes pa

རིན་པོ་ཆེ་རྒྱལ་མཚན་རྒྱན་གྱིས་མཛེས་པ།

maṇidhvajavyūharāja

A park in another world realm in the distant past.

g.706 Maṇigarbha

rin chen gtso

འོན་ཆེན་གཙོ།

maṇigarbha

A buddha in the distant past.

g.707 Maṇigarbharājaśritejavatin

rin chen snying po rgyal dpal gzi brjid ldan

འོན་ཆེན་སྙིང་པོ་རྒྱལ་དཔལ་གཟི་བརྟེན་ལྷན།

maṇigarbharājaśritejavatin

The thirty-ninth buddha in a kalpa in the distant past.

g.708 Maṇikanakaparvataśikharavairocana

gser rin po che'i ri spo rnam par snang ba

གསེར་འོན་པོ་ཆེའི་རི་སྤོ་རྣམ་པར་སྟང་བ།

maṇikanakaparvataśikharavairocana

A vast array of many masses of world realms in the distant past.

g.709 Maṇiketu

rin po che'i dpal

འོན་པོ་ཆེའི་དཔལ།

maṇiketu

A bodhisattva present in Śrāvastī.

g.710 Maṇiprabhasukhābha

rin chen mdog bde

འོན་ཆེན་མདོག་བདེ།

maṇiprabhasukhābha

A universe of world realms in the distant past.

g.711 Maṇirāja

rin chen rgyal po

འོན་ཆེན་རྒྱལ་པོ།

maṇirāja

One of the future buddhas of this kalpa.

g.712 Maṇiśikharatejas

rin po che rtse mo'i gzi brjid

རིན་པོ་ཆེ་རྩེ་མོའི་གཟི་བརྟུན།

maṇiśikharatejas

A city in another world in the distant past.

g.713 Maṇisumeru

rin chen ri bo

རིན་ཆེན་རི་བོ།

maṇisumeru

A buddha in the distant past.

g.714 Maṇisumeruśrī

rin chen ri rab dpal

རིན་ཆེན་རི་རབ་དཔལ།

maṇisumeruśrī

The thirty-seventh buddha in a kalpa in the distant past. BHS verse:

Maṇisumeruśrī.

g.715 Maṇisumerūvirocanadhvajapradīpā

rin po che'i ri rab rnam par snang ba'i rgyal mtshan mar mye

རིན་པོ་ཆེའི་རི་རབ་རྣམ་པར་སྒྲང་བའི་རྒྱལ་མཚན་མར་མྱེ།

maṇisumerūvirocanadhvajapradīpā

A buddha realm in the western direction.

g.716 Maṇisūryacandravidyotitaprabhā

rin chen nyi ma'i 'khor lo rnam par snang ba'i 'od

རིན་ཆེན་ཉི་མའི་འཁོར་ལོ་རྣམ་པར་སྒྲང་བའི་འོད།

maṇisūryacandravidyotitaprabhā

A world realm in the distant past.

g.717 Maṇisūryapratibhāsagarbhā

rin po che nyi ma rab tu snang ba'i snying po

རིན་པོ་ཆེའི་མཁའ་འགྲུ་སྒྲང་བའི་སྤྱིང་པོ།

maṇisūryapratibhāsagarbhā

A buddha realm in the southwestern direction.

g.718 Mañjuśrī

'jam dpal

འཇམ་དཔལ།

mañjuśrī

Definition from the 84000 Glossary of Terms:

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

g.719 Mañjuśrī Kumārabhūta

'jam dpal gzhon nur gyur pa

འཇམ་དཔལ་གཞོན་ནུར་གྱུར་པ།

mañjuśrī kumārabhūta

See “Mañjuśrī.”

g.720 Mañjuśrīkīrti

'jam dpal grags pa

འཇམ་དཔལ་གྲགས་པ།

mañjuśrīkīrti

A disciple of Āryadeva.

g.721 mantra

sngags

སྔགས།

mantra

Literally “an instrument of thought,” it is usually a brief verbal formula used with multiple repetitions, usually beginning with *om* and in essence a salutation to a particular deity. It can also be used as a healing spell, which is the meaning here.

g.722 māra

bdud

མ་རྩུ་

māra

The deities ruled over by Māra, who attempted to prevent the Buddha's enlightenment; they do not wish any being to escape from saṃsāra. Also, they are symbolic of the defects within a person that prevents enlightenment. These four personifications are *devaputra māra* (*lha'i bu'i bdud*) the "divine māra," which is the distraction of pleasures; *mṛtyumāra* (*'chi bdag gi bdud*) the "māra of death"; *skandhamāra* (*phung po'i bdud*) the "māra of the aggregates," which is the body; and *kleśamāra* (*nyon mongs pa'i bdud*) the "māra of the kleśas."

g.723 Māra

bdud

མ་རྩུ་

māra

The deity that attempted to prevent the Buddha's enlightenment, also one of the names of Kāma, the god of desire, in the Vedic tradition. Sometimes portrayed as the lord of the highest paradise in the desire realm, and the devas he rules are therefore all called "māras"; he does not wish any being to escape from that realm. He is also symbolic of the defects within a person that prevent enlightenment.

g.724 Māramaṇḍalanirghoṣasvara

bdud kyi dkyil 'khor bcom zhing myed par byed pa'i sgra

བདུད་ཀྱི་དཀྱིལ་འཁོར་བཙེམ་ཞིང་བྱེད་པར་བྱེད་པའི་སྒྲ།

māramaṇḍalanirghoṣasvara

A bodhisattva present in Śrāvastī.

g.725 Mativajra

blo gros rdo rje

བློ་གྲོས་རྡོ་རྗེ།

mativajra

One of the future buddhas of this kalpa. See [n.1904](#).

g.726 Maudgalyāyana

mo'u dgal gyi bu

མོ་འུ་དགལ་གྱི་བུ།

maudgalyāyana

One of the two principal pupils of the Buddha, renowned for miraculous powers; he was assassinated during the Buddha's lifetime.

g.727 Māyādevī

lha mo sgyu ma

ལྷ་མོ་སྐུ་མ།

māyādevī

The queen who was the mother of Śākyamuni Buddha.

g.728 meditation walkway

'chag pa · 'chag pa'i gnas · 'chag sa

འཆག་པ། · འཆག་པའི་གནས། · འཆག་ས།

caṃkrama

This is a straight walkway used for walking meditation, usually around forty feet long and often raised above the level of the ground. Monks walk up and down the length of it.

g.729 meditative state of totality

rgyas pa'i skye mched

རྒྱས་པའི་སྐྱེ་མཆེད།

kṛtsnāyatana

There are ten of these meditative states in the Śrāvakayāna: through meditating individually on the four elements of earth, water, fire, and air, on the four colors blue, yellow, red, and white, on space, and on consciousness, one meditates that everything that exists becomes that element, or that color, or space, or consciousness. Elsewhere, including the *Mahāvvyutpatti*, this is translated as *zad par gyi skye mched*. The Sanskrit *kṛtsna* means “totality,” while *rgyas pa* means “spread,” or “pervade,” and *zad par* means cessation, in that everything ceases within that element, color, etc.

g.730 Megha

sprin

སྒྲིན།

megha

A Dravidian, the kalyāṇamitra of chapter 7.

g.731 Meghanirghoṣasvara

sprin gyi dbyangs kyi sgra

མྱེན་གྱི་དབྱངས་ཀྱི་སྒྲ།

meghanirghoṣasvara

A bodhisattva present in Śrāvastī.

g.732 Megharutaghoṣa

sprin sgra dbyangs

མྱེན་སྒྲ་དབྱངས།

megharutaghoṣa

A buddha in the distant past.

g.733 Meghaśrī

sprin gyi dpal

མྱེན་གྱི་དཔལ།

meghaśrī

In chapter 4, the kalyāṇamitra bhikṣu in South India. In chapter 36, the name of a buddha in the distant past. In chapter 44, this is the name of a future buddha in this kalpa. BHS verse: *Meghaśiri*.

g.734 Meghavalambita

rnam par sprin mched

རྣམ་པར་མྱེན་མཆེད།

meghavalambita

A buddha in the distant past.

g.735 mercury

dngul chu

དངུལ་ཕྱ།

rasa · rasajāta

The silvery liquid metal.

g.736 Meru

ri rab

རི་རབ།

meru

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, Godānīya; 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.737 Merūdḡataśrī

ri bo shin tu mtho ba'i dpal

རི་བོ་ཤིན་ཏུ་མཐོ་བའི་དཔལ།

merūdḡataśrī

A world realm of ten thousand million worlds in the distant past.

g.738 Merudhvaja

ri rab rgyal mtshan

རི་རབ་རྒྱལ་མཚན།

merudhvaja

A bodhisattva present in Śrāvastī.

g.739 Merudhvajaśrī

ri rab rgyal mtshan dpal

རི་རབ་རྒྱལ་མཚན་དཔལ།

merudhvajaśrī

The fifty-eighth buddha in a kalpa in the distant past. BHS verse:

Merudhvajaśrī.

g.740 Meruprabhā

ri bo'i 'od

རི་བོ་འོད།

meruprabhā

A world realm in the distant past.

g.741 Merupradīparāja

ri rab mar me'i rgyal po

རི་རབ་མར་མེ་འི་རྒྱལ་པོ།

merupradīparāja

A buddha in a western realm.

g.742 Meruśrī

ri rab dpal

རི་རབ་དཔལ།

meruśrī

A buddha in the past.

g.743 Meruviśuddhavyūhadhvajā

ri rab rnam par dag pa'i rgyan gyi rgyal mtshan

རི་རབ་རྣམ་པར་དག་པའི་རྒྱན་གྱི་རྒྱལ་མཚན།

meruviśuddhavyūhadhvajā

A royal city in the distant past.

g.744 Mervarciśrī

dpal gyi ri 'od 'phro'i dpal

དཔལ་གྱི་རི་འོད་འཕྲེའི་དཔལ།

mervarciśrī

A buddha in the distant past. BHS verse: *Meruarciśiri*.

g.745 methods of gathering pupils

bsdu ba'i dngos po · yongs su bsdu ba'i tshul

བསྐྱུ་བའི་དངོས་པོ། . ཡོངས་སུ་བསྐྱུ་བའི་རྩུལ།

saṃgrahavastu

The four methods of attracting pupils are generosity, pleasant speech, beneficial conduct, and conduct that accords with the wishes of pupils.

g.746 Milaspharaṇa

rgyas par 'gengs pa

རྒྱལ་པར་འགོངས་པ།

milaspharaṇa

A place at the southernmost tip of India.

g.747 Miśrakavana

dres pa'i nags tshal

དྲེས་པའི་ནགས་ཚལ།

miśrakavana

Indra's pleasure grove on the summit of Sumeru.

g.748 Mohadharmeśvara

don yod pa'i chos la mnga' ba

དོན་ཡོད་པའི་ཆོས་ལ་མངའ་བ།

mohadharmeśvara

One of the future buddhas of this kalpa.

g.749 Mukta

btang brjod

བཏང་བརྗོད།

muktaka

A merchant, the kalyāṇamitra of chapter 8.

g.750 Muktāsāra

gces pa gtong ba

གཅེས་པ་གཏོང་བ།

muktāsāra

A goldsmith, the kalyāṇamitra of chapter 49.

g.751 Nābhigarbha

gtsug gi snying po

གཙུག་གི་སྙིང་པོ།

nābhigarbha

A bodhisattva present in Śrāvastī.

g.752 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.753 Nāgārjuna

klu sgrub

ལྷ་སྒུབ།

nāgārjuna

The second- or third-century master whose teaching forms the basis of the Madhyamaka tradition.

g.754 Nāgendracūḍa

klu'i dbang po'i gtsug phud

ལྷ་འི་དབང་པོའི་གཙུག་ཕུད།

nāgendracūḍa

A bodhisattva present in Śrāvastī.

g.755 Nāgeśvararāja

klu dbang gi rgyal po

ལྷ་དབང་གི་རྒྱལ་པོ།

nāgeśvararāja

A buddha in a southeastern realm.

g.756 Nālayu

chu ba gtsang ma

ཆུ་བ་གཙང་མ།

nālayu

A place in the south of India.

g.757 Nānāraśmiśrīmerugarbha

'od gzer dpal gyi ri bo'i snying po

འོད་གཟེར་དཔལ་གྱི་རི་བོའི་སྙིང་པོ།

nānāraśmiśrīmerugarbha

One of countless buddhas in a past kalpa.

g.758 Nanda

dga' bo

དགའ་བོ།

nanda

The nāga king usually associated with Upananda.

g.759 Nandīdhvaja

dga' ba'i rgyal mtshan

དགའ་བའི་རྒྱལ་མཚན།

nandīdhvaja

A town in another world in the distant past.

g.760 Nandihāra

dga' ba'i phreng ba

དགའ་བའི་ཕྱེང་བ།

nandihāra

A town in South India.

g.761 Nandika

mos pa

མོས་པ།

nandika

One of the great śrāvakas present in Śrāvastī. Also called Vasunandi. In other sūtras translated as *dga' byed*.

g.762 Nārāyaṇa

mthu bo che

མཐུ་བོ་ཆེ།

nārāyaṇa

An alternate name for Viṣṇu (*khyab 'jug*), which is also used for Brahmā and for Kṛṣṇa. The Sanskrit is variously interpreted as “the path of human beings” and “the son of man.” In Buddhist texts it is used for powerful beings such as Śakra. The usual Tibetan translation is *sred med kyi bu*, meaning “the son of Nāra,” with *Nāra* translated as “one without craving.” However, here it appears to be translated as *mthu bo che* (“great power”).

g.763 Nārāyaṇavajravīrya

rdo rje mthu bo che'i brtson 'grus

རྡོ་རྗེ་མཐུ་བོ་ཆེ་འི་བརྟའ་འབྱུང་།

nārāyaṇavajravīrya

A buddha in the distant past.

g.764 Nārāyaṇavratasumeruśrī

mthu chen brtul zhugs ri rab dpal mnga' ba

མཐུ་ཆེན་བརྟུལ་ཞུགས་རི་རབ་དཔལ་མངའ་བ།

nārāyaṇavratasumeruśrī

The forty-seventh buddha in a kalpa in the distant past. BHS in verse:

Nārāyaṇavratasumeruśrī.

g.765 Netraśrī

mig gi dpal

མིག་གི་དཔལ།

netraśrī

A bodhimaṇḍa goddess in another world in the distant past.

g.766 Ngorchon Könchok Lhundrup

ngor chen dkon mchog lhun grub

ངོར་ཆེན་དཀོན་མཆོག་ལྷུན་གྲུབ།

—

(1497–1557). The tenth abbot of Ngor Monastery and a prominent master of the Sakya tradition who wrote a history of Buddhism.

g.767 night lotus

ku mu ta

ཀུ་མུ་ཏ།

kumuda

Nymphaea pubescens. This night-blossoming water lily, which can be red, pink, or white, is not actually a lotus. It does not have the lotus's distinctive pericarp. Nevertheless, it is commonly called the "night lotus." It is also known as "hairy water lily," because of the hairs on the stem and the underside of the leaves.

g.768 Nihatadhīra

brtson 'grus ma nyams pa

བརྟལ་བུ་འགྲུས་མ་ཉམས་པ།

nihatadhīra

One of the future buddhas of this kalpa.

g.769 Nihatarāgarajas

'dod chags rdul bcom pa

འདོད་ཆགས་རྩལ་བཅོམ་པ།

nihatarāgarajas

One of the future buddhas of this kalpa.

g.770 Nihatatejas

gzi brjid mnyam pa

གཟི་བརྗིད་མཉམ་པ།

nihatatejas

One of the future buddhas of this kalpa.

g.771 Nihitagunodita

ma nyams pa'i yon tan 'byung ba

མ་ཉམས་པའི་ཡོན་ཏན་འབྱུང་བ།

nihitagunodita

One of the future buddhas of this kalpa.

g.772 Nīlagiryanilavega

ri sngo rlung gi shugs

རི་སྒོ་རླུང་གི་ཤུགས།

nīlagiryanilavega

“The Power of a Blue Mountain of Wind,” the name of a precious horse of a cakravartin in the distant past.

g.773 Nirghautālaya

gzhi shin tu sbyangs pa

གཟི་ཤིན་ཏུ་སྒྱུང་པ།

nirghautālaya

One of the future buddhas of this kalpa.

g.774 Nirghoṣamati

dbyangs kyi blo gros

དབྱངས་ཀྱི་བློ་གྲོས།

nirghoṣamati

The hundred-and-fourth buddha in a kalpa in the distant past.

g.775 Nirmāṇarati

'phrul dga'

འཕྲུལ་དགའ།

nirmāṇarati

“Delighting in Emanations.” The second highest paradise in the desire realm, so named because the devas there delight in emanations.

g.776 Nirmita

sprul pa bzang po

སྤྱུལ་པ་བཟང་པོ།

nirmita

One of the future buddhas of this kalpa.

g.777 Nirmitameghasusvaraśrī

sprul pa'i sprin sgra snyan pa'i dpal mnga'

སྤྱུལ་པའི་སྤྲིན་སྒྲ་སྟན་པའི་དཔལ་མངའ།

nirmitameghasusvaraśrī

A buddha in the distant past. BHS in verse: *Nirmitameghasusvaraśiri*.

g.778 Nirodhanimna

'gog par gzhol ba

འགོག་པར་གཞོལ་བ།

nirodhanimna

One of the future buddhas of this kalpa.

g.779 nirvāṇa

mya ngan las 'das pa

མྱ་ངན་ལས་འདས་པ།

nirvāṇa

The Sanskrit means “extinguishment,” for the causes for saṃsāra are “extinguished.” The Tibetan means “the transcendence of suffering.”

g.780 Nityaujoharadrumarāja

rtag tu mdangs 'phrog pa sdong po'i rgyal po

རྟག་ཏུ་མདངས་འཕྲོག་པ་སྟོང་པོའི་རྒྱལ་པོ།

nityaujoharadrumarāja

A rākṣasa lord.

g.781 orchid tree

kun nas 'du ba

ཀུན་ནས་འདུ་བ།

kovidāra

Bauhinia variegata, *Phaneria variegata*. In other sūtras *kovidāra* is translated as *sa brtol*.

g.782 Padmabhadrābhirāmanetraśrī

pad+mo bzang mo mig yid du 'ong ba'i dpal gyi zla ba

པདྨ་བཟང་མོ་མིག་ཡིད་དུ་འོང་བའི་དཔལ་གྱི་རྒྱ་བ།

padmabhadrābhirāmanetraśrī

Refers to Padmabhadrābhirāmanetraśrīcandrā, a cakravartin's princess in the distant past. Also called Samantajñānārcipadmabhadrābhirāmanetraśrīcandrā.

g.783 Padmabhadrābhirāmanetraśrīcandrā

pad+mo bzang mo mig yid du 'ong ba'i dpal gyi zla ba

པདྨ་བཟང་མོ་མིག་ཡིད་དུ་འོང་བའི་དཔལ་གྱི་རྒྱ་བ།

padmabhadrābhirāmanetraśrīcandrā

A cakravartin's princess in the distant past. Also called Samantajñānārcipadmabhadrābhirāmanetraśrīcandrā and Padmabhadrābhirāmanetraśrī.

g.784 Padmagarbha (the bodhisattva)

pad+ma'i snying po

པདྨ་འཁྱིལ་པོ།

padmagarbha

A bodhisattva in the presence of Śākyamuni at Śrāvastī.

g.785 Padmagarbha (the buddha)

pad mo'i snying po

པད་མོའི་སྙིང་པོ།

padmagarbha

A buddha in the past.

g.786 Padmagarbhaśrī

pad+mo snying po dpal

པདྨ་སྒྲིང་པོ་དཔལ།

padmagarbhaśrī

The name of the thirty-fourth buddha in a kalpa in the distant past. BHS verse: *Padumagarbhaśirī*.

g.787 Padmaprabhā

pad+mo'i 'od

པདྨ་འཛི་འོད།

padmaprabhā

A queen in another world in the distant past. In the Tibetan verse it is shortened to *pad+mo*.

g.788 Padmaprabhā

pad mo'i 'od

པད་མོ་འཛི་འོད།

padmaprabhā

A capital city in the distant past.

g.789 Padmaśrī

pad mo'i dpal

པད་མོ་འཛི་དཔལ།

padmaśrī

A world realm in the eastern direction.

g.790 Padmaśrīgarbha

pad+mo dpal gyi snying po

པདྨ་དཔལ་གྱི་སྒྲིང་པོ།

padmaśrīgarbha

A bodhisattva present in Śrāvastī.

g.791 Padmaśrīgarbhasaṃbhavā

pad mo dpal gyi snying po 'byung ba · pad+mo'i dpal dam pa 'byung ba

པད་མོ་དཔལ་གྱི་སྒྲིང་པོ་འབྱུང་བ། · པདྨ་འཛི་དཔལ་དམ་པ་འབྱུང་བ།

padmaśrīgarbhasaṃbhavā

A queen in another world in the distant past.

g.792 Padmavatī

pad mo yod pa

པདོམ་ཡོད་པ།

padmavatī

Realm of the Buddha Ratnapadmābha.

g.793 Padmodgata

pad+mos 'phags

པདོམ་འཕགས།

padmodgata

The nineteenth (eighteenth in the Sanskrit) buddha in a kalpa in the distant past.

g.794 Padmottara

pad mo'i bla · pad mo dam pa

པདོམ་འི་བླ། · པདོམ་དམ་པ།

padmottara

In chapter 29 it is the name of the ninth buddha in a list that begins with Kanakamuni (*pad mo'i bla*). In chapter 44 it is the name of a future buddha in this kalpa (*pad mo dam pa*).

g.795 pala

srang

སྒང།

pala

A specific Indian weight equal to four karṣa, and equivalent to around thirty-five grams or an ounce.

g.796 Paragaṇamathana

pha rol gyi tshogs 'joms pa

ཕ་རོལ་གྱི་ཚོགས་འཛམས་པ།

paragaṇamathana

One of the future buddhas of this kalpa.

g.797 Parākramavikrama

mthus rnam par gnon pa

མཐུས་རྣམ་པར་གཏོན་པ།

parākramavikrama

One of the future buddhas of this kalpa.

g.798 Paramārvthavikrāmin

don dam pa rnam par gnon pa

དོན་དམ་པ་རྣམ་པར་གཞོན་པ།

paramārvthavikrāmin

One of the future buddhas of this kalpa.

g.799 Pāraṃgata

pha rol tu phyin pa

ཕ་རོལ་ཏུ་ཕྱིན་པ།

pāraṃgata

One of the future buddhas of this kalpa.

g.800 Paranirmitavaśavartin

gzhan 'phrul dbang byed

གཞན་འཕྲུལ་དབང་བྱེད།

paranirmitavaśavartin

“Ruling Others’ Emanations.” The highest paradise in the desire realm, so named because the inhabitants have power over the emanations of others. Also called Vaśavartin.

g.801 Parārvthasavihāraśrī

gnas dang bcas pa'i dpa

གནས་དང་བཅས་པའི་དཔལ།

parārvthasavihāraśrī

The hundred-and-ninth buddha in a kalpa in the distant past. BHS in verse:

Parārvthasavihāraśrī.

g.802 parinirvāṇa

yongs su mya ngan las 'das pa

ཡོངས་སུ་སྤྱད་ན་ལས་འདས་པ།

parinirvāṇa

The passing away of a buddha as the cessation of rebirth.

g.803 Paripūrṇamanoratha

dgongs pa yongs su rdzogs pa

དཔོན་པ་ཡོངས་སུ་རྫོགས་པ།

paripūrṇāmanoratha

One of the future buddhas of this kalpa.

g.804 Paripūrṇaśubha

dge ba yongs su rdzogs pa

དཔོན་པ་ཡོངས་སུ་རྫོགས་པ།

paripūrṇaśubha

One of the future buddhas of this kalpa.

g.805 Pariśuddha

yongs su dag pa

ཡོངས་སུ་དག་པ།

parīśuddha

One of the future buddhas of this kalpa.

g.806 Parīttābha

snang ba chung ngu

སྒྲོ་བ་རྩེ་དེ།

parīttābha

The lowest of the three paradises that correspond to the second dhyāna in the form realm. The lowest of the paradises that are never destroyed at the end of the kalpa but continue through all kalpas.

g.807 Parīttaśubha

dge ba chung ba

དཔོན་པ་རྩེ་བ།

parīttaśubha

The lowest of the three paradises that correspond to the third dhyāna in the form realm.

g.808 parivrājaka

kun tu rgyu

ཀུན་ཏུ་རྒྱ།

parivrājaka

A general term for homeless religious mendicants who literally “roam around”; in Buddhist usage the term refers to non-Buddhist peripatetic ascetics, including Jains and others.

g.809 Pātāla

sa'i 'og

སའི་འོག

pātāla

The underworlds, of which there are said to be seven, include the realms of the daityas and yakṣas. The lowest is the realm of the nāgas. They are said to be pleasant and free from distress and even more beautiful than the higher realms.

g.810 path of the ten bad actions

mi dge ba bcu'i las kyi lam · mi dge ba'i las kyi lam bcu · mi dge ba bcu'i lam

མི་དགེ་བ་བརྒྱུད་ལས་ཀྱི་ལམ། · མི་དགེ་བའི་ལས་ཀྱི་ལམ་བརྒྱ། · མི་དགེ་བ་བརྒྱུད་ལས།

—

Killing, taking what is not given, sexual misconduct, lying, uttering divisive talk, speaking harsh words, gossiping, covetousness, ill will, and wrong views.

g.811 perfections

pha rol tu phyin pa

ཕ་རོལ་ཏུ་ཕྱིན་པ།

pāramitā

The six perfections of generosity, conduct, patience, diligence, dhyāna, and wisdom.

g.812 pippala tree

blag sha

བླག་ཤ།

plakṣa

A general name for the *Ficus religiosa* under which the buddha attained enlightenment and is therefore also called the Bodhi tree and Bo tree. Variations of the name include *pipal*, *pippal*, *peepul*, and *ashwata*.

g.813 piśāca

sha za

ཤ་ཟ།

piśāca

A class of semidivine beings traditionally associated with the wild, remote places of the earth. They are considered particularly violent and known to devour flesh.

g.814 poṣadha

gso sbyin

གསེསྟེན།

poṣadha

The eight vows kept by laypeople on the four sacred days of the month: full, new, and half-moon days. Alternate form is *upoṣadha* (*gso sbyong*).

g.815 Potalaka

gru 'dzin

གྲུ་འཛིན།

potalaka

A mountain in South India, presently known as Potikai, that was of great importance to both Tamil Buddhists and Śaivists (who saw it as the residence of Śiva, known as Lokeśvara). This is the first mention in a sūtra that has identified Avalokiteśvara with this mountain as his residence rather than the pure realm of Sukhāvatī. However, in this sūtra the verse appears to locate it in the ocean, while the prose appears to describe it on land. In Tibet and China, Potalaka was believed to be an island. In Tibet it is usually referred to by the shortened form Potala.

g.816 power over necessities

yo byad la dbang ba

ཡོ་བྱལ་ལ་དབང་བ།

pariṣkāraśītā

Missing from the Tibetan translation. Appears in the list of ten powers of bodhisattvas that prevent ten calamities that beings are susceptible to. This refers to being able to supply beings with what they need. The *tshig mdzod chen mo* (Chinese–Tibetan dictionary) even defines it in accordance with this passage.

g.817 Prabhaketu

'od kyi dpal

འདྲེན་གྱི་དཔལ།

prabhaketu

A buddha in the distant past.

g.818 Prabhāketu

'od kyi dpal

འདྲེན་གྱི་དཔལ།

prabhāketu

A bodhisattva present in Śrāvastī.

g.819 Prabhaketurājamati

'od dpal rgyal po

འདྲ་དཔལ་རྒྱལ་པོ།

prabhaketurājamati

The twenty-first buddha in a kalpa in the distant past.

g.820 Prabhaketuśrī

'od kyi rgyal mtshan dpal

འདྲེན་གྱི་རྒྱལ་མཚན་དཔལ།

prabhaketuśrī

The twenty-eighth buddha in a kalpa in the distant past, and also the eighty-seventh in the same kalpa. BHS in verse: *Prabhaketuśirī*.

g.821 Prabhāsamati

blo gros snang

བློ་གྲོས་སྙང་།

prabhāsamati

The fifty-ninth buddha in a kalpa in the distant past.

g.822 Prabhāsavairocana

'od rnam par snang ba

འདྲ་རྣམ་པར་སྙང་བ།

prabhāsavairocana

A vast family of world realms that contains our Sahā universe of a thousand million worlds.

g.823 Prabhāśrī

'od kyi dpal

འོད་ཀྱི་དཔལ།

prabhāśrī

A bodhisattva present in Śrāvastī.

g.824 Prabhūtā

phul du byung ba

ཕུལ་དུ་བྱུང་བ།

prabhūtā

An upāsikā, the kalyāṇamitra of chapter 16.

g.825 Prabhūtaghanaskandha

nor kyi phung po mang po

ནོར་ཀྱི་ཕུང་པོ་མང་པོ།

prabhūtaghanaskandha

“Great mass of wealth.” A precious householder of a cakravartin in the distant past.

g.826 Prabhūtaraśmi

'od zer mang po

འོད་ཟེར་མང་པོ།

prabhūtaraśmi

One of the future buddhas of this kalpa.

g.827 Pradyota

rab tu snang ba

རབ་དུ་སྟོང་བ།

pradyota

One of the future buddhas of this kalpa.

g.828 Praharṣitatejas

bzhad pa'i gzi brjid

བཞད་པའི་གཟི་བརྗིད།

praharṣitatejas

One of the future buddhas of this kalpa.

g.829 Prahasitanetra

rab tu bzhad pa'i spyan

རབ་བྱ་བཞད་པའི་སྤྱན།

prahasitanetra

One of the future buddhas of this kalpa.

g.830 Prajñā

—

—

prajñā

Prajñā (般若, 734–?) was a translator from Jibin (罽賓), an ancient kingdom in present-day Kashmir. He translated the fourth Chinese version of the *Gaṇḍavyūha*, which he completed in 798 based on a longer Sanskrit version of the text sent to the Chinese Emperor by the king of Orissa.

g.831 Prajñāpradīpa

shes rab sgron ma

ཤེས་རབ་སྒྲོན་མ།

prajñāpradīpa

The eighty-sixth buddha in a kalpa in the distant past.

g.832 Prajñāvabhāsaśrī

shes rab snang ba'i dpal

ཤེས་རབ་སྒྲུང་བའི་དཔལ།

prajñāvabhāsaśrī

A head merchant's daughter in the distant past.

g.833 Prakṛtīśarīraśrībhadra

rang bzhin lus dpal bzang po

རང་བཞིན་ལུས་དཔལ་བཟང་པོ།

prakṛtīśarīraśrībhadra

The hundred-and-tenth buddha in a kalpa in the distant past. BHS in verse:

Prakṛtīśarīraśrībhadra.

g.834 Pralambabāhu

phyag rab tu brkyang pa

ཕྱག་རབ་བྱ་བརྒྱུང་པ།

pralambabāhu

A buddha in the distant past in both chapter 22 and chapter 43.

g.835 pramodana

dga' ba skyed pa

དགའ་བ་སྤྱིད་པ།

pramodana

A magical tree. The name means “bringing joy.”

g.836 Pramuditānayanajagadvirocānā

rab tu dga' ba'i mig 'gro bar rnam par snang ba

རབ་ཏུ་དགའ་བའི་མིག་འགྲོ་བར་རྣམ་པར་སྤྲོད་པ།

pramuditānayanajagadvirocānā

A night goddess. Also called Jyotirarcinayanā.

g.837 Praṇidhānasāgaraprabhāsaśrī

smon lam rgya mtsho rab tu snang dpal

སྤྱོད་ལམ་རྒྱ་མཚོ་རབ་ཏུ་སྤྲོད་པལ།

praṇidhānasāgaraprabhāsaśrī

The name of the eighty-first buddha in a kalpa in the distant past. BHS verse:

Praṇidhānasāgaraprabhāsaśrī.

g.838 prasādana

dga' ba byed pa

དགའ་བ་བྱེད་པ།

prasādana

A magical tree. The name means “bestowing delight.”

g.839 Praśamagandhasunābha

rab tu zhi ba'i spos kyi gtsug bzang po

རབ་ཏུ་ཞི་བའི་སྤོས་ཀྱི་གཙུག་བཟང་པོ།

praśamagandhasunābha

A buddha in the distant past.

g.840 Praśamarūpagati

zhi ba'i gzugs kyi stabs

ཞི་བའི་གཟུགས་ཀྱི་སྟབས།

praśamarūpagati

The fortieth buddha in a kalpa in the distant past.

g.841 Prasannagātra

sku shin tu dang ba

སྐུ་ཤིན་ཏུ་དང་བ།

prasannagātra

A buddha in the distant past.

g.842 Praśantaghoṣa

zhi ba'i dbyangs

ཞི་བའི་དབྱངས།

praśantaghoṣa

“Sound of Peace.” The name of a kalpa in the distant past.

g.843 Praśāntamati

zhi ba'i blo gros

ཞི་བའི་བློ་གྲོས།

praśāntamati

A bhikṣu who was a pupil of Śāriputra.

g.844 Praśāntamatitejas

rab zhi blo gros 'od

རབ་ཞི་བློ་གྲོས་འོད།

praśāntamatitejas

“The Brilliance of Peaceful Realization.” The name of a kalpa in the distant past.

g.845 Praśantaprabha

zhi ba'i 'od

ཞི་བའི་འོད།

praśantaprabha

“Peaceful Light.” The name of a kalpa in the distant past.

g.846 Praśāntaprabharāja

zhi ba'i rgyal po

ཞི་བའི་རྒྱལ་པོ།

praśāntaprabharāja

A buddha in the distant past.

g.847 Praśantarutasāgaravatī

sgra rgya mtsho rab tu zhi ba dang ldan pa

སྒྲ་རྒྱ་མཚོ་རབ་དུ་ཞི་བ་དང་ལྷན་པ།

praśantarutasāgaravatī

A night goddess.

g.848 Praśāntasvara

rab tu zhi ba'i sgra

རབ་དུ་ཞི་བའི་སྒྲ།

praśāntasvara

A bodhisattva present in Śrāvastī.

g.849 Pratihatavega

shugs la thogs pa med pa

ཤུགས་ལ་ཐོགས་པ་མེད་པ།

pratihatavega

“Unimpeded Power.” The name of a cakravartin’s precious wheel.

g.850 pratyekabuddha

rang sangs rgyas

རང་སངས་རྒྱས།

pratyekabuddha · pratyekajina · pratyekasambuddha

Definition from the 84000 Glossary of Terms:

Literally, “buddha for oneself” or “solitary realizer.” Someone who, in his or her last life, attains awakening entirely through their own contemplation, without relying on a teacher. Unlike the awakening of a fully realized buddha (*samyaksambuddha*), the accomplishment of a pratyekabuddha is not regarded as final or ultimate. They attain realization of the nature of dependent origination, the selflessness of the person, and a partial realization of the selflessness of phenomena, by observing the suchness of all that arises through interdependence. This is the result of progress in previous lives but, unlike a buddha, they do not have the necessary merit, compassion or motivation to teach others. They are named as “rhinoceros-like” (*khadḡgaviṣāṇakalpa*) for their preference for staying in solitude or as “congregators” (*vargacārin*) when their preference is to stay among peers.

g.851 Pratyekabuddhayāna

rang sangs rgyas kyi theg pa

རང་སངས་རྒྱས་ཀྱི་ཐེག་པ།

pratyekabuddhayāna

The yāna of the pratyekabuddhas.

g.852 Pravaraśrī

mchog gi dpal

མཚོག་གི་དཔལ།

pravaraśrī

In chapter 1 the name of a bodhisattva in the presence of Śākyamuni at Śrāvastī. In chapter 44 the name of one of the future buddhas in this kalpa.

g.853 Pravarendrarāja

mchog gi dbang po'i rgyal po

མཚོག་གི་དབང་པོའི་རྒྱལ་པོ།

pravarendrarāja

A bodhisattva present in Śrāvastī.

g.854 Pravṛddhakāyārāja

sku mchog tu 'khrungs pa

སྐུ་མཚོག་ཏུ་འཁྱུངས་པ།

pravṛddhakāyārāja

One of the future buddhas of this kalpa.

g.855 predisposition

bag chags

བག་ཆགས།

vāsana

A tendency toward certain actions and thoughts as the result of a lasting impression on one's being from previous lives.

g.856 preta

yi dwags

ཡི་དྲགས།

preta

Definition from the 84000 Glossary of Terms:

One of the five or six classes of sentient beings, into which beings are born as the karmic fruition of past miserliness. As the term in Sanskrit means “the departed,” they are analogous to the ancestral spirits of Vedic tradition, the *pitṛs*, who starve without the offerings of descendants. It is also commonly translated as “hungry ghost” or “starving spirit,” as in the Chinese 餓鬼 *e gui*.

They are sometimes said to reside in the realm of Yama, but are also frequently described as roaming charnel grounds and other inhospitable or frightening places along with *piśācas* and other such beings. They are particularly known to suffer from great hunger and thirst and the inability to acquire sustenance. Detailed descriptions of their realm and experience, including a list of the thirty-six classes of pretas, can be found in *The Application of Mindfulness of the Sacred Dharma*, Toh 287, 2.1281– 2.1482.

g.857 **propensity**

bag la nyal ba

བག་ལ་ཉལ་བ།

anuśaya

The BHS *anuśaya* differs from its meaning in Sanskrit but is the same as the Pali *anusaya*. It can also mean “tendency” and “disposition,” and the meaning can be positive as well as negative.

g.858 **Pr̥thurāṣṭra**

khamṣ chen po

ཁམས་ཆེན་པོ།

pr̥thurāṣṭra

A region in South India.

g.859 **Puṇyaketu**

bsod nams dpal

བསོད་ནམས་དཔལ།

punyaketu

A bodhisattva present in Śrāvastī.

g.860 **Puṇyameghacūḍa**

bsod nams sna tshogs kyi sprin

བསོད་ནམས་སྒྲ་ཚོགས་ཀྱི་སྤྲིན།

punyameghacūḍa

One of countless buddhas in a past kalpa.

g.861 Puṇyaparvatatejas

bsod nams ri bo'i gzi brjid

བསོད་ནམས་རི་བོའི་གཟི་བརྟི།

pun̄yaparvatatejas

A bodhisattva present in Śrāvastī.

g.862 Puṇyaprabha

bsod nams kyi 'od

བསོད་ནམས་ཀྱི་འོད།

pun̄yaprabha

A bhikṣu who was a pupil of Śāriputra.

g.863 Puṇyaprabha

bsod nams 'od

བསོད་ནམས་འོད།

pun̄yaprabha

An upāsaka in Dhanyākara.

g.864 Puṇyaprabhāsaśrīśāntaśrī

bsod nams rab tu snang dpal zhi ba'i dpal

བསོད་ནམས་རབ་ཏུ་སྟང་དཔལ་ཞི་བའི་དཔལ།

pun̄yaprabhāsaśrīśāntaśrī

The sixty-ninth buddha in a kalpa in the distant past. BHS in verse: *Puṇyaprabhāsaśrīśāntaśrī*.

g.865 Puṇyapradīpadhvaja

bsod nams sgron ma'i rgyal mtshan

བསོད་ནམས་སྟོན་མའི་རྒྱལ་མཚན།

pun̄yapradīpadhvaja

A buddha in the distant past.

g.866 Puṇyapradīpasam̐patketuprabhā

bsod nams sgron ma phun sum tshogs pa kun nas dpal gyi 'od

བསོད་ནམས་སྟོན་མ་ཕུན་སུམ་ཚླགས་པ་ཀུན་ནས་དཔལ་གྱི་འོད།

pun̄yapradīpasam̐patketuprabhā

A bodhimaṇḍa goddess in a world in the eastern direction in a past kalpa, a previous life of the night goddess Praśantarutasāgaravatī.

g.867 Puṇyapradīpasamṇatsamantaketuprabhā

bsod nams sgron ma phun sum tshogs pa kun nas dpal gyi 'od

བསོད་ནམས་སྒྱེན་མ་ཕུན་སུམ་ཚོགས་པ་ཀུན་ནས་དཔལ་གྱི་འོད།

pun̄yapradīpasamṇatsamantaketuprabhā

A bodhi-tree goddess, a past life of Praśantarutasāgaravatī.

g.868 Puṇyaprasava

bsod nams 'phel ba

བསོད་ནམས་འཕེལ་བ།

pun̄yaprasava

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

g.869 Puṇyasumeru

bsod nams ri rab

བསོད་ནམས་རི་རབ།

pun̄yasumeru

A buddha in the distant past.

g.870 Puṇyasumerūd̐gata

bsod nams ri bos 'phags pa

བསོད་ནམས་རི་བོས་འཕགས་པ།

pun̄yasumerūd̐gata

A bodhisattva present in Śrāvastī.

g.871 Pūrṇa Maitrāyaṇīputra

byams gang gi bu

བྱམས་གང་གི་བུ།

pūrṇa maitrāyaṇīputra

One of the ten principal students of the Buddha, he was the greatest in his ability to teach the Dharma. The name has not been translated correctly in this instance; in the translations of other sūtras it is *byams ma'i bu gang po*.

g.872 Pūrvapraṇidhānasam̐codanasvara

sngon gyi smon lam yongs su bskul ba'i sgra

སྤྲོན་གྱི་སྤྲོན་ལམ་ཡོངས་སུ་བསྐྱལ་བའི་སྤྲོ།

pūrvapraṇidhānaṣaṃcodanasvara

A bodhisattva present in Śrāvastī.

g.873 Pūrvapraṇidhinirmāṇacandra

sngon gyi smon lam gyi 'phrul pa'i zla ba

སྤྲོན་གྱི་སྤྲོན་ལམ་གྱི་འབྲུལ་བའི་རྒྱ་བ།

pūrvapraṇidhinirmāṇacandra

A buddha in the distant past.

g.874 Puṣya

rdzogs mdzad

ཕྱུགས་མཛད།

puṣya

In chapter 29 it is the name of the sixth buddha in a list that begins with Kanakamuni. In chapter 44 it is the name of a future buddha in this kalpa. *Mahāvvyutpatti* and other sūtras translate *puṣya* as *rgyal*.

g.875 pūtana

srul po

སྤྱལ་པོ།

pūtana

Ugly and foul-smelling spirits, they can be good or cause harm to humans and animals.

g.876 quintillion

bye ba khrag khrig brgya stong phrag

བྱེ་བ་ཁྲག་ཁྲིག་བརྒྱ་སྟོང་ཕྲག་

koṭinayutaśatasahasra

Quintillion (a million million million) is here derived from the classical meaning of *nayuta* as a million. The Tibetan gives *nayuta* a value of a hundred thousand million, so that the entire number would mean a hundred thousand quintillion.

g.877 Racanārciparvatapradīpa

rin chen 'od 'phro ri sgron

རིན་ཆེན་འོད་འཕྲོ་རི་སྤྲོན།

racanārciparvatapradīpa

A buddha in the distant past.

g.878 Rāhu

sgra gcan

རྣ་གཅན།

rāhu

A powerful asura said to cause eclipses.

g.879 Rāhulabhadra

sgra gcan bzang po

རྣ་གཅན་བཟང་པོ།

rāhulabhadra

An upāsaka in Dhanyākara.

g.880 Rajovimalatejaḥśrī

gzi brjid rdul gyi dri ma myed pa

གཟི་བརྗིད་རུལ་གྱི་དྷི་མ་མེད་པ།

rajovimalatejaḥśrī

A world realm in the distant past.

g.881 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.882 rākṣasī

srin mo

སྲིན་མོ།

rākṣasī

The female members of a class of nonhuman beings who are often, but not always, considered demonic in the Buddhist tradition.

g.883 Ralpachen

ral pa can

རལ་པ་ཅན།

—

A king of Tibet, born circa 806, who reigned from 815 to 838. His formal name was Tritsuk Detsen (*khri gtsug lde btsan*).

g.884 Rāmāvarānta

mi mo gya nom mchog

མི་མོ་གྱ་ནོམ་མཆོག

rāmāvarānta

A land in South India.

g.885 Raśmicandrorṇamegha

'od gzer zla ba mdzod spu'i sprin

འོད་གཟེར་བླ་བ་མཛོད་སྤུ་འི་སྤྲིན།

raśmicandrorṇamegha

A buddha in the distant past.

g.886 Raśmiguṇamakutañānaprajñāprabha

'od gzer yon tan gyi cod pan ye shes dang shes rab kyi 'od

འོད་གཟེར་ཡོན་ཏན་གྱི་ཅོད་པན་ཡེ་ཤེས་དང་ཤེས་རབ་ཀྱི་འོད།

raśmiguṇamakutañānaprajñāprabha

One of countless buddhas in a past kalpa.

g.887 Raśmimaṇḍalaśikhararāja

'od gzer gyi dkyil 'khor spo'i rgyal po

འོད་གཟེར་གྱི་དཀྱིལ་འཁོར་སྤྱི་འཁྱུལ་པོ།

raśmimaṇḍalaśikhararāja

One of countless buddhas in a past kalpa.

g.888 Raśmimukha

'od zer gyi zhal

འོད་ཟེར་གྱི་ཞལ།

raśmimukha

One of the future buddhas of this kalpa.

g.889 Raśminetrapatibhāsaprabhacandra

'od gzer gyi tshul rab tu snang ba'i 'od kyi zla ba

འོད་གཟེར་གྱི་རྩུལ་རབ་དུ་སྒྲུང་བའི་འོད་གྱི་ཟླ་བ།

raśminetrapatibhāsaprabhacandra

One of countless buddhas in a past kalpa.

g.890 Raśmiparvatavidyotitamegha

'od gzer gyi ri bo rnam par snang ba'i sprin

འོད་གཟེར་གྱི་རི་བོ་རྣམ་པར་སྒྲུང་བའི་སྤྲིན།

raśmiparvatavidyotitamegha

One of countless buddhas in a past kalpa.

g.891 Raśmisaṃkusumitapradīpa

'od gzer gyi me tog kun tu rgyas pa'i sgron ma

འོད་གཟེར་གྱི་མེ་ཏོག་ཀུན་དུ་རྒྱས་པའི་སྒྲོན་མ།

raśmisaṃkusumitapradīpa

One of countless buddhas in a past kalpa.

g.892 Ratiprabhā

dga' ba'i 'od

དགའ་བའི་འོད།

ratiprabhā

A goddess in another world in the distant past who informs a courtesan's daughter of the presence of a buddha.

g.893 Rativyūhā

dga' bas brgyan pa

དགའ་བས་བརྒྱན་པ།

rativyūhā

A royal capital in another world realm in the distant past.

g.894 Ratnābha

'od snang rin chen

འོད་སྒྲུང་རིན་ཆེན།

ratnābha

A buddha.

g.895 Ratnabuddhi

rin po che'i blo

རིན་པོ་ཆེ་བོ་

ratnabuddhi

A bodhisattva present in Śrāvastī.

g.896 Ratnacandrādhvaja

rin chen zla ba'i rgyal mtshan

རིན་ཆེན་རྒྱ་བའི་རྒྱལ་མཚན།

ratnacandrādhvaja

A buddha in the distant past.

g.897 Ratnacandrapradīpaprabhā

rin chen zla ba sgron ma'i 'od

རིན་ཆེན་རྒྱ་བ་སྒྲོན་མའི་འོད།

ratnacandrapradīpaprabhā

A four-continent world in the distant past.

g.898 Ratnacūḍa

rin chen gtsug phud

རིན་ཆེན་གཏུག་ཕུད།

ratnacūḍa

A wealthy merchant and Dharma patron, the kalyāṇamitra of chapter 18.

g.899 Ratnadānaśri

rin chen sbyin

རིན་ཆེན་སྤྱིན།

ratnadānaśri

The ninety-second buddha in a kalpa in the distant past. BHS verse:

Ratanadānaśiri.

g.900 Ratnādhvaja

rin chen rgyal mtshan

རིན་ཆེན་རྒྱལ་མཚན།

ratnādhvaja

A bodhisattva present in Śrāvastī.

g.901 Ratnadhvajāgramati

rin chen rgyal mtshan blo gros mchog

རིན་ཆེན་རྒྱལ་མཚན་བློ་བྲོས་མཆོག་

ratnadhvajāgramati

A realm in the distant past. BHS verse: *Ratanadhvajāgramati*.

g.902 Ratnagarbha

rin po che'i snying po

རིན་པོ་ཆེ་འཇིག་རློང་པོ།

ratnagarbha

A bodhisattva present in Śrāvastī.

g.903 Ratnagātraśrī

rin chen lus kyi dpal

རིན་ཆེན་ལུས་ཀྱི་དཔལ།

ratnagātraśrī

The seventy-ninth buddha in a kalpa in the distant past. BHS verse: *Ratana-gātraśrī*.

g.904 Ratnāgraprabhatejas

rin chen mchog gi 'od kyi gzi brjid

རིན་ཆེན་མཆོག་གི་འོད་ཀྱི་གཟི་བརྟན།

ratnāgraprabhatejas

A buddha in the distant past.

g.905 Ratnaketu

rin chen dpal

རིན་ཆེན་དཔལ།

ratnaketu

A buddha in the distant past.

g.906 Ratnakusumamegha

rin po che'i me tog gi sprin

རིན་པོ་ཆེ་མེ་ཏོག་གི་སྒྲིན།

ratnakusumamegha

A bodhimaṇḍa in another world in the distant past.

g.907 Ratnakusumaprabha

rin po che'i me tog gi 'od

རིན་པོ་ཆེའི་མེ་ཏོག་གི་འོད།

ratnakusumaprabha

A buddha of the present time in a world realm in the eastern directions, who had been King Dhanapati in the distant past.

g.908 Ratnakusumapradīpā

rin chen me tog sgron ma

རིན་ཆེན་མེ་ཏོག་སྒྲོན་མ།

ratnakusumapradīpā

A capital city in the distant past.

g.909 Ratnakusumapradīpadhvajā

rin chen me tog sgron ma'i rgyal mtshan

རིན་ཆེན་མེ་ཏོག་སྒྲོན་མའི་རྒྱལ་མཚན།

ratnakusumapradīpadhvajā

A four-continent world in the distant past.

g.910 Ratnakusumavidyuddharmanigarjitameghaghoṣa

rin po che'i me tog dang glog dang chos kyi 'brug sgra'i sprin gyi dbyangs

རིན་པོ་ཆེའི་མེ་ཏོག་དང་གློག་དང་ཆོས་ཀྱི་འབྲུག་སྒྲའི་སྒྲིན་གྱི་དབྱངས།

ratnakusumavidyuddharmanigarjitameghaghoṣa

“The Voice of Clouds of Precious Flowers, Lightning, and Dharma Thunder.”

A lake in the distant past.

g.911 Ratnalakṣaṇavibhūṣitamēru

mtshan rin po ches rnam par brgyan pa'i ri bo

མཚན་རིན་པོ་ཆེས་རྣམ་པར་བརྒྱན་པའི་རི་བོ།

ratnalakṣaṇavibhūṣitamēru

One of countless buddhas in a past kalpa.

g.912 Ratnamēru

rin chen ri

རིན་ཆེན་རི།

ratnamēru

A buddha in the distant past. BHS: *Ratanameru*.

- g.913 Ratnanetrā
rin chen mig
 རིན་ཆེན་མིག
ratnanetrā
 The goddess of Kapilavastu.
- g.914 Ratnanetra (the bodhisattva)
rin po che'i myig
 རིན་པོ་ཆེའི་མྱིག
ratnanetra
 A bodhisattva present in Śrāvastī.
- g.915 Ratnanetra (the buddha)
rin chen spyan
 རིན་ཆེན་སྤྱན།
ratnanetra
 The name of a buddha in the distant past. BHS in verse: *Ratananetra*.
- g.916 Ratnapadmābha
'od snang rin chen pad mo
 འོད་སྣང་རིན་ཆེན་པད་མོ།
ratnapadmābha
 A buddha.
- g.917 Ratnapadmapraphullitagātra
sku rin po che'i pad mo shin tu rgyas pa
 སྐུ་རིན་པོ་ཆེའི་པད་མོ་ཤིན་ཏུ་རྒྱས་པ།
ratnapadmapraphullitagātra
 A buddha in the distant past.
- g.918 Ratnapadmāvabhāsagarbha
rin chen pad+mo snang ba'i snying po
 རིན་ཆེན་པད་མོ་སྣང་བའི་སྤྱིང་པོ།
ratnapadmāvabhāsagarbha
 One of countless buddhas in a past kalpa.

g.919 Ratnaprabha

rin po che'i 'od · rin chen 'od

རིན་པོ་ཆེའི་འོད། . རིན་ཆེན་འོད།

ratnaprabha

A bodhisattva present in Śrāvastī (translated as *rin po che'i 'od*), and also the name of the forty-second buddha in a kalpa in the distant past (translated as *rin chen 'od*).

g.920 Ratnaprabhā

rin chen 'od

རིན་ཆེན་འོད།

ratnaprabhā

A head merchant's daughter in another world in the distant past.

g.921 Ratnaprabhā

rin po che'i 'od · rin chen 'od

རིན་པོ་ཆེའི་འོད། . རིན་ཆེན་འོད།

ratnaprabhā

A world realm in the distant past. Also the name of a world realm in the distant future in which five hundred buddhas will appear.

g.922 Ratnarājaśri

rin chen rgyal po dpal

རིན་ཆེན་རྒྱལ་པོ་དཔལ།

ratnarājaśri

The sixtieth buddha in a kalpa in the distant past. BHS verse: *Ratanarājaśiri*.

g.923 Ratnaraśi

rin chen brtsegs pa

རིན་ཆེན་བརྟེན་པ།

ratnaraśi

A buddha in the distant past. BHS verse: *Ratanarāśi*.

g.924 Ratnaraśmipradīpadhvajarāja

rin po che'i 'od gzer sgron ma'i rgyal mtshan rgyal po

རིན་པོ་ཆེའི་འོད་གཟེར་སྒྲོན་མའི་རྒྱལ་མཚན་རྒྱལ་པོ།

ratnaraśmipradīpadhvajarāja

A buddha in a world in the eastern direction in the past.

g.925 Ratnārciḥparvata

rin po che 'od 'phro ba'i ri bo

རིན་པོ་ཆེ་འོད་འཕྲོ་བའི་རི་བོ།

ratnārciḥparvata

One of the future buddhas of this kalpa.

g.926 Ratnārciḥparvataśrītejorāja

rin chen 'od 'phro ba'i ri bo dpal gyi gzi brjid rgyal po

རིན་ཆེན་འོད་འཕྲོ་བའི་རི་བོ་དཔལ་གྱི་གཟི་བརྗིད་རྒྱལ་པོ།

ratnārciḥparvataśrītejorāja

A buddha in the distant past.

g.927 Ratnārcinetraprabha

rin po che 'od 'phro ba'i mig gi 'od

རིན་པོ་ཆེ་འོད་འཕྲོ་བའི་མིག་གི་འོད།

ratnārcinetraprabha

A king in the distant past.

g.928 Ratnārciparvataśrī

rin chen 'od 'phro ri dpal

རིན་ཆེན་འོད་འཕྲོ་རི་དཔལ།

ratnārciparvataśrī

The thirty-first buddha in a kalpa in the distant past. BHS verse: *Ratnārci-parvataśrī*.

g.929 Ratnaruciraśrīrāja

rin po che yid du 'ong ba'i dpal gyi rgyal po

རིན་པོ་ཆེ་ཡིད་དུ་འོང་བའི་དཔལ་གྱི་རྒྱལ་པོ།

ratnaruciraśrīrāja

One of countless buddhas in a past kalpa.

g.930 Ratnasālavyūhameghapradīpā

rin po che'i sa las rnam par brgyan pa sprin gyi sgron ma

རིན་པོ་ཆེ་འི་ས་ལས་རྣམ་པར་བརྒྱན་པ་སྤྲིན་གྱི་སྒྲོན་མ།

ratnasālavyūhameghapradīpā

A royal capital in another world realm in the distant past. Its short form in verse is Sālavyūhamegha.

g.931 Ratnaśikharārciḥparvatapradīpa

rin chen ri bo'i spo'i 'od zer sgron ma

རིན་ཆེན་རི་བོའི་སྤོའི་འོད་ཟེར་སྒྲོན་མ།

ratnaśikharārciḥparvatapradīpa

A buddha in the distant past.

g.932 Ratnasimhāvabhāsajvalanā

rin po che'i seng ge snang zhing 'bar ba

རིན་པོ་ཆེའི་སང་གེ་སྒྲུང་ཞིང་འབར་བ།

ratnasimhāvabhāsajvalanā

A buddha realm in the downward direction.

g.933 Ratnaśrī

rin po che'i dpal

རིན་པོ་ཆེའི་དཔལ།

ratnaśrī

A bodhisattva present in Śrāvastī.

g.934 Ratnaśrīhaṃsacitrā

rin chen dpal gyi dad pas brgyan pa

རིན་ཆེན་དཔལ་གྱི་དད་པས་བརྒྱན་པ།

ratnaśrīhaṃsacitrā

The realm of a buddha named Vairocana. See [n.446](#).

g.935 Ratnaśrīpradīpaguṇaketu

rin chen dpal sgron yon tan dpal

རིན་ཆེན་དཔལ་སྒྲོན་ཡོན་ཏན་དཔལ།

ratnaśrīpradīpaguṇaketu

A buddha in the distant past. BHS verse: *Ratanaśrīpradīpaguṇaketu*.

g.936 Ratnaśrīsambhava

rin chen dpal 'byung

རིན་ཆེན་དཔལ་འབྱུང་།

ratnaśrīsambhava

“The Source of Glorious Jewels.” The name of a world realm in the distant past.

g.937 Ratnaśrīśikharameghapradīpa
rin chen dpal gyi rtse mo'i sprin rab tu snang ba
རིན་ཆེན་དཔལ་གྱི་རྩེ་མོའི་སྤྲིན་རབ་དུ་སྣང་བ།
ratnaśrīśikharameghapradīpa
One of countless buddhas in a past kalpa.

g.938 Ratnatejas
rin chen gzi brjid
རིན་ཆེན་གཟི་བརྟེན།
ratnatejas
A bodhisattva present in Śrāvastī.

g.939 Ratnavara
rin chen mchog
རིན་ཆེན་མཆོག་
ratnavara
One of the future buddhas of this kalpa.

g.940 Ratnavastrāvabhāsadhvajā
rin po che'i gos yongs su snang ba
རིན་པོ་ཆེའི་གོས་ཡོངས་སུ་སྣང་བ།
ratnavastrāvabhāsadhvajā
A buddha realm in the northern direction.

g.941 Ratnavyūha
rin po che'i rgyan
རིན་པོ་ཆེའི་རྒྱན།
ratnavyūha
A city in South India.

g.942 realm of desire
'dod pa'i kham
འདོད་པའི་ཁམས།
kāmadhātu

The worlds where beings are reborn through their karma, from the hells up to the Paranirmitavaśavartin paradise.

g.943 red lotus

pad mo · pad+mo · pad ma · pad+ma

པདྨོ་མོ་པདྨ་མོ་

nalinī · padma

Nelumbo nucifera. The true lotus that has a central pericarp, while the “night lotus” and the “blue lotus” are actually lilies. *Padma* or *nalinī* refers to the red variety of the lotus, while the white lotus is called *puṇḍarīka*.

g.944 retention

gzungs

གཟུངས།

dhāraṇī

According to context this term can also mean sentences or phrases for recitation that are said to hold the essence of a teaching or meaning. This term is also rendered in this translation as “dhāraṇī.”

g.945 Revata

nam 'gru

ནམ་འགྲུ།

revata

A śrāvaka, the youngest brother of Śāriputra. Also known as Khadiravanīya. Elsewhere translated as *nam gru*.

g.946 Roca

snang ba

སྣང་བ།

roca

The last buddha of the Bhadra kalpa, which according to *The White Lotus of Compassion Sūtra* (Toh 111, *Mahākaruṇāpuṇḍarīkasūtra*, where it was translated as *gsal mdzad*) is the thousand-and-fifth buddha. The Buddha Ratnagarbha prophesied that the youngest of the thousand Vedapāṭhaka pupils of Brahmin Samudrarenu would be the Buddha Roca. In present times it is most commonly translated as *mos pa*.

g.947 Roruka

ri dags gnas

རི་དགས་གནས།

roruka

A town in South India.

g.948 royal jasmine

dza ti

ཇ་ཏི།

jāti

Jasminum grandiflorum. Also known as Spanish or Catalanian jasmine, even though it originates in South India. Particularly used as offerings in both Buddhist and Hindu temples. In other sūtras, *jāti* is translated as *sna ma*.

g.949 Ṛṣabhendrarāja

khyu mchog gi dbang po'i rgyal po

ཁྱུ་མཆོག་གི་དབང་པོའི་རྒྱལ་པོ།

ṛṣabhendrarāja

A bodhisattva present in Śrāvastī.

g.950 ṛṣi

drang srong

རྩ་སྟོང་།

ṛṣi

“Sage.” An ancient Indian spiritual title, especially for divinely inspired individuals credited with creating the foundations for all Indian culture.

g.951 Rucirabhadrayaśas

grags pa yid du 'ong bas bzang ba

གྲགས་པ་ཡིད་དུ་འོང་བས་བཟང་བ།

rucirabhadrayaśas

One of the future buddhas of this kalpa.

g.952 Rucirabrahmā

tshangs pa yid du 'ong ba

ཚངས་པ་ཡིད་དུ་འོང་བ།

rucirabrahmā

Literally “Attractive Brahmā,” an epithet for Brahmā, one of the epithets that in the non-Buddhist tradition designated him as the primordial creator.

g.953 Ruciradhvaja

mdzes pa'i rgyal mtshan

མངོས་པའི་རྒྱལ་མཚན།

ruciradhvaja

A bodhisattva present in Śrāvastī.

g.954 Saddharmaghoṣāmbaradīparāja

dam chos dbyangs mchog sgron ma'i rgyal po

དམ་ཚཱ་ས་དབྱངས་མཚན་གློན་མའི་རྒྱལ་པོ།

saddharmaghoṣāmbaradīparāja

A buddha in the distant past, as rendered in verse. In prose he is called Dharmacakranirghoṣagaganapradīparāja.

g.955 Sāgara

gang chen mtsho

གང་ཆེན་མཚོ།

sāgara

One of the eight principal nāga kings. More commonly translated in other sūtras as *rgya mtsho*.

g.956 Sāgarabuddhi

rgya mtsho'i blo

རྒྱ་མཚོའི་བློ།

sāgarabuddhi

A bhikṣu who was a pupil of Śāriputra.

g.957 Sāgaradhvaja

rgya mtsho'i rgyal mtshan

རྒྱ་མཚོའི་རྒྱལ་མཚན།

sāgaradhvaja

A bhikṣu, the kalyāṇamitra of chapter 9.

g.958 Sāgaragarbha

rgya mtsho'i snying po

ཀྱུ་མཚོ་ལྷིང་པ།

sāgaragarbha

A buddha in the distant past.

g.959 Sāgaraghoṣa

rgya mtsho'i dbyangs

ཀྱུ་མཚོ་དབྱངས།

sāgaraghoṣa

A bodhisattva present in Śrāvastī.

g.960 Sāgaramati

blo gros rgya mtsho

བློ་གྲོས་ཀྱུ་མཚོ།

sāgaramati

One of the future buddhas of this kalpa.

g.961 Sāgaramegha

rgya mtsho'i sprin

ཀྱུ་མཚོ་སྤྲིན།

sāgaramegha

A bhikṣu, the kalyāṇamitra of chapter 5.

g.962 Sāgaramukha

rgya mtsho'i sgo

ཀྱུ་མཚོ་ལྷོ།

sāgaramukha

An area in the south of India.

g.963 Sāgaranigarjitasvara

rgya mtsho'i 'brug gi sgra

ཀྱུ་མཚོ་འབྲུག་གི་སྒྲ།

sāgaranigarjitasvara

A bodhisattva present in Śrāvastī.

g.964 Sāgaraśrī

rgya mtsho phun sum tshogs

ཀྱུ་མཚོ་ཕུན་སུམ་ཚོགས།

sāgaraśrī

A buddha in the distant past. BHS verse: *Sāgaraśiri*.

g.965 Sāgaratīra

rgya mtsho'i ngogs

རྒྱ་མཚོ་འོ་གསལ།

sāgaratīra

An area in the Laṅka region of South India.

g.966 sage

thub pa

ཐུབ་པ།

muni

A title that, like *buddha*, is given to those who have attained realization through their own contemplation and not by divine revelation.

g.967 Sahā

mi mjed

མི་མཛེད།

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 White Lotus of Compassion Sūtra* (Toh 111, *Mahākaruṇāpūṇḍarīka-sūtra*) describes it as a world of ordinary beings in which the kleśas and so on are “powerful” (Sanskrit *sahas*), hence the name. The Tibetan translation *mi mjed* (literally “no suffering”) is usually defined as meaning “endurance,” because beings there are able to endure suffering.

g.968 Sahasraśrī

stong gi dpal

སྟོང་གི་དཔལ།

sahasraśrī

“Thousand Splendors.” The name of a kalpa in the distant past. BHS verse: *Sahasraśiri*.

g.969 Śailaśikharābhyudgatatejas

ri'i rtse mo mngon par 'phags pa'i gzi brjid

རི་འི་རྩེ་མོ་མངོན་པར་འཕགས་པའི་གཟི་བརྒྱུད།

śailaśikharābhyudgatatejas

One of countless buddhas in a past kalpa.

g.970 Śailendrarāja

ri'i dbang po'i rgyal po

རི་འི་དབང་པོའི་རྒྱལ་པོ།

śailendrarāja

A bodhisattva present in Śrāvastī.

g.971 Śailendrarājasamghaṭṭanaghoṣa

ri dbang rgyal po 'thab pa'i dbyangs

རི་དབང་རྒྱལ་པོ་འཐབ་པའི་དབྱངས།

śailendrarājasamghaṭṭanaghoṣa

A bodhisattva present in Śrāvastī.

g.972 Śailendraśrīgarbharāja

ri'i dbang po dpal gyi snying po'i rgyal po

རི་འི་དབང་པོ་དཔལ་གྱི་སྙིང་པོའི་རྒྱལ་པོ།

śailendraśrīgarbharāja

One of countless buddhas in a past kalpa.

g.973 Śakra

brgya byin

བརྒྱ་པུ་ཡི།

śakra

Also commonly known as Indra, he is the deity, called “lord of the devas,” who dwells on the summit of Mount Sumeru and wields the thunderbolt.

The Tibetan translation is based on an etymology that *śakra* is an abbreviation of *śata-kratu*: one who has performed a hundred sacrifices. The highest Vedic sacrifice was the horse sacrifice, and there is a tradition that he became the lord of the gods through performing them.

g.974 Śākya

shAkya

ཤ་ཨ་ཀྱ།

śākya

Definition from the 84000 Glossary of Terms:

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

g.975 sal

sA la

སྒྲ་ལ།

śāla

Shorea robusta. The dominant tree in the forests where it occurs.

g.976 Sālavyūhamegha

sa las rnam brgyan sprin

ས་ལས་རྣམ་བརྒྱན་སྒྲིན།

sālavyūhamegha

A royal capital in another world realm in the distant past. In prose, its long form is Ratnasālavyūhameghapradīpā.

g.977 Sālendrarājaśrigarbha

sA la'i rgyal po dpal gyi mchog

སྒྲ་ལའི་རྒྱལ་པོ་དཔལ་གྱི་མཆོག་

sālendrarājaśrigarbha

The fifty-first buddha in a kalpa in the distant past. BHS verse: *Sālendrarājaśirigarbha*.

g.978 Śāendraskandha

sA la'i dbang po'i lhun

སྒྲ་ལའི་དབང་པོའི་ལྷུན།

śāendraskandha

One of the future buddhas of this kalpa.

g.979 samādhi

ting nge 'dzin

ཏིང་ངེ་འཛིན།

samādhi

Definition from the 84000 Glossary of Terms:

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

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

g.980 Samādhimervabhyudgatajñāna

ting nge 'dzin gyi ri rab mngon par 'phags pa'i ye shes

ཏིང་ངེ་འཛིན་གྱི་རི་རབ་མངོན་པར་འཕགས་པའི་ཡེ་ཤེས།

samādhimervabhyudgatajñāna

A buddha in the distant past.

g.981 Samādhimudrāvīpulamakuṭaprajñāprabha

ting nge 'dzin gyi phyag rgya shin tu yangs pa'i cod pan shes rab kyi 'od

ཏིང་ངེ་འཛིན་གྱི་ཕྱག་རྒྱ་ཤིན་ཏུ་ཡངས་པའི་ཙོད་པན་ཤེས་རབ་གྱི་འོད།

samādhimudrāvīpulamakuṭaprajñāprabha

One of countless buddhas in a past kalpa.

g.982 Samantabhadra

kun tu bzang po

ཀུན་ཏུ་བཟང་པོ།

samantabhadra

Presently classed as one of the eight principal bodhisattvas, he is distinct from the primordial buddha with the same name in the Tibetan Nyingma tradition. He is prominent in the *Gaṇḍavyūha*, and also in *The White Lotus of the Good Dharma* (Toh 113, *Saddharmapuṇḍarīka*) and *The White Lotus of Compassion Sūtra* (Toh 111, *Mahākaruṇāpuṇḍarīkasūtra*).

g.983 Samantābhaśrī

kun tu snang ba'i dpal

ཀུན་ཏུ་སྤྲོད་བའི་དཔལ།

samantābhaśrī

A buddha in the distant past. BHS verse: *Samantābhaśīri*.

g.984 Samantacakṣu

kun tu gzigs

ཀུན་དུ་ག་ཟིགས།

samantacakṣu

A buddha in the past.

g.985 Samantadarśananetra

kun nas lta ba'i myig

ཀུན་ནས་ལྟ་བའི་མྱིག་

samantadarśananetra

A bodhisattva present in Śrāvastī.

g.986 Samantadharmadhātugaganapratibhāsamukuṭa

chos kyī dbyings nam mkha' kun nas snang ba'i cod pan

ཆོས་ཀྱི་དབྱིངས་ནས་མཁའ་ཀུན་ནས་སྒྲུང་བའི་ཙོད་པན།

samantadharmadhātugaganapratibhāsamukuṭa

A bodhisattva present in Śrāvastī.

g.987 Samantadharmadvāravahanaśikharābha

sgo kun nas chos ston pa'i ri bo'i 'od

སྟོ་ཀུན་ནས་ཆོས་སྟོན་པའི་རི་བོའི་འོད།

samantadharmadvāravahanaśikharābha

One of countless buddhas in a past kalpa.

g.988 Samantadigabhimukhadvāradhvajavyūha

phyogs kun tu sgo mngon par bltas pa rgyal mtshan gyis rnam par brgyan pa

ཕྱོགས་ཀུན་དུ་སྟོ་མཛོན་པར་བལྟས་པ་རྒྱལ་མཚན་གྱིས་རྣམ་པར་བརྒྱན་པ།

samantadigabhimukhadvāradhvajavyūha

A group of world realms in the distant past.

g.989 Samantadīśatejas

phyogs kun gzi brjid

ཕྱོགས་ཀུན་ག་ཟི་བརྟེན།

samantadīśatejas

A buddha in the distant past.

g.990 Samantagambhīraśrīvimalaprabhā

kun tu zab pa'i dpal dri ma med pa'i 'od

ཀུན་རྟུ་ཟབ་པའི་དཔལ་བྱི་མ་མེད་པའི་འོད།

samantagambhīraśrīvimalaprabhā

A night goddess at the bodhimaṇḍa, the kalyāṇamitra of chapter 35.

g.991 Samantagandhavitāna

spos kun tu rnam par yangs pa

སྤྱོད་ཀུན་རྟུ་རྣམ་པར་ཡངས་པ།

samantagandhavitāna

A buddha in a southern realm.

g.992 Samantaguṇamegha

yon tan kun tu sprin

ཡོན་ཏན་ཀུན་རྟུ་སྤྲིན།

samantaguṇamegha

A buddha in the distant past.

g.993 Samantajñānabhadramāṇḍala

ye shes kun tu bzang po'i dkyil 'khor

ཡེ་ཤེས་ཀུན་རྟུ་བཟང་པོའི་དཀྱིལ་འཁོར།

samantajñānabhadramāṇḍala

One of countless buddhas in a past kalpa.

g.994 Samantajñānābhapravara

ye shes kun tu snang ba'i dam pa

ཡེ་ཤེས་ཀུན་རྟུ་སྤྲང་བའི་དམ་པ།

samantajñānābhapravara

One of countless buddhas in a past kalpa.

g.995 Samantajñānacaryāvilamba

ye shes kyi spyod pa kun tu thogs pa med pa

ཡེ་ཤེས་ཀྱི་སྤྱོད་པ་ཀུན་རྟུ་ཐོགས་པ་མེད་པ།

samantajñānacaryāvilamba

A buddha in the distant past.

g.996 Samantajñānadhvaśūra

ye shes rgyal mtshan kun tu dpal

ཡེ་ཤེས་རྒྱལ་མཚན་ཀུན་རྟུ་དཔལ།

samantajñānadhvaśūra

One of countless buddhas in a past kalpa.

g.997 Samantajñānālokavikramasiṃha

ye shes snang bas rnam par gnon pa'i seng ge

ཡེ་ཤེས་སྣང་བས་རྣམ་པར་གནོན་པའི་སང་གེ

samantajñānālokavikramasiṃha

A buddha in the distant past.

g.998 Samantajñānamaṇḍalapratibhāsanirghoṣa

ye shes kyi dkyil 'khor kun tu snang ba'i dbyangs

ཡེ་ཤེས་ཀྱི་དཀྱིལ་འཁོར་ཀུན་ཏུ་སྣང་བའི་དབྱངས།

samantajñānamaṇḍalapratibhāsanirghoṣa

A buddha in a realm in the upward direction.

g.999 Samantajñānaprabhāmeru

ye shes kun tu snang ba'i ri bo

ཡེ་ཤེས་ཀུན་ཏུ་སྣང་བའི་རི་བོ།

samantajñānaprabhāmeru

One of countless buddhas in a past kalpa.

g.1000 Samantajñānaprabharāja

ye shes kun snang rgyal po

ཡེ་ཤེས་ཀུན་སྣང་རྒྱལ་པོ།

samantajñānaprabharāja

A buddha in the distant past.

g.1001 Samantajñānaprabhāsa

ye shes kyi 'od kun tu snang ba

ཡེ་ཤེས་ཀྱི་འོད་ཀུན་ཏུ་སྣང་བ།

samantajñānaprabhāsa

One of countless buddhas in a past kalpa.

g.1002 Samantajñānaratnārciśrīguṇaketurāja

ye shes rin po che'i 'od kun tu 'phro ba'i dpal yon tan dpal gyi rgyal po

ཡེ་ཤེས་རིན་པོ་ཆེའི་འོད་ཀུན་ཏུ་འཕྲོ་བའི་དཔལ་ཡོན་ཏན་དཔལ་གྱི་རྒྱལ་པོ།

samantajñānaratnārciśrīguṇaketurāja

A buddha in the distant past. See [n.1466](#).

g.1003 Samantajñānārcipadmabhadrābhirāmanetraśrīcandrā

ye shes kyi 'od kun tu 'phro ba pad+mo bzang mo mig yid du 'ong ba'i dpal gyi zla ba

ཡེ་ཤེས་གྱི་འོད་ཀྱན་དུ་འཕྲོ་བ་པོ་བཟང་མོ་མིག་ཡིད་དུ་འོང་བའི་དཔལ་གྱི་རྩེ་བ།

samantajñānārcipadmabhadrābhirāmanetraśrīcandrā

A cakravartin's princess in the distant past. Also called Padma-
bhadrābhirāmanetraśrīcandrā and Padmabhadrābhirāmanetraśrī.

g.1004 Samantakusumārciḥpralambacūḍa

me tog gi 'od kun nas 'phro ba gtsug phud rab tu 'phyang ba

མེ་ཏོག་གི་འོད་ཀྱན་ནས་འཕྲོ་བ་གཙུག་ཕུད་རབ་དུ་འཕྱང་བ།

samantakusumārciḥpralambacūḍa

A bodhisattva in a southwestern realm.

g.1005 Samantamukha

kun nas sgo

ཀུན་ནས་སྒོ།

samantamukha

A town in the south of India.

g.1006 Samantamukhajñānabhadrameru

sgo kun nas mkhyen pa'i ri bzang po

སྒོ་ཀུན་ནས་མཁྱེན་པའི་རི་བཟང་པོ།

samantamukhajñānabhadrameru

One of countless buddhas in a past kalpa.

g.1007 Samantamukhajñānavirocanaghoṣa

sgo kun nas ye shes rnam par snang ba'i dbyangs

སྒོ་ཀུན་ནས་ཡེ་ཤེས་རྣམ་པར་སྐྱང་བའི་དབྱངས།

samantamukhajñānavirocanaghoṣa

A buddha in a southwestern realm.

g.1008 Samantanetra

kun tu lta ba

ཀུན་དུ་ལྟ་བ།

samantanetra

A perfume seller, the kalyāṇamitra of chapter 19.

g.1009 Samantānuravitaśāntanirghoṣa

zhi ba'i dbyangs kun tu bsgrags pa

ཞི་བའི་དབྱངས་ཀུན་དུ་བསྐྱགས་པ།

samantānuravitaśāntanirghoṣa

A buddha in the distant past.

g.1010 Samantaprabhaśrītejas

kun nas 'od dpal gzi brjid

ཀུན་ནས་འོད་དཔལ་གཟི་བརྟི།

samantaprabhaśrītejas

A bodhisattva present in Śrāvastī.

g.1011 Samantaprajñābhadharmanagarapradīpa

shes rab kyi 'od kun tu gsal ba chos kyi grong khyer rab tu snang ba

ཤེས་རབ་ཀྱི་འོད་ཀུན་དུ་གསལ་བ་ཚོས་ཀྱི་གྲོང་ཁྱེར་རབ་དུ་སྤང་བ།

samantaprajñābhadharmanagarapradīpa

One of countless buddhas in a past kalpa.

g.1012 Samantaprajñaptinirghoṣamegha

shes rab kyi sgra kun tu 'byung ba'i sprin

ཤེས་རབ་ཀྱི་སྒྲ་ཀུན་དུ་འབྱུང་བའི་སྤྲིན།

samantaprajñaptinirghoṣamegha

One of countless buddhas in a past kalpa.

g.1013 Samantapratibhāsacūḍa

gzugs brnyan kun tu snang ba'i gtsug phud

གཟུགས་བརྟན་ཀུན་དུ་སྤང་བའི་གཙུག་ཕུད།

samantapratibhāsacūḍa

One of countless buddhas in a past kalpa.

g.1014 Samantaratnā

kun nas rin po che

ཀུན་ནས་རིན་པོ་ཆེ།

samantaratnā

A world realm in the distant past.

g.1015 Samantaratnakusumaprabhā

rin chen me tog kun tu snang ba

རིན་ཆེན་མེ་ཏོག་ཀུན་ཏུ་སྣང་བ།

samantaratnakusumaprabhā

A royal city in the distant past.

g.1016 Samantasambhavapradīpa

kun tu 'byung ba'i sgron ma

ཀུན་ཏུ་འབྱུང་བའི་སྒྲོན་མ།

samantasambhavapradīpa

A buddha in the distant past.

g.1017 Samantasampūrṇaśrīgarbhā

kun nas yongs su rgyas pa'i dpal gyi snying po

ཀུན་ནས་ཡོངས་སུ་རྒྱས་པའི་དཔལ་གྱི་སྙིང་པོ།

samantasampūrṇaśrīgarbhā

A royal capital in a world in the eastern direction in a past kalpa.

g.1018 Samantasattvatrāṇojaḥśrī

sems can kun tu skyong ba'i gzi brjid dpal

སེམས་ཅན་ཀུན་ཏུ་སྐྱོད་བའི་གཟི་བརྗིད་དཔལ།

samantasattvatrāṇojaḥśrī

A night goddess.

g.1019 Samantaśrīkusumatejābha

dpal gyi me tog kun nas rgyas pa'i gzi brjid snang ba

དཔལ་གྱི་མེ་ཏོག་ཀུན་ནས་རྒྱས་པའི་གཟི་བརྗིད་སྣང་བ།

samantaśrīkusumatejābha

One of countless buddhas in a past kalpa.

g.1020 Samantaśrīsambhava

dpal kun nas yang dag par 'byung ba

དཔལ་ཀུན་ནས་ཡང་དག་པར་འབྱུང་བ།

samantaśrīsambhava

A buddha in the eastern direction.

g.1021 Samantaśrīsamudgatatejorāja

dpal kun nas 'phags pa'i gzi brjid rgyal po · dpal kun nas 'phags pa'i gzi brjid
དཔལ་ཀུན་ནས་འཕགས་པའི་གཟི་བརྗིད་རྒྱལ་པོ། · དཔལ་ཀུན་ནས་འཕགས་པའི་གཟི་བརྗིད།
samantaśrīsamudgatatejorāja · samantaśrīsamudgatarāja
A bodhisattva from a western realm.

g.1022 Samantaśrītejas

kun nas dpal gyi gzi brjid
ཀུན་ནས་དཔལ་གྱི་གཟི་བརྗིད།
samantaśrītejas
A bodhisattva present in Śrāvastī.

g.1023 Samantaśrīvairocanaketu

dpal kun tu rnam par snang ba'i dpal
དཔལ་ཀུན་ཏུ་རྣམ་པར་སྟང་བའི་དཔལ།
samantaśrīvairocanaketu
One of countless buddhas in a past kalpa.

g.1024 samantaśubhavyūha

kun tu zhim pas brgyan pa
ཀུན་ཏུ་ཞིམ་པས་བརྒྱན་པ།
samantaśubhavyūha
A magical tree, the name of which means “completely pleasant array.”

g.1025 Samantasūcisuviśuddhajñānakusuma

ye shes kyi me tog kun nas rnam par dag pa
ཡེ་ཤེས་ཀྱི་མེ་ཏོག་ཀུན་ནས་རྣམ་པར་དག་པ།
samantasūcisuviśuddhajñānakusuma
One of countless buddhas in a past kalpa.

g.1026 Samantasūryāvabhāsaprabharāja

'od nyi ma kun tu snang ba'i rgyal po
འོད་ཉིམ་ཀུན་ཏུ་སྟང་བའི་རྒྱལ་པོ།
samantasūryāvabhāsaprabharāja
One of countless buddhas in a past kalpa.

g.1027 Samantāvabhāsadharmasrīghoṣa

—

—

samantāvabhāsadharmasrīghoṣa

One of countless buddhas in a past kalpa. Missing in Tibetan.

g.1028 Samantāvabhāsadhvaja

kun tu snang ba'i rgyal mtshan

ཀུན་ཏུ་སྒྲུང་བའི་རྒྱལ་མཚན།

samantāvabhāsadhvaja

“Shining Banner.” The name of a past kalpa.

g.1029 Samantāvabhāsaketu

kun nas snang ba'i dpal

ཀུན་ནས་སྒྲུང་བའི་དཔལ།

samantāvabhāsaketu

A bodhisattva present in Śrāvastī.

g.1030 Samantāvabhāsanadharameghanirghoṣadhvaja

kun tu grags pa'i chos kyi sprin sgra'i rgyal mtshan

· *kun tu snang ba'i chos kyi sprin gyi sgra dbyangs rgyal mtshan*

ཀུན་ཏུ་བྲགས་པའི་ཚས་ཀྱི་སྒྲིན་སྒྲིའི་རྒྱལ་མཚན། · ཀུན་ཏུ་སྒྲུང་བའི་ཚས་ཀྱི་སྒྲིན་གྱི་སྒྲ་དབྱངས་རྒྱལ་མཚན།

samantāvabhāsanadharameghanirghoṣadhvaja

· *samantadharmaāvabhāsadharmameghanirghoṣadhvaja*

“The Victory Banner That Resounds Everywhere with the Sound of the Clouds of the Dharma.” A Bodhi tree in the distant past.

g.1031 Samantāvabhāsaśrīgarbharāja

dpal gyi snying po kun nas snang ba'i rgyal po

དཔལ་གྱི་སྙིང་པོ་ཀུན་ནས་སྒྲུང་བའི་རྒྱལ་པོ།

samantāvabhāsaśrīgarbharāja

A buddha in a southern realm.

g.1032 Samantāvabhāsodgata

kun tu snang bas 'phags pa

ཀུན་ཏུ་སྒྲུང་བས་འཕགས་པ།

samantāvabhāsodgata

A bodhisattva present in Śrāvastī.

g.1033 Samantavairocanacandra

kun tu rnam par snang ba'i zla ba

ཀུན་རྒྱལ་ལྷན་པར་སྒྲུབ་བའི་སྐབས།

samantavairocanacandra

A buddha in the distant past.

g.1034 Samantavairocanamukūṭa

kun nas rnam par snang ba'i cod pan

ཀུན་ནས་ལྷན་པར་སྒྲུབ་བའི་ཅོད་པན།

samantavairocanamukūṭa

A bodhisattva present in Śrāvastī.

g.1035 Samantavairocanaśrīmerurāja

dpal gyi ri bo kun nas rnam par snang ba'i rgyal po

དཔལ་གྱི་རི་བོ་ཀུན་ནས་ལྷན་པར་སྒྲུབ་བའི་རྒྱལ་པོ།

samantavairocanaśrīmerurāja

A buddha in a northwestern realm.

g.1036 Samantāvalokabuddhi

kun tu snang ba'i blo

ཀུན་རྒྱལ་སྒྲུབ་བའི་བློ།

samantāvalokabuddhi

A bodhisattva present in Śrāvastī.

g.1037 Samantavighuṣṭakīrtidhvaja

snyan pa kun tu rnam par grags pa'i rgyal mtshan

སྒྲུབ་པ་ཀུན་རྒྱལ་ལྷན་པར་གྲགས་པའི་རྒྱལ་མཚན།

samantavighuṣṭakīrtidhvaja

One of countless buddhas in a past kalpa.

g.1038 Samantavilokitajñāna

kun tu rnam par gzigs pa'i ye shes

ཀུན་རྒྱལ་ལྷན་པར་གཟིགས་པའི་ཡེ་ཤེས།

samantavilokitajñāna

A buddha in the distant past.

g.1039 Samantavīryolkāvabhāsamegha

brtson 'grus kyi sgron ma kun tu snang ba'i sprin

བཙོན་འགྲུས་ཀྱི་སྒྲོན་མ་ཀུན་ཏུ་སྣང་བའི་སྤྱིན།

samantavīryolkāvabhāsamegha

One of countless buddhas in a past kalpa.

g.1040 Samantavyūha

kun nas rnam par brgyan pa

ཀུན་ནས་རྣམ་པར་བརྟན་པ།

samantavyūha

A park in South India.

g.1041 Samāpadyata

mnyam par gzhaḡ pa

མཉམ་པར་གཞག་པ།

samāpadyata

A kalpa in the distant past.

g.1042 samāpatti

snyoms par 'jug pa

སྟོམས་པར་འཇུག་པ།

samāpatti

One of the synonyms for the meditative state. The Tibetan translation interpreted it as *sama-āpatti*, which brings in the idea of “equal,” or “level,” whereas it may be intended as *sam-āpatti*, with a meaning similar to “samādhi” or “concentration,” but also to “completion.”

g.1043 Samaśarīra

zhi ba'i sku yi 'od

ཞི་བའི་སྐུ་ཡི་འོད།

samaśarīra

The seventy-fifth buddha in a kalpa in the distant past. The equivalent of *'od* (“light”) is not in the Sanskrit.

g.1044 Samataprabha

kun nas 'od

ཀུན་ནས་འོད།

samataprabha

The twelfth buddha in a kalpa in the distant past.

g.1045 Samatārthasambhavā
mnyam pa nyid kyi don 'byung ba
མཉམ་པ་ཉིད་ཀྱི་དོན་འབྱུང་བ།
samatārthasambhavā
An earth goddess in the distant past.

g.1046 śamatha
zhi gnas
ཞི་གནས།
śamatha
Meditation of peaceful stability.

g.1047 Śamathaketu
zhi ba'i dpal
ཞི་བའི་དཔལ།
śamathaketu
A buddha in the distant past.

g.1048 Śamathaśrīsambhava
zhi ba'i dpal 'byung
ཞི་བའི་དཔལ་འབྱུང་།
śamathaśrīsambhava
A forest in the distant past.

g.1049 Saṃbhavagiri
yang dag 'byung ba'i mchog
ཡང་དག་འབྱུང་བའི་མཚོ།
sambhavagiri
A buddha in the distant past.

g.1050 Saṃcālītā
shin tu sbyangs
ཤིན་ཏུ་སྤངས།
saṃcālītā
The daughter of a courtesan in another world in the distant past. A previous life of Gopā. The name as given in verse. In prose she is called Sucalitarati-prabhāsaśrī.

g.1051 Saṃghāta

ris gzhom pa

རིས་གཞོམ་པ།

saṃghāta

The third of the “hot hells.” Here, beings are perpetually crushed between rocks the size of mountains.

g.1052 Samitāyus

skye bcil ba

སྐྱེ་བཅིལ་བ།

samitāyus

The sixth buddha in a kalpa in the distant past.

g.1053 saṃpracchada

yongs su 'gengs

ཡོངས་སུ་འགོངས།

saṃpracchada

A magical tree, the name of which means “completely covering.”

g.1054 Saṃpūrṇaśrīvākrā

dpal gyi bzhin yongs su rgyas pa

དཔལ་གྱི་བཞིན་ཡོངས་སུ་རྒྱས་པ།

saṃpūrṇaśrīvākrā

A cakravartin’s precious queen in the distant past.

g.1055 Saṃtuṣita

rab dga' ldan

རབ་དག་འཕྲན།

saṃtuṣita

The principal deity in the paradise of Tuṣita. Also translated as *yongs su dga' ldan*.

g.1056 Samudgataśrī

kun tu 'phags pa'i dpal

ཀུན་རྩེ་འཕགས་པའི་དཔལ།

samudgataśrī

A bodhisattva present in Śrāvastī.

g.1057 Samudrakaccha

rgya mtsho'i 'gram

སུ་མཚོ་འབྲུག་མ།

samudrakaccha

A province in South India.

g.1058 Samudrapraṭiṣṭhāna

rgya mtsho brten pa

སུ་མཚོ་བརྟེན་པ།

samudrapraṭiṣṭhāna

A town in South India.

g.1059 Samudravetāḍī

rgya mtsho rnam par rlob pa

སུ་མཚོ་རྣམ་པར་རློབ་པ།

samudravetāḍī

An area in the south of India.

g.1060 Saṃvṛtaskandha

phung po yongs su grub pa

ཕུང་པོ་ཡོངས་སུ་གྲུབ་པ།

saṃvṛtaskandha

A buddha in the distant past.

g.1061 samyaksambuddha

yang dag par rdzogs pa'i sangs rgyas

ཡང་དག་པར་རྫོགས་པའི་སངས་རྒྱལ།

samyaksambuddha

“A perfect buddha.” A buddha who teaches the Dharma, as opposed to a pratyekabuddha, who does not teach.

g.1062 saṅgha

dge 'dun

དགེ་འདུན།

saṅgha

Definition from the 84000 Glossary of Terms:

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.1063 Śantābha

'od snang zhi ba

འོད་སྙང་ཞི་བ།

śantābha

A buddha.

g.1064 Śāntadhvaja

zhi ba'i rgyal mtshan

ཞི་བའི་རྒྱལ་མཚན།

śāntadhvaja

A buddha in the distant past.

g.1065 Śāntanirghoṣa

zhi ba'i dbyangs

ཞི་བའི་དབྱངས།

śāntanirghoṣa

A buddha in the distant past.

g.1066 Śāntanirghoṣahāramati

zhing dbyangs phreng ba'i blo gros can

ཞིང་དབྱངས་ཕྱེང་བའི་བློ་གྲོས་ཅན།

śāntanirghoṣahāramati

A realm in the distant past. See [n.1417](#).

g.1067 Śāntaprabharāja

zhi ba'i 'od kyi rgyal

ཞི་བའི་འོད་ཀྱི་རྒྱལ།

śāntaprabharāja

A buddha in the distant past.

g.1068 Śāntapradīpameghaśrīrāja

zhi ba'i sgron ma sprin gyi rgyal po'i dpal

ཞི་བའི་སྒྲོན་མ་སྒྲིན་གྱི་རྒྱལ་པོའི་དཔལ།

śāntapradīpameghaśrīrāja

A buddha in the distant past. BHS in verse: *Śāntapradīpameghaśirirāja*.

g.1069 Śāntaraśmi

zhi ba'i 'od zer

ཞི་བའི་འོད་ཟེར།

śāntaraśmi

One of the future buddhas of this kalpa.

g.1070 Śāntendrarāja

zhi ba'i dbang po'i rgyal po

ཞི་བའི་དབང་པོའི་རྒྱལ་པོ།

śāntendrarāja

A bodhisattva present in Śrāvastī.

g.1071 Śāntidhvajajagatpradīpaśrī

zhi ba'i rgyal mtshan 'gro ba'i sgron ma dpal

ཞི་བའི་རྒྱལ་མཚན་འགྲོ་བའི་སྒྲོན་མ་དཔལ།

śāntidhvajajagatpradīpaśrī

The ninety-seventh buddha in a kalpa in the distant past. BHS verse: *Śāntidhvajajagapradīpaśiri*.

g.1072 Śāntiprabha

zhi ba'i 'od

ཞི་བའི་འོད།

śāntiprabha

A bodhisattva present in Śrāvastī.

g.1073 Śāntiprabhagamabhīrakūṭa

'od zab mo zhi ba brtsegs pa

འོད་ཟབ་མོ་ཞི་བ་བརྟུགས་པ།

śāntiprabhagamabhīrakūṭa

One of countless buddhas in a past kalpa.

g.1074 Śāntirāja

zhi ba'i rgyal po

ཞི་བའི་རྒྱལ་པོ།

śāntirāja

The fifth buddha in a kalpa in the distant past.

g.1075 Sarasvatī

dbyangs dang ldan pa

དབྱངས་དང་ལྷན་པ།

sarasvatī

The Indian goddess of eloquence and music. Also translated elsewhere as *dbyangs can*.

g.1076 Sarasvatisaṃgīti

glu snyan pa'i dbyangs

གླུ་སྟན་པའི་དབྱངས།

sarasvatisaṃgīti

A palace in another world in the distant past.

g.1077 Śārdūla

—

—

śārdūla

One of the future buddhas of this kalpa. See [n.1901](#).

g.1078 Śāriputra

shA ri'i bu

ཤཱ་རི་བུ།

śāriputra

“The son of Śāri,” the Buddha’s principal pupil, who passed away before the Buddha.

g.1079 Sārocaya

snying po'i tshogs

སྟིང་པོའི་ཚོགས།

sārocaya

“Accumulation of Essences.” The name of a kalpa in the distant past.

g.1080 Sarvabalavegavatī

stobs thams cad kyi shugs dang ldan pa

སྟོབས་ཐམས་ཅད་ཀྱི་ཤུགས་དང་ལྡན་པ།

sarvabalavegavatī

A southern realm.

g.1081 Sarvabuddhakṣetrapariśuddhinigarjitapratibhāsavijñāpanā

*sangs rgyas kyi zhing thams cad yongs su dag par sgra 'byin pa'i gzugs brnyan rnam
par dmigs pa*

སངས་རྒྱས་ཀྱི་ཞིང་ཐམས་ཅད་ཡོངས་སུ་དག་པར་སྒྲ་འབྲིན་པའི་གཟུགས་བརྟན་རྣམ་པར་དམིགས་པ།

sarvabuddhakṣetrapariśuddhinigarjitapratibhāsavijñāpanā

“The Perception of the Speech Emitted by All the Pure Buddha Realms.” The name of a ray of light.

g.1082 Sarvabuddhanirmāṇapratibhāsacūḍa

sangs rgyas thams cad kyi sprul pa snang ba'i gtsug phud

སངས་རྒྱས་ཐམས་ཅད་ཀྱི་སྒྲུལ་པ་སྟངས་བའི་གཙུག་ཕུད།

sarvabuddhanirmāṇapratibhāsacūḍa

A bodhisattva present in Śrāvastī.

g.1083 Sarvabuddhasaṃbhūtagarbhamāṇimukūṭa

sangs rgyas thams cad yang dag par 'byung ba'i snying po

སངས་རྒྱས་ཐམས་ཅད་ཡང་དག་པར་འབྱུང་བའི་སྟིང་པོ།

sarvabuddhasaṃbhūtagarbhamāṇimukūṭa

A bodhisattva present in Śrāvastī.

g.1084 Sarvadharmabhāvanārambhasaṃbhavatejas

chos thams cad kyi gnas bsgrub pa yongs su 'grub pa'i gzi brjid

ཆོས་ཐམས་ཅད་ཀྱི་གནས་བསྐྱུབ་པ་ཡོངས་སུ་འགྲུབ་པའི་གཟི་བརྟི།

sarvadharmabhāvanārambhasaṃbhavatejas

One of countless buddhas in a past kalpa.

g.1085 Sarvadharmadhātusāgaranigarjitaghoṣa

chos rgya mtsho thams cad rab tu sgrog pa'i dbyangs

ཆོས་རྒྱ་མཚོ་ཐམས་ཅད་རབ་ཏུ་སྒྲོག་པའི་དབྱངས།

sarvadharmadhātusāgaranigarjitaghoṣa

A bodhisattva present in Śrāvastī.

g.1086 Sarvadharmadhātuspharaṇaghōṣa

chos kyi dbyings kun tu rgyas pa'i dbyangs

ཆོས་ཀྱི་དབྱིངས་ཀྱན་ཏུ་རྒྱས་པའི་དབྱངས།

sarvadharmadhātuspharaṇaghōṣa

A bodhisattva present in Śrāvastī.

g.1087 Sarvadharmadhātutalabhedaketurāja

chos kyi dbyings kyi gzhi tha dad pa'i dpal gyi rgyal po

ཆོས་ཀྱི་དབྱིངས་ཀྱི་གཞི་ཐ་དད་པའི་དཔལ་གྱི་རྒྱལ་པོ།

sarvadharmadhātutalabhedaketurāja

A bodhisattva in a southeastern realm.

g.1088 Sarvadharmanigarjitarāja

chos thams cad rab tu sgrog pa'i rgyal po

· *chos thams cad kyi 'brug sgra bsgrags pa'i rgyal po*

ཆོས་ཐམས་ཅད་རབ་ཏུ་སྒྲག་པའི་རྒྱལ་པོ། ཆོས་ཐམས་ཅད་ཀྱི་འབྲུག་སྒྲ་བསྒྲགས་པའི་རྒྱལ་པོ།

sarvadharmanigarjitarāja

This is a buddha in the distant past in chapter 34, where the name is translated as *chos thams cad rab tu sgrog pa'i rgyal po*, and a buddha in the distant past in chapter 41, where the name is translated as *chos thams cad kyi 'brug sgra bsgrags pa'i rgyal po*.

g.1089 Sarvadharmanirnādacchatramaṇḍalanirghoṣa

chos thams cad kyi nga ro'i gdugs kyi dkyil 'khor rab tu sgrog pa

ཆོས་ཐམས་ཅད་ཀྱི་ང་འོ་འི་གདུགས་ཀྱི་དཀྱིལ་འཁོར་རབ་ཏུ་སྒྲག་པ།

sarvadharmanirnādacchatramaṇḍalanirghoṣa

A cakravartin king in another world realm in the distant past.

g.1090 Sarvadharmaprabharāja

chos 'od rgyal po

ཆོས་འོད་རྒྱལ་པོ།

sarvadharmaprabharāja

A buddha in the distant past.

g.1091 Sarvadharmasāgaranirghoṣaprabharāja

chos rgya mtsho thams cad kyi dbyangs 'od kyi rgyal po

ཚས་ཀྱི་མཚོ་ཐམས་ཅད་ཀྱི་དབྱངས་འདྲ་ཀྱི་རྒྱལ་པོ།

sarvadharmasāgaranirghoṣaprabharāja

A buddha in another world in the distant past, the first of countless buddhas in that kalpa. In verse he is called Dharmasamudraprabhagarjitarāja.

g.1092 Sarvadharmasāgaranirghoṣarāja

chos rgya mtsho thams cad kyi gsung gi rgyal po

ཚས་ཀྱི་མཚོ་ཐམས་ཅད་ཀྱི་གསུང་གི་རྒྱལ་པོ།

sarvadharmasāgaranirghoṣarāja

A buddha in a world in the eastern direction in the past.

g.1093 Sarvadharmasamādhiprabhaghōṣa

chos thams cad ting nge 'dzin gyi 'od kyi dbyangs

ཚས་ཐམས་ཅད་ཏིང་ངེ་འཛིན་གྱི་འོད་ཀྱི་དབྱངས།

sarvadharmasamādhiprabhaghōṣa

One of countless buddhas in a past kalpa.

g.1094 Sarvadharmasamudrābhyudgatavegarāja

chos rgya mtsho thams cad kyis mngon par 'phags pa'i shugs kyi rgyal po

ཚས་ཀྱི་མཚོ་ཐམས་ཅད་ཀྱིས་མངོན་པར་འཕགས་པའི་ཤུགས་ཀྱི་རྒྱལ་པོ།

sarvadharmasamudrābhyudgatavegarāja

A buddha in the distant past.

g.1095 Sarvadharmavīryavegadhvaja

chos thams cad kyi brtson 'grus drag po'i rgyal mtshan

ཚས་ཐམས་ཅད་ཀྱི་བརྩོན་འགྲུས་བྲག་པོའི་རྒྱལ་མཚན།

sarvadharmavīryavegadhvaja

One of countless buddhas in a past kalpa.

g.1096 Sarvadiśapradīpaprabharāja

phyogs rnam kun tu sgron ma gsal ba'i bdag

ཕྱོགས་རྣམས་ཀྱན་དུ་སྒྲོན་མ་གསལ་བའི་བདག་

sarvadiśapradīpaprabharāja

A buddha in the distant past.

g.1097 Sarvagamin

thams cad du 'gro ba

ཐམས་ཅད་དུ་འགྲོ་བ།

sarvagamin

A parivrājaka who is the kalyāṇamitra of chapter 23.

g.1098 Sarvagandhaprabhāsavatī

spos thams cad kyi 'od dang ldan pa

སྤྱོད་ཐམས་ཅད་ཀྱི་འོད་དང་ལྷན་པ།

sarvagandhaprabhāsavatī

A western buddha realm.

g.1099 Sarvagandhārcimukha

zhal nas spos thams cad 'od du 'phro ba

ཞལ་ནས་སྤྱོད་ཐམས་ཅད་འོད་དུ་འཕྲོ་བ།

sarvagandhārcimukha

One of the future buddhas of this kalpa.

g.1100 Sarvajagadabhimukhapradīpā

'gro ba thams cad la mngon du gyur pa'i sgron ma

འགྲོ་བ་ཐམས་ཅད་ལ་མངོན་དུ་གྱུར་པའི་སྤྱོད་མ།

sarvajagadabhimukhapradīpā

“The Lamp of the Manifestation of All Beings.” The name of a ray of light.

g.1101 Sarvajagadabhimukharūpa

'gro ba thams cad mngon gzugs

འགྲོ་བ་ཐམས་ཅད་མངོན་གཟུགས།

sarvajagadabhimukharūpa

The seventy-third buddha in a kalpa in the distant past.

g.1102 Sarvajagadbuddhadarśanavipākakuśalamūlasaṃbhavā

*'gro ba thams cad kyis sangs rgyas mthong ba rnam par smin pa'i dge ba'i rtsa ba las
byung ba*

འགྲོ་བ་ཐམས་ཅད་ཀྱིས་སངས་རྒྱས་མཐོང་བ་རྣམ་པར་སྤྲིན་པའི་དགེ་བའི་རྩ་བ་ལས་བྱུང་བ།

sarvajagadbuddhadarśanavipākakuśalamūlasaṃbhavā

“The Vision of the Buddha by All Beings Arisen from Ripened Roots of
Virtue.” The name of a ray of light.

g.1103 Sarvajagaddhitapraṇidhānacandra

'gro ba thams cad la phan pa'i smon lam zla ba

འགོ་བ་ཐམས་ཅད་ལ་ཕན་པའི་སྟོན་ལས་རྩེ་བ།

sarvajagaddhitapraṇidhānacandra

The second of five hundred buddhas in a kalpa in the distant future.

g.1104 Sarvajagadduḥkhapraśāntyāśvāsanaghoṣa

'gro ba thams cad sdug bsngal rab tu zhi bar bya ba'i dbugs 'byin pa'i dbyangs

འགོ་བ་ཐམས་ཅད་སྤུག་བསྐྱེད་པའི་དྲུག་པའི་དབྱེད་པ།

sarvajagadduḥkhapraśāntyāśvāsanaghoṣa

A bodhisattva present in Śrāvastī.

g.1105 Sarvajagadrakṣāpraṇidhānavīryaprabhā

'gro ba thams cad bsrung ba'i smon lam la brtson pa'i 'od

འགོ་བ་ཐམས་ཅད་བསྐྱེད་པའི་སྟོན་ལས་ལ་བརྩོན་པའི་འོད།

sarvajagadrakṣāpraṇidhānavīryaprabhā

A night goddess at the bodhimaṇḍa.

g.1106 Sarvajagadvaravyūhagarbha

'gro ba thams cad na rgyan gyi dam pa phul

འགོ་བ་ཐམས་ཅད་ན་རྒྱུ་གྱི་དམ་པ་ཕུལ།

sarvajagadvaravyūhagarbha

The palace of Mahābrahmā. The name could be translated as “The Essence of the Array of All Worlds.” *Jagad* can also mean “beings” and therefore is regularly translated as *'gro ba* (“beings”) in this sūtra. Here *garbha*, usually meaning “essence,” is translated as *phul* (“perfection”).

g.1107 Sarvākāśatalāsambhedavijñaptimaṇiratnavibhūṣitacūḍa

*nam mkha'i dbyings thams cad tha myi dad par rnam par dmyigs pa'i rin chen rgyal
pos brgyan pa'i gtsug phud*

ནམ་མཁའི་དབྱིངས་ཐམས་ཅད་ཐ་སྟོན་དད་པར་རྣམ་པར་དབྱིགས་པའི་རིན་ཆེན་རྒྱལ་པོས་བརྒྱན་པའི་གཙུག་ཕུད།

sarvākāśatalāsambhedavijñaptimaṇiratnavibhūṣitacūḍa

A bodhisattva present in Śrāvastī.

g.1108 Sarvakuśalamūlasambhavanirghoṣā

dge ba'i rtsa ba thams cad yang dag par 'byung ba'i dbyangs

དགེ་བའི་རྩ་བ་ཐམས་ཅད་ཡང་དག་པར་འབྱུང་བའི་དབྱངས།

sarvakuśalamūlasambhavanirghoṣā

“The Voice That Causes the Emergence of All Roots of Merit.” The name of a ray of light.

g.1109 Sarvalokadhātūdgatamukuṭa

'jig rten thams cad las mngon par 'phags pa'i cod pan

འཇིག་རྟེན་ཐམས་ཅད་ལས་མངོན་པར་འཕགས་པའི་ཅོད་པན།

sarvalokadhātūdgatamukuṭa

A bodhisattva present in Śrāvastī.

g.1110 Sarvalokahitaiṣin

'jig rten thams cad la phan par mdzad pa

འཇིག་རྟེན་ཐམས་ཅད་ལ་ཕན་པར་མཛད་པ།

sarvalokahitaiṣin

The fourth of five hundred buddhas in a kalpa in the distant future.

g.1111 Sarvamaḥāpṛthivīrājamaṇiraśmijālapramuktā

sa chen po thams cad du mdzes pa'i rin po che 'od zer gyi dra ba rab tu 'gyed pa

ས་ཆེན་པོ་ཐམས་ཅད་དུ་མཛེས་པའི་རིན་པོ་ཆེ་འོད་ཟེར་གྱི་བྲ་བ་རབ་དུ་འགྱེད་པ།

sarvamaḥāpṛthivīrājamaṇiraśmijālapramuktā

A buddha realm in the northeastern direction.

g.1112 Sarvamāramaṇḍalapramardaṇaghoṣa

bdud kyi dkyil 'khor thams cad rab tu 'dul ba'i dbyangs

བདུད་གྱི་དཀྱིལ་འཁོར་ཐམས་ཅད་རབ་དུ་འདུལ་བའི་དབྱངས།

sarvamāramaṇḍalapramardaṇaghoṣa

A bodhisattva present in Śrāvastī.

g.1113 Sarvamāramaṇḍalavikiraṇajñānadhvaja

bdud kyi dkyil 'khor thams cad rnam par 'thor ba'i ye shes rgyal mtshan

བདུད་གྱི་དཀྱིལ་འཁོར་ཐམས་ཅད་རྣམ་པར་འཕྲོར་བའི་ཡེ་ཤེས་རྒྱལ་མཚན།

sarvamāramaṇḍalavikiraṇajñānadhvaja

A bodhisattva from a southwestern realm. Also known as Sarvamāramaṇḍalavikiraṇajñānadhvajarāja.

g.1114 Sarvamāramaṇḍalavikiraṇajñānadhvajarāja

bdud kyi dkyil 'khor thams cad rnam par 'thor ba'i ye shes rgyal mtshan gyi rgyal po

བདུད་གྱི་དཀྱིལ་འཁོར་ཐམས་ཅད་རྣམ་པར་འཕྲོར་བའི་ཡེ་ཤེས་རྒྱལ་མཚན་གྱི་རྒྱལ་པོ།

sarvamāraṇḍalavikiraṇajñānadhvajarāja

A bodhisattva from a southwestern realm. Also known as Sarvamāra-
maṇḍalavikiraṇajñānadhvaja.

g.1115 Sarvanagararakṣāsambhavatejaḥśrī

grong khyer thams cad bsrung ba 'byung ba'i gzi brjid dpal

གོང་ཁྱེར་ཐམས་ཅད་བསྟུང་བ་འབྱུང་བའི་གཟི་བརྟིད་དཔལ།

sarvanagararakṣāsambhavatejaḥśrī

A night goddess in Bodhgaya.

g.1116 Sarvapraṇidhānasāgaranirghoṣamaṇirājacūḍa

smon lam rgya mtsho thams cad rab tu sgrog pa'i rin chen rgyal po'i gtsug phud

སྟོན་ལམ་རྒྱ་མཚའི་ཐམས་ཅད་རབ་ཏུ་སྟོག་པའི་རིན་ཆེན་རྒྱལ་པོའི་གཙུག་ཕུད།

sarvapraṇidhānasāgaranirghoṣamaṇirājacūḍa

A bodhisattva present in Śrāvastī.

g.1117 Sarvaratnābha

rin chen thams cad 'od

རིན་ཆེན་ཐམས་ཅད་འོད།

sarvaratnābha

A realm in the distant past. BHS: *Sarvaratanābha*.

g.1118 Sarvaratnagarbhavicitrābha

rin po che thams cad kyi snying po 'od sna tshogs can

རིན་པོ་ཆེ་ཐམས་ཅད་ཀྱི་སྙིང་པོ་འོད་སྣ་ཚོགས་ཅན།

sarvaratnagarbhavicitrābha

A bodhimaṇḍa in a world realm in the eastern direction.

g.1119 Sarvaratnarucirā

rin po che thams cad rab tu 'bar ba

རིན་པོ་ཆེ་ཐམས་ཅད་རབ་ཏུ་འབར་བ།

sarvaratnarucirā

A northeastern buddha realm.

g.1120 Sarvaratnaśikharadhvaja

rin po che sna tshogs kyi rtse mo'i rgyal mtshan

རིན་པོ་ཆེ་སྣ་ཚོགས་ཀྱི་རྩེ་མོའི་རྒྱལ་མཚན།

sarvaratnaśikharadhvaṇa

A four-continent world in the distant past.

g.1121 Sarvaratnavarṇasamantaprabhāsaśrī

rin po che thams cad kyi mdog kun tu snang ba'i dpal

རིན་པོ་ཆེ་ཐམས་ཅད་ཀྱི་མདོག་ཀུན་ཏུ་སྒྲུང་བའི་དཔལ།

sarvaratnavarṇasamantaprabhāsaśrī

A world realm in the distant past.

g.1122 Sarvaratnavicitravarṇamaṇikuṇḍala

rin po che'i dkyil 'khor rin po che thams cad kyis rnam par brgyan pa'i kha dog

རིན་པོ་ཆེའི་དཀྱིལ་འཁོར་རིན་པོ་ཆེ་ཐམས་ཅད་ཀྱིས་རྣམ་པར་བརྒྱན་པའི་ཁ་དོག།

sarvaratnavicitravarṇamaṇikuṇḍala

One of the future buddhas of this kalpa.

g.1123 Sarvaratnavimalaprabhāvyūha

rin po che thams cad kyi dri ma med pa'i 'od rnam par brgyan pa

རིན་པོ་ཆེ་ཐམས་ཅད་ཀྱི་བྲི་མ་མེད་པའི་འོད་རྣམ་པར་བརྒྱན་པ།

sarvaratnavimalaprabhāvyūha

A universe of world realms far to the east.

g.1124 Sarvārthasiddha

don thams cad grub pa

དོན་ཐམས་ཅད་གྲུབ་པ།

sarvārthasiddha

The personal name of Śākyamuni, which also has the shorter form Siddhārtha.

g.1125 Sarvasamādhisāgarāvabhāsaśiṃha

ting nge 'dzin rgya mtsho thams cad snang bar mdzad pa'i seng ge

ཏིང་ངེ་འཛིན་གྱི་མཚོ་ཐམས་ཅད་སྒྲུང་བར་མཛད་པའི་སེང་གེ།

sarvasamādhisāgarāvabhāsaśiṃha

One of countless buddhas in a past kalpa.

g.1126 Sarvasattvakarmavipākanirghoṣa

sems can thams cad kyi las rnam par smin pa'i dbyangs

སེམས་ཅན་ཐམས་ཅད་ཀྱི་ལས་རྣམ་པར་སྤྲིན་པའི་དབྱངས།

sarvasattvakarmavipākanirghoṣa

“The Voice That Ripens the Karma of All Beings.” The name of a ray of light.

g.1127 Sarvasattvakuśalamūlanigarjitasvara

sems can kun gyi dge ba'i rtsa ba rab tu sgrog pa'i sgra

སེམས་ཅན་ཀུན་གྱི་དགེ་བའི་རྩ་བ་རབ་དུ་སྒྲོག་པའི་སྒྲ།

sarvasattvakuśalamūlanigarjitasvara

A bodhisattva present in Śrāvastī.

g.1128 Sarvasattvapraharṣaprītiprāmodiyasamudayanirghoṣā

sems can thams cad rab tu dga' ba dang spro ba dang mos pa yongs su 'byung ba'i dbyangs

སེམས་ཅན་ཐམས་ཅད་རབ་དུ་དགའ་བ་དང་སྐྱོ་བ་དང་མོས་པ་ཡོངས་སུ་འབྱུང་བའི་དབྱངས།

sarvasattvapraharṣaprītiprāmodiyasamudayanirghoṣā

“The Voice That Gives Rise to Joy, Delight, and Aspiration in All Beings.”
The name of a ray of light.

g.1129 Sarvasattvāvabhāsatejas

sems can thams cad tu snang ba'i rgyal po

སེམས་ཅན་ཐམས་ཅད་དུ་སྒྲུང་བའི་རྒྱལ་པོ།

sarvasattvāvabhāsatejas

One of countless buddhas in a past kalpa.

g.1130 Sarvasattvavirajaḥpradīpa

sems can thams cad rdul dang 'byed pa'i sgron ma

སེམས་ཅན་ཐམས་ཅད་རྩུལ་དང་འབྱེད་པའི་སྒྲོན་མ།

sarvasattvavirajaḥpradīpa

“The Lamp That Removes the Dust from All Beings.” The name of a ray of light.

g.1131 Sarvasvarāṅgarutaghoṣaśrī

thams cad dbyangs kyi yan lag sgra skad dpal

ཐམས་ཅད་དབྱངས་ཀྱི་ཡན་ལག་སྒྲ་སྐད་དཔལ།

sarvasvarāṅgarutaghoṣaśrī

The hundred-and-fifth buddha in a kalpa in the distant past. BHS verse:
Sarvasvarāṅgarutaghoṣaśirī.

g.1132 Sarvatathāgatadharmacakranirghoṣacūḍa

de bzhin gshegs pa thams cad kyi chos kyi 'khor lo sgrog pa'i gtsug phud

དེ་བཞིན་གཤེགས་པ་ཐམས་ཅད་ཀྱི་ཆོས་ཀྱི་འཁོར་ལོ་སྒོག་པའི་གཙུག་ཕུད།

sarvatathāgatadharmaṣaṣṭaśāṣṭi

A bodhisattva present in Śrāvastī.

g.1133 Sarvatathāgataprabhāmaṇḍalapramuñcanamaṇiratnanigarjita-
cūḍa

*de bzhin gshegs pa thams cad kyi 'od kyi dkyil 'khor rab tu 'gyed pa'i nor bu rin chen
'brug sgra'i gtsug phud*

དེ་བཞིན་གཤེགས་པ་ཐམས་ཅད་ཀྱི་འོད་ཀྱི་དཀྱིལ་འཁོར་རབ་ཏུ་འབྱེད་པའི་ནོར་བུ་རིན་ཆེན་འབྲུག་སྒྲའི་གཙུག་
ཕུད།

sarvatathāgataprabhāmaṇḍalapramuñcanamaṇiratnanigarjitacūḍa

A bodhisattva present in Śrāvastī.

g.1134 Sarvatathāgataprabhāmaṇḍalavairocanā

de bzhin gshegs pa thams cad kyi 'od kyi dkyil 'khor rnam par snang ba

དེ་བཞིན་གཤེགས་པ་ཐམས་ཅད་ཀྱི་འོད་ཀྱི་དཀྱིལ་འཁོར་རྣམ་པར་སྤང་བ།

sarvatathāgataprabhāmaṇḍalavairocanā

A buddha realm in the downward direction.

g.1135 Sarvatathāgataprabhāpraṇidhīnirghoṣa

de bzhin gshegs pa thams cad kyi 'od dang smon lam gyi dbyangs

དེ་བཞིན་གཤེགས་པ་ཐམས་ཅད་ཀྱི་འོད་དང་སྒྲོན་ལམ་གྱི་དབྱངས།

sarvatathāgataprabhāpraṇidhīnirghoṣa

A group of world realms in the eastern direction.

g.1136 Sarvatathāgatasīmḥāsanasaṃpratiṣṭhitamaṇimukūṭa

de bzhin gshegs pa thams cad kyi seng ge'i khri 'dzin pa'i cod pan

དེ་བཞིན་གཤེགས་པ་ཐམས་ཅད་ཀྱི་སེང་གའི་ཁྱི་འཛིན་པའི་ཙོད་པན།

sarvatathāgatasīmḥāsanasaṃpratiṣṭhitamaṇimukūṭa

A bodhisattva present in Śrāvastī.

g.1137 Sarvatathāgatavikurvitapratibhāsadhvajamaṇirājajāla-
saṃchāditacūḍa

*de bzhin gshegs pa thams cad rnam par 'phrul pa snang ba'i rgyal mtshan dang rin po
che'i rgyal po'i dra bas kun nas yog pa'i gtsug phud*

དེ་བཞིན་གཤེགས་པ་ཐམས་ཅད་རྣམ་པར་འཕྲུལ་པ་སྣང་བའི་རྒྱལ་མཚན་དང་རིན་པོ་ཆེའི་རྒྱལ་པོའི་དྲ་བས་ཀྱན་
ནས་ཡོག་པའི་གཙུག་ཕྱད།

sarvatathāgatavikurvitapratibhāsadhvajamañirājajālasamchāditacūḍa

A bodhisattva present in Śrāvastī.

g.1138 Sarvatathāgataviṣayāsaṃbhedapradīpā

de bzhin gshegs pa thams cad kyi yul tha mi dad pa'i sgron ma

དེ་བཞིན་གཤེགས་པ་ཐམས་ཅད་ཀྱི་ཡུལ་ཐ་མི་དད་པའི་སྒྲོན་མ།

sarvatathāgataviṣayāsaṃbhedapradīpā

“The Lamp of the Different Ranges of All the Tathāgatas.” The name of a ray of light.

g.1139 Sarvatryadhvanāmacakranirghoṣacūḍa

dus gsum gyi mying thams cad rab tu sgrog pa'i gtsug phud

དུས་གསུམ་གྱི་མྱིང་ཐམས་ཅད་རབ་དུ་སྒྲོག་པའི་གཙུག་ཕྱད།

sarvatryadhvanāmacakranirghoṣacūḍa

A bodhisattva present in Śrāvastī.

g.1140 Sarvatryadhvatathāgataviṣayapatrasaṃdhividhyotitameghavyūha

*lo ma'i mtshams nas dus gsum gyi de bzhin gshegs pa thams cad kyi yul rnam par ston
pa'i 'od gzer gyi sprin gyi rgyan*

ལོ་མའི་མཚམས་ནས་དུས་གསུམ་གྱི་དེ་བཞིན་གཤེགས་པ་ཐམས་ཅད་ཀྱི་ཡུལ་རྣམ་པར་སྒྲོན་པའི་འོད་གཟེར་གྱི་
སྒྲིན་གྱི་རྒྱུན།

sarvatryadhvatathāgataviṣayapatrasaṃdhividhyotitameghavyūha

The name of a magical lotus in the distant past; the name means “An Array of the Clouds of the Light Rays from between the Petals That Reveal the Range of All the Tathāgatas of the Three Times.”

g.1141 Sarvāvaraṇavikiraṇajñānavikrāmin

bsgribs pa thams cad rnam par 'thor ba'i ye shes kyis rnam par non pa

བསྒྲིབས་པ་ཐམས་ཅད་རྣམ་པར་འཕྲོར་བའི་ཡེ་ཤེས་ཀྱིས་རྣམ་པར་འོན་པ།

sarvāvaraṇavikiraṇajñānavikrāmin

A bodhisattva from a buddha realm in the downward direction. Also called Sarvāvaraṇavikiraṇajñānavikrāntarāja.

g.1142 Sarvāvaraṇavikiraṇajñānavikrāntarāja

sgrib pa thams cad rnam par 'thor ba'i rgyal po

སྒྲིབ་པ་ཐམས་ཅད་རྣམ་པར་འཐོར་བའི་རྒྱལ་པོ།

sarvāvaraṇavikiraṇajñānavikrāntarāja

A bodhisattva from a buddha realm in the downward direction. Also called Sarvāvaraṇavikiraṇajñānavikrāmin.

g.1143 Sarvavaśītakāyapratibhāsa

thams cad la dbang ba'i lus rab tu snang ba

ཐམས་ཅད་ལ་དབང་བའི་ལུས་རབ་ཏུ་སྤང་བ།

**sarvavaśītakāyapratibhāsa*

A bodhimaṇḍa in a world realm in the eastern direction. The Sanskrit is a reconstruction from the Tibetan. The Chinese and Sanskrit each have a different version of the name. See [n.1828](#).

g.1144 Sarvavṛkṣpraphullanasukhasaṃvāsā

shing thams cad kyi me tog rgyas par bde bar gnas pa

ཤིང་ཐམས་ཅད་ཀྱི་མེ་ཏོག་རྒྱས་པར་བདེ་བར་གནས་པ།

sarvavṛkṣpraphullanasukhasaṃvāsā

A goddess of the night at the bodhimaṇḍa.

g.1145 Śaśimaṇḍala

zla ba'i dkyil 'khor

ཟླ་བའི་དཀྱིལ་འཁོར།

śaśimaṇḍala

A buddha in the distant past.

g.1146 Śaśimukha

zla zhal

ཟླ་ཞལ།

śaśimukha

The tenth buddha in a kalpa in the distant past.

g.1147 Śaśivakra

zla bzhin

ཟླ་བཞིན།

śaśivakra

A night goddess in the distant past.

g.1148 Śataraśmin

'od brgya pa

འོད་བརྒྱ་པ།

śataraśmin

A nāga king. The name means “having a hundred rays” and may be an alternate name for the nāga king Vasuki, Takṣaka, or Utpalaka.

g.1149 Sattvagaganacittapratibhāsabimba

sems can nam mkha'i sems snang ba'i gzugs

སེམས་ཅན་ནས་མཁའི་སེམས་སྤང་བའི་གཟུགས།

sattvagaganacittapratibhāsabimba

A buddha in the distant past.

g.1150 Sattvāśayasamaśarīrīśri

sems can bsam par mnyam pa sku yi dpal

སེམས་ཅན་བསམ་པར་མཉམ་པ་སྐྱེ་ཡི་དཔལ།

sattvāśayasamaśarīrīśri

The hundred-and-eighth buddha in a kalpa in the distant past. BHS verse:

sattvāśayaiḥ samaśarīrīśri.

g.1151 Sattvottarajñānin

brtan pa dam pa'i ye shes

བརྟན་པ་དམ་པའི་ཡེ་ཤེས།

sattvottarajñānin

A bodhisattva present in Śrāvastī.

g.1152 Satyaka

bden pa can

བདེན་པ་ཅན།

satyaka

A Jain who features prominently in the sūtra *The Range of the Bodhisattva* (Toh 146, *Satyaka Sūtra*). The Buddha states that he is a bodhisattva who takes on various forms to aid beings. Also translated elsewhere as *bden pa po* and *bden par smra ba*. The latter term is reconstructed into Sanskrit as *Satyavādin* by Lozang Jamspal in his translation of the *Satyaka Sūtra*.

g.1153 second-week embryo

sko

སྐྱེ།

arbuda

The *Gaṇḍavyūha* uses the same terminology as the Jain text *Tandulaveyāliya* and differs from other sūtras. In the *The Teaching to the Venerable Nanda on Dwelling in the Womb*, *arbuda* is translated as *mer mer po*.

g.1154 seven jewels

rin po che sna bdun

འོ་ཤོ་ཆེ་སྒྲ་བདུན།

saptaratna

When associated with the seven heavenly bodies, and therefore the seven days of the week, they are 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. There are variant lists not associated with the heavenly bodies but retaining the number seven, which include gold, silver, and so on. In association with a cakravartin the seven jewels can refer, according to the Abhidharma, to his magical wheel, elephant, horse, wish-fulfilling jewel, queen, minister, and leading householder. In the Tibetan maṇḍala offering practice, the householder is replaced by a general.

g.1155 seven precious materials

rin po che sna bdun

འོ་ཤོ་ཆེ་སྒྲ་བདུན།

saptaratna

Listed in this sūtra as gold, silver, beryl, crystal, red pearls, emeralds, and white coral.

Definition from the 84000 Glossary of Terms:

The set of seven precious materials or substances includes a range of precious metals and gems, but their exact list varies. The set often consists of gold, silver, beryl, crystal, red pearls, emeralds, and white coral, but may also contain lapis lazuli, ruby, sapphire, chrysoberyl, diamonds, etc. The term is frequently used in the sūtras to exemplify preciousness, wealth, and beauty, and can describe treasures, offering materials, or the features of architectural structures such as stūpas, palaces, thrones, etc. The set is also used to describe the beauty and prosperity of buddha realms and the realms of the gods.

In other contexts, the term *saptaratna* can also refer to the seven precious possessions of a cakravartin or to a set of seven precious moral qualities.

g.1156 seven prominences

bdun shin tu mtho ba

བདུན་ཤིན་ཏུ་མཐོ་བ།

saptotsada

One of the thirty-two signs of a great beings, this refers to the two feet, two hands, two shoulders, and the nape of the neck. See [43.75](#).

g.1157 Siddhārtha

don grub

དོན་གྲུབ།

siddhārtha

The Buddha Śākyamuni's personal name, which is also given in its longer form: Sarvārthasiddha.

g.1158 signs (of a great being)

mtshan

མཚན།

lakṣaṇa

The thirty-two primary physical characteristics of a “great being,” *mahāpuruṣa*, which every buddha and cakravartin possesses. See [43.66](#) for a complete list according to this sūtra.

g.1159 Śikhin

gtsug tor can

གཏུག་ཏོར་ཅན།

śikhin

In early Buddhism the second of seven buddhas, with Śākyamuni as the seventh. The first three buddhas—Vipaśyin, Śikhin, and Viśvabhuk—appeared in a kalpa earlier than our Bhadra kalpa, and therefore Śākyamuni is more commonly referred to as the fourth buddha. Also translated elsewhere as *gtsug ldan*; the *Mahāvvyutpatti* also translates as *gtsug tor can*.

g.1160 Śikṣānanda

dga' ba

དགའ་བ།

śikṣānanda

652–710 CE. He went from Khotan to China, where he translated the *Avataṃsaka Sūtra*. The Tibetan should be *bslab pa dga' ba* but translates only the *nanda* half of the name.

g.1161 Śilpābhijña

bzo mngon par shes pa

བཟོ་མཛེན་པར་ཤེས་པ།

śilpābhijña

A head merchant's son.

g.1162 Siṃha

seng ge

སེང་གེ།

siṃha

The sixth buddha in this kalpa, following Maitreya.

g.1163 Siṃhadhvajāgratejas

seng ge rgyal mtshan dam pa'i gzi brjid

སེང་གེ་རྒྱལ་མཚན་དམ་པའི་གཟི་བརྟེན།

siṃhadhvajāgratejas

A four-continent world in the distant past.

g.1164 Siṃhaketu

seng ge dpal

སེང་གེ་དཔལ།

siṃhaketu

A king in South India.

g.1165 Siṃhapota

seng ge'i gzugs

སེང་གེའི་གཟུགས།

siṃhapota

A town in South India.

g.1166 Siṃhavijrmbhitā

seng ge rnam par bsgyings pa

སེང་གེ་རྣམ་པར་བསྐྱེད་ས་པ།

siṃhavijṛmbhitā

A bhikṣuṇī, the kalyāṇamitra of chapter 27.

g.1167 *Siṃhavijṛmbhita*

seng ge rnam par bsgyings pa

སེང་གེ་རྣམ་པར་བསྐྱེད་ས་པ།

siṃhavijṛmbhita

A city in the south of India.

g.1168 *Siṃhavijṛmbhitaprabha*

seng ge rnam par bsgyings pa'i 'od

སེང་གེ་རྣམ་པར་བསྐྱེད་ས་པའི་འོད།

siṃhavijṛmbhitaprabha

A buddha in the distant past.

g.1169 *Siṃhavikrāntagāmin*

seng ge rnam par gnon pas bzhud pa

སེང་གེ་རྣམ་པར་གཞོན་པས་བཟུང་པ།

siṃhavikrāntagāmin

A buddha in the distant past.

g.1170 *Siṃhavinardita*

seng ge rnam par sgrog pa

སེང་གེ་རྣམ་པར་སྐྱོག་པ།

siṃhavinardita

One of the future buddhas of this kalpa.

g.1171 *Siṃhavinardita Vidupradīpa*

seng ge'i sgra sgrogs mkhas pa sgron ma

སེང་གེའི་སྐྱེ་སྐྱོགས་མཁས་པ་སྐྱོན་མ།

siṃhavinardita vidupradīpa

A buddha in the distant past.

g.1172 *Sitāṅga*

mi dkar yan lag

མི་དཀར་ཡན་ལག

sitāṅga

One of the future buddhas of this kalpa.

g.1173 Sitaśrī

dkar po'i dpal

དཀར་པོའི་དཔལ།

sitaśrī

One of the future buddhas of this kalpa.

g.1174 Sitaviśālākṣa

mi dkar rings po'i spyan

མི་དཀར་རིངས་པོའི་སྒྱུན།

sitaviśālākṣa

One of the future buddhas of this kalpa.

g.1175 Śivarāgra

zhi 'dzin mchog

ཞི་འཛིན་མཚོག།

śivarāgra

A brahmin, the kalyāṇamitra of chapter 52.

g.1176 sixty-four skills

sgyu rtsal drug cu rtsa bzhi

སྒྱུ་རྩ་ལ་དྲུག་རུལ་བཞི།

catuḥṣaṣṭikalāvidhi

These include writing and mathematics, and also different sports, crafts, dancing, acting, and the playing of various instruments.

g.1177 skandha

phung po

ཕུང་པོ།

skandha

Literally “heaps” or “aggregates.” These are the five aggregates of forms, sensations, identifications, mental activities, and consciousnesses.

g.1178 Smṛtiketurājaśrī

dran pa'i rgyal mtshan rgyal po

འཇམ་པའི་རྒྱལ་མཚན་རྒྱལ་པོ།

smṛtiketurājaśri

The eighty-fourth buddha in a kalpa in the distant past. In the Tibetan, *dpal* (*śri*) has been merged into the following name, Dharmamati. BHS verse:

Smṛtiketurājaśiri.

g.1179 Smṛtimat

dran pa dang ldan pa

འཇམ་པ་དང་ལྷན་པ།

smṛtimat

A deva in Trāyastriṃśa.

g.1180 Smṛtisamudramukha

dran pa rgya mtsho'i sgo

འཇམ་པ་རྒྱ་མཚོའི་སྒོ།

smṛtisamudramukha

The fourteenth buddha in a kalpa in the distant past.

g.1181 snipe

ku na la

ཀུ་ན་ལ།

kuṇāla

Specifically, the greater painted snipe (*Rostrature benghalensis*).

g.1182 Śobhanasāgara

snying po bzang po

སྤྱིང་པོ་བཟང་པོ།

śobhanasāgara

One of the future buddhas of this kalpa.

g.1183 Somanandi

zla ba dga' bo

བླ་བ་དགའ་བོ།

somanandi

An upāsaka in Dhanyākara.

g.1184 Somaśrī

zla ba'i dpal

ཟླ་བའི་དཔལ།

somaśrī

“Moon Glory.” The name of a past kalpa. BHS verse: *Somaśiri*.

g.1185 Somaśriti

zla ba'i dpal

ཟླ་བའི་དཔལ།

somaśriti

An upāsaka in Dhanyākara.

g.1186 son of the buddhas

sangs rgyas sras po

སངས་རྒྱས་སྲས་པོ།

buddhaputra

A synonym for *bodhisattva*.

g.1187 śoṣa

skem pa

སྐེམ་པ།

śoṣa

A demon believed to be responsible for tuberculosis.

g.1188 soul

srog

སྲོག།

prāṇa

g.1189 sour gruel

sran chen · sran chan

སྲན་ཆེན། · སྲན་ཆན།

kulmāṣa

Kulmāṣa is a soup or broth in which the rice or other grains have fermented.

The Tibetan *sran chen* just means “cooked pulses.”

g.1190 śramaṇa

dge sbyong

དག་ལྷོང་།

śramaṇa

A renunciate who lives his life as a mendicant. In Buddhist contexts the term usually refers to a Buddhist monk, although it can also designate a renunciant practitioner from other spiritual traditions. The epithet Great Śramaṇa is often applied the Buddha.

The common phrase “śramaṇas and brahmins” sometimes refers to Buddhist practitioners but can also mean any religious practitioners, the brahmins being the settled hereditary priestly caste following the ancient Vedic practices while the śramaṇas are the itinerant followers (often of kṣatriya caste) of the newer, non-Vedic spiritual trends.

g.1191 Śramaṇamaṇḍala

dge sbyong gi dkyil 'khor

དག་ལྷོང་གི་དཀྱིལ་འཁོར།

śramaṇamaṇḍala

A land in South India.

g.1192 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.1193 Śrāvakayāna

nyan thos kyi theg pa

ཉན་ཐོས་ཀྱི་ཐོག་པ།

śrāvakayāna

The way or vehicle of the śrāvaka.

g.1194 Śrāvastī

mnyan du yod pa

མཉན་དུ་ཡོད་པ།

śrāvastī

Śrāvastī (Pali: *Sāvatthī*) was the capital of the kingdom of Kosala in the Ganges plains to the west of Magadha and was incorporated into Magadha in the fourth century BCE. The area is now the Awadh or Oudh region of Uttar Pradesh. The Buddha Śākyamuni spent twenty-four monsoon retreats there at Jetavana. Also translated as *mnyan yod*.

g.1195 Śreṣṭhamati

blo gros dam pa

བློ་གྲོས་དམ་པ།

śreṣṭhamati

One of the future buddhas of this kalpa.

g.1196 Śrībhadrā

dpal bzang mo

དཔལ་བཟང་མོ།

śrībhadrā

An upāsikā in Dhanyākara; also an eminent daughter in Dhanyākara.

g.1197 Śrīdevamati

dpal gyi blo gros lha

དཔལ་གྱི་བློ་གྲོས་ལྷ།

śrīdevamati

The twenty-fourth buddha in a kalpa in the distant past. BHS verse:

Śridevamati.

g.1198 Śrīgarbha

dpal gyi snying po

དཔལ་གྱི་སྙིང་པོ།

śrīgarbha

One of the future buddhas of this kalpa.

g.1199 Śrīgarbhavatī

dpal gyi snying po dang ldan pa

དཔལ་གྱི་སྙིང་པོ་དང་ལྷན་པ།

śrīgarbhavatī

A realm in the eastern direction.

g.1200 Śrīmati

dpal gyi blo gros ma

དཔལ་གྱི་བློ་གྲོས་མ།

śrīmati

A girl, one of the two kalyāṇamitras in Chapter 53.

g.1201 Śrīprabhā

dpal gyi 'od

དཔལ་གྱི་འོད།

śrīprabhā

An eminent daughter in Dhanyākara.

g.1202 Śrīrāja

dpal gyi bdag

དཔལ་གྱི་བདག།

śrīrāja

A buddha in the distant past. See [n.1413](#).

g.1203 Śrīsaṃbhava

dpal 'byung

དཔལ་འབྱུང་།

śrīsaṃbhava

A boy, one of the two kalyāṇamitras in Chapter 53.

g.1204 Śrīsamudra

dpal gyi mtsho

དཔལ་གྱི་མཚོ།

śrīsamudra

A buddha in the distant past. BHS: *Śirisa Mudra*.

g.1205 Śrisamudra
dpal gyi rgya mtsho

དཔལ་གྱི་རྒྱ་མཚོ།

śrisamudra

A buddha in the distant past. BHS: *Śirisamudra*.

g.1206 Śrīsumeru
ri rab dpal

རི་རབ་དཔལ།

śrīsumeru

The third buddha in a kalpa in the distant past. BHS: *Śirisumeru*.

g.1207 Śrītejas
dpal gyi gzi brjid

དཔལ་གྱི་གཟི་བརྟིན།

śrītejas

A king in the distant past.

g.1208 śrīvatsa
dpal gyi be'u

དཔལ་གྱི་བེུ།

śrīvatsa

Literally “the favorite of the glorious one” or (as translated into Tibetan) “the calf of the glorious one.” This is an auspicious mark that in Indian Buddhism was said to be formed from a curl of hair on the breast and was depicted in a shape that resembles the fleur-de-lis. In Tibet it is usually represented as an eternal knot. It is also one of the principal attributes of Viṣṇu.

g.1209 Śroṇāparānta
shu ma phyi ma'i mtha'

ཤུ་མ་ཕྱི་མའི་མཐའ།

śroṇāparānta

A region in South India.

g.1210 Stainless Light
dri ma med pa'i 'od

དྲི་མ་མེད་པའི་འོད།

vimalaprabhā

The name of a past kalpa.

g.1211 star-banner jewel

skar ma'i rgyal mtshan

སྐར་མའི་རྒྱལ་མཚན།

jyotirdhvaja

See “cat’s eye.”

g.1212 Sthāvarā

brtan ma

བརྟན་མ།

sthāvarā

An earth goddess at the bodhimaṇḍa.

g.1213 sthavira

gnas brtan

གནས་བརྟན།

sthavira

Literally “one who is stable” and usually translated as “elder,” a senior teacher in the early Buddhist communities. It also became the name of the Buddhist tradition within which the Theravāda developed.

g.1214 Sthirā

brtan pa

བརྟན་པ།

sthirā

A capital city in South India.

g.1215 strengths

stobs

སྟོབས།

bala

See “ten strengths.”

g.1216 Subāhu

lag pa bzang po

ལག་པ་བཟང་པོ།

subāhu

A head merchant's son in Dhanyākara.

g.1217 Subhadrā

dge ba yod pa · dge ba bzang mo

དགེ་བ་ཡོད་པ། · དགེ་བ་བཟང་མོ།

subhadrā

An upāsikā in Dhanyākara (translated as *dge ba yod pa*). Also a daughter in Dhanyākara (translated as *dge ba bzang mo*).

g.1218 Subhaga

grags pa bzang po

གྲགས་པ་བཟང་པོ།

subhaga

The name of a kalpa in the distant past.

g.1219 Śubhakṛtsna

dge rgyas

དགེ་རྒྱས།

śubhakṛtsna

The highest of the three paradises that correspond to the third dhyāna in the form realm.

g.1220 Śubhapāraṃgama

dge ba'i pha rol tu phyin pa

དགེ་བའི་ཕ་རོལ་ཏུ་ཕྱིན་པ།

śubhapāraṃgama

A town in South India.

g.1221 Śubhaprabha

dge ba'i 'od

དགེ་བའི་འོད།

śubhaprabha

A kalpa in the distant past. The name means “Good Light.”

g.1222 Śubharatna

rin po che bzang po

རིན་པོ་ཆེ་བཟང་པོ།

śubharatna

One of the future buddhas of this kalpa.

g.1223 Subharatnavicitrakūṭa

rin po che sna tshogs bzang po las brtsegs pa

རིན་པོ་ཆེ་སྐྱོ་ཚོགས་བཟང་པོ་ལས་བརྟེན་པ།

subharatnavicitrakūṭa

A kūṭāgāra in another world in the distant past.

g.1224 Subhūti

sa bzang po

ས་བཟང་པོ།

subhūti

The name of a kalpa in the distant past.

g.1225 Subhūti

rab 'byor

རབ་འབྱོར།

subhūti

A foremost pupil of the Buddha, known for his wisdom.

g.1226 Subuddhi

blo bzang po

བློ་བཟང་པོ།

subuddhi

A head merchant's son in Dhanyākara.

g.1227 Sucalitaratiprabhāsaśrī

dga' ba'i 'od kyi dpal shin tu sbyangs pa

དགའ་བའི་འོད་གྱི་དཔལ་ཤིན་ཏུ་སྤངས་པ།

sucalitaratiprabhāsaśrī

The daughter of a courtesan in another world in the distant past, a previous life of Gopā. In verse she is called Saṃcālītā.

g.1228 Sucandra

zla ba bzang po

སྒྲ་བ་བཟང་པོ།

sucandra

The name of a kalpa in the distant past.

g.1229 Sucandra

zla ba bzang po

སྒྲ་བ་བཟང་པོ།

sucandra

A householder, the kalyāṇamitra in chapter 50.

g.1230 Sucinti

bsam pa bzang po

བསམ་པ་བཟང་པོ།

sucinti

A head merchant's son in Dhanyākara.

g.1231 Sudarśana

lta na sdug pa

ལྟ་ན་སྤྱག་པ།

sudarśana

A bhikṣu, the kalyāṇamitra of chapter 14.

g.1232 Sudarśanā

lta na mdzes pa

ལྟ་ན་མངོས་པ།

sudarśanā

A courtesan in another world in the distant past.

g.1233 Sudarśana

shin tu mthong ba

ཤིན་ཏུ་མཐོང་བ།

sudarśana

The second highest of the Śuddhāvāsa paradises, the highest paradises in the form realm.

g.1234 Sudatta

bzang pos byin

བཟང་པོས་བྱིན།

sudatta

An upāsaka in Dhanyākara.

g.1235 Śuddhāvāsa

gtsang ma'i ris · gnas gtsang ma

གཙང་མའི་རིས། · གནས་གཙང་མ།

śuddhāvāsa

The five highest of the paradises that constitute the realm of form, which are above the paradises of the realm of desire in which our world is situated.

Also translated as *gtsang ris*.

g.1236 Śuddhodana

zas gtsang ma

ཟས་གཙང་མ།

śuddhodana

The king who was the father of the Buddha Śākyamuni.

g.1237 Sudhana

nor bzang · nor bzangs

ནོར་བཟང་། · ནོར་བཟངས།

sudhana

The son of a prominent upāsaka, he is the main protagonist of the *Gaṇḍavyūha Sūtra*.

g.1238 Sudharma

chos bzang

ཆོས་བཟང་།

sudharma

The assembly hall of the devas on the summit of Mount Sumeru.

g.1239 Sudharmameghaprabhā

chos bzang sprin 'od

ཆོས་བཟང་གླིན་འོད།

sudharmameghaprabhā

The bodhimaṇḍa of the Buddha Sūryagātrapravara in another world in the distant past, as given in verse. In prose it is called Dharmameghodgata-prabhā.

g.1240 Sudharmatīrtha

chos rab mu stegs

ཆོས་རབ་སུ་སྟེགས།

sudharmatīrtha

A king in the distant past.

g.1241 Sudṛḍhajñānaraśmijālabimbaskandha

ye shes rab tu brtan pa'i 'od gzer gyi dra ba'i gzugs kyi phung po

ཡེ་ཤེས་རབ་ཏུ་བརྟན་པའི་འོད་གཟེར་གྱི་དྲ་བའི་གཟུགས་ཀྱི་ཕུང་པོ།

sudṛḍhajñānaraśmijālabimbaskandha

A buddha in the distant past.

g.1242 Sudṛśa

gya nom snang ba

གྱ་ལོམ་སྟངས་བ།

sudṛśa

The third highest of the five Śuddhāvāsa paradises, the highest paradises in the form realm.

g.1243 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 Buddhaghosa, 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.1244 Sugātrā

lus bzang mo

ལུས་བཟང་མོ།

sugātrā

An upāsikā in Dhanyākara.

g.1245 Sugrīva

mgul legs pa

མགུལ་ལེགས་པ།

sugrīva

A mountain in South India.

g.1246 Suharṣitaprabheśvarā

rab tu dga' ba'i 'od la dbang ba

རབ་རྩ་དགའ་བའི་འོད་ལ་དབང་བ།

suharṣitaprabheśvarā

A queen in the distant past.

g.1247 Sukhābhirati

bde zhing mngon dga'

བདེ་ཞིང་མཛོན་དགའ།

sukhābhirati

“Pleasure of Bliss.” The name of a kalpa in the distant past.

g.1248 Sukhāvatī

bde ba yod pa · bde ba can

བདེ་བ་ཡོད་པ། · བདེ་བ་ཅན།

sukhāvatī

The realm of the Buddha Amitābha, also known as Amitāyus, which was first described in the *Sukhāvatīvyūha Sūtra* (Toh 115, *The Display of the Pure Land of Sukhāvatī*).

g.1249 Sulabha

shin tu mod pa

ཤིན་རུ་མོད་པ།

sulabha

A hill in the town of Tosala in South India.

g.1250 Sulocanā

mig bzang mo

མིག་བཟང་མོ།

sulocanā

An upāsikā in Dhanyākara.

g.1251 Sumanāmukha

yid bzang po'i sgo · yid bde ba mngon du 'gyur ba

ཡིད་བཟང་པོའི་སྒོ། · ཡིད་བདེ་བ་མངོན་དུ་འགྱུར་བ།

sumanāmukha

A town and region in South India in chapters 53 and 55. In chapter 53 it is translated as *yid bzang po'i sgo*, and in chapter 55 as *yi bde ba mngon du 'gyur ba*.

g.1252 Sumanas

thugs bzang po

ཐུགས་བཟང་པོ།

sumanas

One of the future buddhas of this kalpa.

g.1253 Sumati

blo gros bzang po

བློ་གྲོས་བཟང་པོ།

sumati

An upāsaka in Dhanyākara, also a son in Dhanyākara, also a previous life of the courtesan Vasumitrā, and also a king of the mahoragas.

g.1254 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, Godānīya; 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.1255 Sumerudhvajāyatanaśāntanetraśrī

ri rab rgyal mtshan spyan yangs shing zhi ba'i dpal

རི་རབ་རྒྱལ་མཚན་སྤྱན་ཡངས་ཤིང་ཞི་བའི་དཔལ།

sumerudhvajāyatanaśāntanetraśrī

A buddha in the past.

g.1256 Sumeruśrī

ri rab dpal

རི་རབ་དཔལ།

sumeruśrī

The sixteenth buddha in a kalpa in the distant past. BHS verse: *Sumeruśīrī*.

g.1257 Sumukha

sgo bzang po

སྒོ་བཟང་པོ།

sumukha

A city in South India.

g.1258 Sumukhā

sgo bzang po

སྒོ་བཟང་པོ།

sumukhā

A capital city in the distant past.

g.1259 Sunetrā

mig mdzes

མིག་མཛེས།

sunetrā

A mother-in-law of Śākyamuni, the mother of Gopā, one of Śākyamuni's wives.

g.1260 Sunetra (the bodhisattva)

bzang po'i myig · bzang po'i mig

བཟང་པོའི་སྒྲིག་ . བཟང་པོའི་མིག་

sunetra

A bodhisattva present with the Buddha at Śrāvastī in chapter 1.

g.1261 Sunetra (the buddha)

spyang bzang po

སྤྱན་བཟང་པོ།

sunetra

A buddha in the distant past listed in chapter 33; also the name of a future buddha of this kalpa listed in chapter 44.

g.1262 Sunetra (the head merchant's son)

mig bzang po

མིག་བཟང་པོ།

sunetra

A head merchant's son in Dhanyākara mentioned in chapter 3.

g.1263 Sunetra (the rākṣasa)

myig bzang

སྒྲིག་བཟང་།

sunetra

A rākṣasa door guardian of the bodhisattva meeting hall in chapter 44.

g.1264 Sunirmita

rab 'phrul dga'

རབ་འཕྲུལ་དགའ།

sunirmita

The principal deity in the Nirmāṇarati paradise, the second highest paradise in the desire realm.

g.1265 Sunirmitadhvajapradīpa

sprul pa bzang po'i rgyal mtshan sgron ma

སྤྱུལ་པ་བཟང་པོའི་རྒྱལ་མཚན་སྒྲོན་མ།

sunirmitadhvajapradīpa

A realm in the distant past.

g.1266 sunstone

nyi ma'i snying po

ཉིམ་འཇིགས་པོ།

ādityagarbha

The name for this jewel, “essence of the sun” in both the Sanskrit and Tibetan, appears to be a synonym for *sūryakānta* (“sunstone”). In Tibetan, these orange gems are usually called *me shel* (“fire crystal”). They are oligoclase feldspar, exhibiting aventurescence in that they are filled with speckles that appear to emit light.

g.1267 Suparipūrṇajñānamukhakra

ye shes kyi zhal shin tu rgyas pa

ཡེ་ཤེས་ཀྱི་ཞལ་ཤིན་ཏུ་རྒྱས་པ།

suparipūrṇajñānamukhakra

A buddha in the distant past.

g.1268 Suprabha

'od bzang po

འོད་བཟང་པོ།

suprabha

“Excellent Light.” In chapter 41 it is the name of a kalpa in the distant past. Also in chapter 41 it is the name of a future kalpa with five hundred buddhas. In chapter 45 it is the name of another kalpa in the distant past.

g.1269 Suprabha

'od bzang po

འོད་བཟང་པོ།

suprabha

One of the eminent sons from Dhanyākara who in chapter 3 came with Sudhana to see Mañjuśrī.

g.1270 Suprabhā

'od bzang mo

འོད་བཟང་མོ།

suprabhā

An upāsikā in Dhanyākara; also an eminent daughter in Dhanyākara.

g.1271 Suprabha

'od bzang po

འོད་བཟང་པོ།

suprabha

In chapter 21 it is the name of a city in the south of India. It is also the name of a forest in another world in the distant past during the kalpa of that name. The name means “excellent light.”

g.1272 Suprabhasa

'od bzangs

འོད་བཟང་ས།

suprabhasa

A ruler in South India.

g.1273 Supraṭiṣṭhā

shin tu brtan pa

ཤིན་ཏུ་བརྟན་པ།

supraṭiṣṭhā

The realm of the Buddha Sīmha.

g.1274 Supraṭiṣṭhita

shin tu brtan pa

ཤིན་ཏུ་བརྟན་པ།

supraṭiṣṭhita

A bhikṣu, the kalyāṇamitra of chapter 6.

g.1275 Suprayāṇa

legs par bzhud pa

ལེགས་པར་བཞུད་པ།

suprayāṇa

One of the future buddhas of this kalpa.

g.1276 Śūradhvaja

dpa' ba'i rgyal mtshan

དཔའ་བའི་རྒྱལ་མཚན།

śūradhvaja

The seventy-eighth buddha in a kalpa in the distant past.

g.1277 Suraśmi

'od gzer bzang po

འོད་གཟེར་བཟང་པོ།

suraśmi

“Excellent Light Rays.” The name of a kalpa in the distant past.

g.1278 Suraśmi

'od gzer bzang po

འོད་གཟེར་བཟང་པོ།

suraśmi

A prince in another world in the distant past. Also known as Suraśmiketū.

g.1279 Suraśmiketū

'od gzer bzang dpal

འོད་གཟེར་བཟང་དཔལ།

suraśmiketū

A prince in another world in the distant past. Also known as Suraśmi.

g.1280 Surendrābhā

lha dbang 'od

ལྷ་དབང་འོད།

surendrābhā

The kalyāṇamitra of chapter 45, a goddess of the Trāyastriṃśa paradise.

g.1281 Surendrabodhi

su ren+t+ra bo d+hi · su ren+d+ra bo d+hi

སུ་རེན་བོ་ནི། · སུ་རེན་བོ་ནི།

surendrabodhi

Surendrabodhi came to Tibet during reign of King Ralpachen (*ral pa can*, r. 815–38 CE). He is listed as the translator of forty-three texts and was one of the small group of paṇḍitas responsible for the *Mahāvvyutpatti* Sanskrit–Tibetan dictionary.

g.1282 Sūryadhvaja

nyi ma'i rgyal mtshan

ཉིམ་འི་རྒྱལ་མཚན།

sūryadhvaja

A bodhisattva present in Śrāvastī.

g.1283 Sūryagarbha

nyi ma'i snying po

ཉིམ་འཁྱིལ་པོ།

sūryagarbha

A bodhisattva present in Śrāvastī.

g.1284 Sūryagātrapravara

sku nyi ma dam pa

སྐུ་ཉིམ་དམ་པ།

sūryagātrapravara

A buddha in another world in the distant past.

g.1285 Sūryakesaranirbhāsā

nyi ma'i 'od gzer ltar snang ba

ཉིམ་འཁྱིལ་འོད་གཟེར་ལྟར་སྟངས་པ།

sūryakesaranirbhāsā

A southwestern buddha realm.

g.1286 Sūryaprabha

nyi ma'i 'od

ཉིམ་འཁྱིལ་འོད།

sūryaprabha

A bodhisattva present in Śrāvastī.

g.1287 Sūryaprabha

nyi ma'i mdog

ཉིམ་འཁྱིལ་མདོག།

sūryaprabha

A park in Kaliṅgavana. Also the name of a park in another world in the distant past.

g.1288 Sūryapradīpaketuśrī

nyi ma'i sgron ma dpal gyi dpal

ཉིམ་འཁྱིལ་སྒྲོན་མ་དཔལ་གྱི་དཔལ།

sūryapradīpaketuśrī

A buddha in the distant past. BHS verse: *Sūryapradīpaketuśiri*.

g.1289 Suryatejas

nyi ma'i gzi brjid

ཉིམ་འི་གཟི་བརྗིད།

suryatejas

A buddha in the distant past. BHS verse: *Suriyatejā*.

g.1290 Sūryavikramasamantapratibhāsa

nyi ma'i rnam par gnon pas kun tu snang ba

ཉིམ་འི་རྣམ་པར་གཞོན་པས་ཀུན་ཏུ་སྔང་བ།

sūryavikramasamantapratibhāsa

One of countless buddhas in a past kalpa.

g.1291 Sūryodaya

snying rje bzang po

སྟིང་རྗེ་བཟང་པོ།

sūryodaya

The name of a kalpa in the distant past.

g.1292 Sūryottarajñānin

nyi ma dam pa'i ye shes

ཉིམ་དམ་པའི་ཡེ་ཤེས།

sūryottarajñānin

A bodhisattva present in Śrāvastī.

g.1293 Susaṃbhava

legs par byung

ལེགས་པར་བྱུང་།

susaṃbhava

“Well arisen.” The name of a kalpa in the distant past.

g.1294 Susaṃbhavavyūha

legs byung rnam brgyan

ལེགས་བྱུང་རྣམ་བརྟན།

susaṃbhavavyūha

A buddha in the distant past. BHS verse: *Susaṃbhavavyūha*.

g.1295 Suśīla

tshul khrims bzang po

ཚུལ་ཁྲིམས་བཟང་པོ།

suśīla

A head merchant's son in Dhanyākara.

g.1296 Sutejomaṇḍalaratiśrī

gzi brjid kyi dkyil 'khor bzang pos dga' ba'i dpal

གཟི་བརྗིད་ཀྱི་དཀྱིལ་འཁོར་བཟང་པོས་དགའ་བའི་དཔལ།

sutejomaṇḍalaratiśrī

The forest goddess of Lumbinī and the kalyāṇamitra of chapter 42.

g.1297 Suvarṇaprabha

kha dog bzang po'i 'od

ཁ་དོག་བཟང་པོའི་འོད།

suvarṇaprabha

The name of a māra in another world in the distant past.

g.1298 Suvarṇapuṣpābhamaṇḍala

'od kyi dkyil 'khor gser gyi me tog

འོད་ཀྱི་དཀྱིལ་འཁོར་གསེར་གྱི་མེ་ཏོག།

suvarṇapuṣpābhamaṇḍala

A park in another world in the distant past. The name as given in the prose.

In verse it is called Svarṇapuṣpaprabhava.

g.1299 Suvibhakta

shin tu rnam par phye ba

ཤིན་ཏུ་རྣམ་པར་ཕྱེ་བ།

suvibhakta

One of the future buddhas of this kalpa.

g.1300 Suvighuṣṭakīrti

legs pa snyan grags

ལེགས་པ་སྟོན་གྲགས།

suvighuṣṭakīrti

A head merchant, the father of a previous life of Gopā.

g.1301 Suvikrāmin

rnam par gnon pa bzang po

རྣམ་པར་གཞོན་པ་བཟང་པོ།

suvikrāmin

A head merchant's son in Dhanyākara.

g.1302 Suvilokitajñānaketu

shin tu rnam par gzigs pa'i ye shes dpal

ཤིན་ཏུ་རྣམ་པར་གཟིགས་པའི་ཡེ་ཤེས་དཔལ།

suvilokitajñānaketu

A buddha in the distant past.

g.1303 Suvilokitanetra

shin tu rnam par lta ba'i myig

ཤིན་ཏུ་རྣམ་པར་ལྷ་བའི་མྱིག།

suvilokitanetra

A bodhisattva present in Śrāvastī.

g.1304 Suviśākha

sa ga bzang po

ས་ག་བཟང་པོ།

suviśākha

One of the future buddhas of this kalpa.

g.1305 Suviśālābha

'od shin tu yangs pa

འོད་ཤིན་ཏུ་ཡངས་པ།

suviśālābha

One of the future buddhas of this kalpa.

g.1306 Suviśuddhacandrābhā

zla ba shin tu rnam par dag pa'i 'od

ཟླ་བ་ཤིན་ཏུ་རྣམ་པར་དག་པའི་འོད།

suviśuddhacandrābhā

A goddess of the night in the distant past.

g.1307 Suviśuddhajñānakusumāvabhāsa

ye shes shin tu rnam par dag pa'i me tog snang ba

ཡེ་ཤེས་ཤིན་ཏུ་རྣམ་པར་དག་པའི་མེ་ཏོག་སྣང་བ།

suviśuddhajñānakusumāvabhāsa

A buddha in the distant past

g.1308 Suvrata

brtul zhugs bzang po

བརྟུལ་ཞུགས་བཟང་པོ།

suvrata

A head merchant's son in Dhanyākara.

g.1309 Suyāma

rab mtshe ma

རབ་མཚེ་མ།

suyāma

The principal deity in the Yāma paradise.

g.1310 Svācāra

ngang tshul bzang po

ངང་ཚུལ་བཟང་པོ།

svācāra

A head merchant's son in Dhanyākara.

g.1311 Svarāṅgaśūra

dbyangs kyi yan lag dpa' bo

དབྱངས་ཀྱི་ཡན་ལག་དཔའ་བོ།

svarāṅgaśūra

One of the future buddhas of this kalpa.

g.1312 Svarṇapuṣpaprabhava

gser mdog me tog

གསེར་མདོག་མེ་ཏོག་

svarṇapuṣpaprabhava

A park in another world in the distant past. The name as given in verse. In prose it is called Suvarṇapuṣpābhamaṇḍala.

g.1313 Svaśarīraprabha

rang gi lus kyi 'od

རང་གི་ལུས་ཀྱི་འོད།

svaśarīraprabha

The forty-sixth buddha in a kalpa in the distant past.

g.1314 Tai Situpa

ta'i si tu pa

ཏའི་སི་ཏུ་པ།

—

A Chinese title, meaning “Great Preceptor.” It was conferred by the Chinese emperor in 1407 on Chökyi Gyaltsen (*chos kyi rgyal mtshan*), a prominent Karma Kagyü lama. Following his death there have been recognitions of continuous rebirths up to the present time.

g.1315 Tāladhvaja

ta la'i rgyal mtshan

ཏ་ལ་འི་རྒྱལ་མཚན།

tāladhvaja

A town in South India.

g.1316 Tāreśvararāja

skar ma'i dbang phyug rgyal po

སྐར་མའི་དབང་ཕྱུག་རྒྱལ་པོ།

tāreśvararāja

A buddha in an eastern realm.

g.1317 Tashi Wangchuk

bkra shis dbang phyug

བཀྲ་ཤིས་དབང་ཕྱུག

—

An editor of the Degé version of the *Gaṇḍavyūha*.

g.1318 tathāgata

de bzhin gshegs pa

དེ་བཞིན་གཤེགས་པ།

tathāgata

A title of for a buddha. *Gata*, although literally meaning “gone,” is a past-passive participle used to describe a state or condition of existence. As buddhahood is indescribable it means “one who is thus.”

g.1319 Tathāgatakulagotrodgata

de bzhin gshegs pa'i rgyud kyi gdung gis 'phags pa

དེ་བཞིན་གཤེགས་པའི་རྒྱུད་ཀྱི་གདུང་གིས་འཕགས་པ།

tathāgatakulagotrodgata

A bodhisattva present in Śrāvastī.

g.1320 Tathatāprabha

de bzhin nyid 'od

དེ་བཞིན་ཉིད་འོད།

tathatāprabha

The seventy-first buddha in a kalpa in the distant past.

g.1321 Tejaśrī

gzi brjid dpal

གཟི་བརྗིད་དཔལ།

tejaśrī

A buddha in the distant past.

g.1322 Tejodhipati

gzi brjid kyi dbang po

གཟི་བརྗིད་ཀྱི་དབང་པོ།

tejodhipati

A prince in another world in the distant past.

g.1323 Tejovat

gzi brjid ldan

གཟི་བརྗིད་ལྡན།

tejovat

The ninety-fifth buddha in a kalpa in the distant past. BHS verse: *Tejavati*.

g.1324 ten good actions

dge ba bcu'i las

དགེ་བ་བརྒྱའི་ལས།

daśakuśalakarma

Abstaining from killing, taking what is not given, sexual misconduct, lying, uttering divisive talk, speaking harsh words, gossiping, covetousness, ill will, and wrong views.

g.1325 ten strengths

stobs bcu

སྟོབས་བརྒྱ

daśabala

The ten strengths of a tathāgata are (1) the knowledge of what is possible and not possible, (2) the knowledge of the ripening of karma, (3) the knowledge of the variety of aspirations, (4) the knowledge of the variety of natures, (5) the knowledge of the levels of capabilities, (6) the knowledge of the destinations of all paths, (7) the knowledge of dhyāna, liberation, samādhi, samāpatti, and so on, (8) the knowledge of remembering past lives, (9) the knowledge of deaths and rebirths, and (10) the knowledge of the cessation of defilements.

g.1326 Tenpa Tsering

bstan pa tshe ring

བསྟན་པ་ཚེ་རིང་།

—

(1678–1738). King of Degé.

g.1327 The Confession of the Three Heaps

phung po gsum pa'i bshags pa

ཕུང་པོ་གསུམ་པའི་བཤགས་པ།

triskandhadeśana

“The three heaps” are the three sections of a confession practice of which the best known liturgy, probably the one referred to in the present text, is found in the Mahāyāna sūtra *Determining the Vinaya: Upāli's Questions* (Toh 68, *Vinayaviniścayopāliparipṛcchā*), 1.43–1.52.

g.1328 The Illumination of the Field of Causes

rgyu'i dkyil 'khor rab tu snang ba

རྒྱུ་འདྲིལ་འཁོར་རབ་དུ་སྟངས་པ།

hetumaṇḍalaprabhāsa

A sūtra taught in another world in the distant past.

g.1329 third-week embryo

rdol pa

རྩལ་པ།

peśi

The *Gaṇḍavyūha* uses the same terminology as the Jain text *Tandulaveyāliya* and differs from other sūtras. Other texts have *nar nar*. In the *The Teaching to the Venerable Nanda on Dwelling in the Womb* *peśi* is translated as *ltar ltar*.

g.1330 thoroughbred stallion

rta cang shes

རྩ་ཅང་ཤེས།

ājāneyāśva

The Sanskrit word *ājāneya* was primarily used for thoroughbred horses. The compound joins the term with *aśva* (“horse”). An etymology as “all-knowing” is the basis for the Tibetan translation. In other contexts it was also used as a term of respect, often paired with “great elephant” in a description of realized beings.

g.1331 three lower existences

ngan song gsum

ངན་སྲིད་གསུམ།

apāyatraya

The animal, preta, and hell realms.

g.1332 three realms

khams gsum

ཁམས་གསུམ།

traidhātuka

The three realms that contain all the various kinds of existence in saṃsāra: the desire realm, the form realm, and the formless realm.

g.1333 thunderbolt

rdo rje

རྩ་རྩེ།

vajra

The word *vajra* refers to the “thunderbolt,” the indestructible and irresistible weapon that first appears in Indian literature in the hand of the Vedic deity Indra. The word *vajra* is also used for “diamond.”

g.1334 **tīrthika**

mu stegs ldan pa · mu stegs · mu stegs can

མུ་སྟེགས་ལྡན་པ། · མུ་སྟེགས། · མུ་སྟེགས་ཅན།

tīrthya · tīrthika

A member of a religion, sect, or philosophical tradition that was a rival of or antagonistic to the Buddhist community in India. The term has its origins among the Jains.

g.1335 **Tiṣya**

rgyal

རྒྱལ།

tiṣya

In chapter 29 the name of the sixth buddha in a list that begins with Kanakamuni. In chapter 44 it is the name of one of the future buddhas of this kalpa.

g.1336 **toraṇa**

rta babs

རྟ་བབས།

toraṇa

A distinctive feature of ancient stūpa architecture, a famous example being those of the Sanchi Stūpa, it is a stone gateway in the surrounding railing or *vedika*, and usually positioned in the four directions. They evolved into the well-known freestanding *torii* of Japanese religious architecture.

g.1337 **Tosala**

dga' ba 'dzin pa

དགའ་བ་འཛིན་པ།

tosala

A town in South India.

g.1338 **Trāyastriṃśa**

sum cu rtsa gsum pa

སུམ་རུ་སྟ་གསུམ་པ།

trāyastriṃśa · tridaśaloka · tridaśa

The paradise of Śakra, also known as Indra, on the summit of Sumeru. The names means “Thirty-Three,” from the thirty-three principal deities that dwell there.

g.1339 Trinayana

myig gsum pa

མྱིག་གསུམ་པ།

trinayana

A land in the south of India.

g.1340 Trisong Detsen

khri srong lde btsan

ཁྱི་སྟོང་ལྡེ་བཙན།

—

King of Tibet who reigned circa 742/55–798/804 CE.

g.1341 truths of the āryas

'phags pa'i bden pa

འཕགས་པའི་བདེན་པ།

āryasatya

The four truths of āryas are the truths of suffering, the origin of suffering, the cessation of suffering, and the eightfold path to that cessation. They are called the truths of the āryas, as it is the āryas who have perceived them perfectly and without error.

g.1342 Tryadhvajñānavidyutpradīpā

dus gsum gyi ye shes kyi glog gi sgron ma

དུས་གསུམ་གྱི་ཡེ་ཤེས་ཀྱི་གློག་གི་སྒྲོན་མ།

tryadhvajñānavidyutpradīpā

“The Lamp of the Lightning of the Wisdom of the Three Times.” The name of a ray of light.

g.1343 Tryadhvalakṣaṇapratibhāsatejas

dus gsum gyi mtshan rab tu snang ba'i gzi brjid

དུས་གསུམ་གྱི་མཚན་རབ་དུ་སྟོང་བའི་གཟི་བརྟི།

tryadhvalakṣaṇapratibhāsatejas

One of countless buddhas in a past kalpa.

g.1344 Tryadhvaprabhaghoṣa

dus gsum 'od dbyangs

དུས་གསུམ་འོད་དབྱངས།

tryadhvaprabhaghoṣa

A buddha in the distant past. BHS: *Triyadhvaprabhaghoṣa*.

g.1345 Tryadhvapratibhāsamaṇirājasambhavā

dus gsum rab tu snang ba'i rin po che'i rgyal po yongs su 'byung ba'i dbyings

དུས་གསུམ་རབ་དུ་སྒྲུང་བའི་རིན་པོ་ཆའི་རྒྱལ་པོ་ཡོངས་སུ་འབྱུང་བའི་དབྱིངས།

tryadhvapratibhāsamaṇirājasambhavā

A group of world realms in the eastern direction.

g.1346 Tryadhvapratibhāsaprabha

dus gsum snang ba'i 'od

དུས་གསུམ་སྒྲུང་བའི་འོད།

tryadhvapratibhāsaprabha

The eightieth buddha in a kalpa in the distant past. BHS: *Triyadhvapratibhāsa-prabha*.

g.1347 Tryadhvāvabhāsabuddhi

dus gsum snang ba'i blo

དུས་གསུམ་སྒྲུང་བའི་བློ།

tryadhvāvabhāsabuddhi

A bodhisattva present in Śrāvastī.

g.1348 Tushun

thu thu zhun

ཐུ་ཐུ་ཞུན།

—

Also written Dushun (557–640). The first patriarch of the Huayan School, which is based on the *Avataṃsaka Sūtra*.

g.1349 Tuṣita

dga' ldan

དགའ་ལྷན།

tuṣita

The fourth (counting from the lowest) of the six paradises in the desire realm.
The paradise from which buddhas descend to be born in this world.

g.1350 Udāradeva

rlabs chen lha

ལྷ་བཅོམ་ཆེན་ལྷ།

udāradeva

One of the future buddhas of this kalpa.

g.1351 Udyataka

gnod pa dang bral ba

གནོད་པ་དང་བྲལ་བ།

udyataka

An ocean mentioned here as the source of coconuts.

g.1352 Ulkādhārīṇ

sgron ma 'dzin pa

སྒྲོན་མ་འཛིན་པ།

ulkādhārīṇ

One of the future buddhas of this kalpa.

g.1353 Üpa Sangyé Bum

dbus pa sangs rgyas 'bum

དབུས་པ་སངས་རྒྱས་འབུམ།

—

A scholar of Narthang (1270–1355) also known as Üpa Losal (dbus pa blo gsal). He was a student of Chomden Rikpai Raltri (bcom ldan rig pa'i ral gri) and worked on the gathering of translations and compiling of the contents of the earliest Kangyurs. Lotsawa Chokden (q.v.) was one of his students.

g.1354 Upacitaskandha

phung po bstags pa

ཕུང་པོ་བསྟུགས་པ།

upacitaskandha

One of the future buddhas of this kalpa.

g.1355 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.1356 Upananda

bsnyen dga' bo

བསྟན་དགའ་བོ།

upananda

One of the main nāga kings, usually associated with the nāga king Nanda.

g.1357 upāsaka

dge bsnyen

དགེ་བསྟན།

upāsaka

A male who has taken the layperson's vows.

g.1358 Upaśamavat

nye bar zhi ba mnga' ba

ཉེ་བར་ཞི་བ་མངའ་བ།

upaśamavat

One of the future buddhas of this kalpa.

g.1359 upāsikā

dge bsnyen ma

དགེ་བསྟན་མ།

upāsikā

A female who has taken the layperson's vows.

g.1360 uragasāra

sbrul gyi snying po

སྤྱུལ་གྱི་སྟིང་པོ།

uragasāra

A variety of sandalwood. The name means “snake essence” because snakes were said to live in the forests of those trees because they were attracted to their scent.

g.1361 ūṛṇā hair

mdzod spu

མཛོད་སྤུ།

ūrṇākośa

One of the thirty-two signs of a great being, it is a coiled white hair between the eyebrows. Literally, the Sanskrit *ūrṇā* means “wool hair,” and *kośa* means “treasure.”

g.1362 Ūṛṇaśrīprabhāsamati

mdzod spu'i dpal gyi 'od kyi blo gros

མཛོད་སྤུ་འི་དཔལ་གྱི་འོད་གྱི་བློ་གྲོས།

ūrṇaśrīprabhāsamati

A buddha in the distant past.

g.1363 uṣṇīṣa

gtsug tor

གཏུག་རྟོར།

uṣṇīṣa

One of the thirty-two signs of a great being. In its simplest form it is a pointed shape to the head (like a turban). More elaborately it is a dome-shaped protuberance, or even an invisible protuberance of infinite height.

g.1364 Uṣṇīṣakośasarvadharmaprabhāmaṇḍalamegha

gtsug tor gyi mdzod chos thams cad kyi 'od kyi dkyil 'khor gyi sprin

གཏུག་རྟོར་གྱི་མཛོད་ཚོས་ཐམས་ཅད་གྱི་འོད་གྱི་དཀྱིལ་འཁོར་གྱི་སྒྲིན།

uṣṇīṣakośasarvadharmaprabhāmaṇḍalamegha

One of countless buddhas in a past kalpa.

g.1365 Uṣṇīṣaśrī

gtsug tor dpal

གཏུག་རྟོར་དཔལ།

uṣṇīṣaśrī

One of the future buddhas of this kalpa.

g.1366 Utpala

ut pa la

ཡུཏ་པ་ལ།

utpala

The name of a kalpa in the distant past.

g.1367 Utpalabhūti

ut pa la

ཡུཏ་པ་ལ།

utpalabhūti

A perfume-seller head merchant and the kalyāṇamitra of chapter 24.

g.1368 Utpalanetra

ut+pa la'i myig

ཡུཏ་པ་ལ་འི་མྱིག་

utpalanetra

A bodhisattva present in Śrāvastī.

g.1369 Uttāpanarājamati

sbyong ba'i rgyal po

སྟོང་བའི་རྒྱལ་པོ།

uttāpanarājamati

One of the future buddhas of this kalpa.

g.1370 Uttaptaśrī

dpal shin tu 'bar ba

དཔལ་ཤིན་ཏུ་འབར་བ།

uttaptaśrī

The name of a kalpa in the distant past.

g.1371 Uttaradatta

bla mas bon pa

བླ་མ་ས་བོན་པ།

uttaradatta

One of the future buddhas of this kalpa.

g.1372 Vacanaśrī

nor gyi dpal

ནོར་གྱི་དཔལ།

vacanaśrī

A buddha in the distant past.

g.1373 Vaidyarāja

sman pa'i rgyal po

སྐམ་པའི་རྒྱལ་པོ།

vaidyarāja

The last of five hundred buddhas in a kalpa in the distant future.

g.1374 Vaidyottama

sman pa'i dam pa

སྐམ་པའི་དམ་པ།

vaidyottama

One of the future buddhas of this kalpa.

g.1375 Vaira

dpa' bo

དཔའ་བོ།

vaira

A mariner who is the kalyāṇamitra of chapter 25.

g.1376 vairocana

rnam par snang ba

རྣམ་པར་སྣང་བ།

vairocana

Unidentified jewel; this term can mean “solar” and therefore could possibly refer to the sunstone.

g.1377 Vairocana

rnam par snang mdzad

རྣམ་པར་སྣང་མཛད།

vairocana

“The Illuminator.” Used in this sūtra as an epithet for the Buddha Śākyamuni, who appears in millions of places simultaneously, or, one could say, the buddha who emanates millions of buddhas including Śākyamuni.

This is also the name for the principal buddha in the Caryā and Yoga tantras. In this sūtra it is also the name of a buddha that Muktaśa sees in a distant realm, and also the name of a buddha in the distant past that Āśā was a student of in a previous life. In chapter 29 the layman Veṣṭhila refers to Vairocana as the principal example of present buddhas, presumably referring to Śākyamuni.

g.1378 Vairocanadhvaja

rnam par snang ba'i rgyal mtshan

ནམ་པར་སྐྱང་བའི་རྒྱལ་མཚན།

vairocanadhvaja

A bodhisattva present in Śrāvastī.

g.1379 Vairocanadhvajapradīpaśrī

rnam snang rgyal mtshan sgron ma'i dpal

ནམ་སྐྱང་རྒྱལ་མཚན་སྒྲོན་མའི་དཔལ།

vairocanadhvajapradīpaśrī

A realm in the distant past. This is the name given in verse, while the prose has Vairocanatejāḥśrī. BHS has *Vairocanatejāḥśirī*.

g.1380 Vairocanagarbha

rnam par snang ba'i snying po

ནམ་པར་སྐྱང་བའི་སྙིང་པོ།

vairocanagarbha

The name of a bodhisattva in the presence of the Buddha at Śrāvastī, and also the name of a bodhisattva seen by Muktaśa in the buddha realm of the Buddha Tāreśvararāja in the east.

g.1381 Vairocanagarbha

rnam par snang ba'i snying po

ནམ་པར་སྐྱང་བའི་སྙིང་པོ།

vairocanagarbha

A palace in South India.

g.1382 Vairocanaketu

rnam par snang mdzad dpal

ནམ་པར་སྐྱང་མཛད་དཔལ།

vairocanaketu

One of the future buddhas of this kalpa.

g.1383 **vairocanakośa**

rnam par snang ba'i mdzod

རྣམ་པར་སྣང་བའི་མཛོད།

vairocanakośa

A magical tree. The name means “radiant treasure.”

g.1384 **Vairocanaprabhaśrī**

rnam par snang mdzad 'od dpal

རྣམ་པར་སྣང་མཛད་འོད་དཔལ།

vairocanaprabhaśrī

The sixty-eighth buddha in the distant past. BHS verse: *Vairocanaprabhaśrī*.

g.1385 **Vairocanaprabhavyūha**

rnam par snang mdzad 'od kyi rgyan

རྣམ་པར་སྣང་མཛད་འོད་ཀྱི་རྒྱན།

vairocanaprabhavyūha

A buddha in the distant past. BHS verse: *Vairocanaprabhaviyūha*.

g.1386 **Vairocanapraṇidhānaketudhvaja**

rnam par snang mdzad kyi smon lam dpal gyi rgyal mtshan

རྣམ་པར་སྣང་མཛད་ཀྱི་སྟོན་ལམ་དཔལ་གྱི་རྒྱལ་མཚན།

vairocanapraṇidhānaketudhvaja

A bodhisattva from a northwestern realm. Also known as Vairocanapraṇidhi-jñānaketu.

g.1387 **Vairocanapraṇidhānanābhiraśmiprabha**

rnam par snang ba'i smon lam gyi gtsug gi 'od zer snang ba

རྣམ་པར་སྣང་བའི་སྟོན་ལམ་གྱི་གཏུག་གི་འོད་ཟེར་སྣང་བ།

vairocanapraṇidhānanābhiraśmiprabha

A bodhisattva from an eastern realm.

g.1388 **Vairocanapraṇidhijñānaketu**

rnam par snang ba'i smon lam ye shes dpal

རྣམ་པར་སྣང་བའི་སྟོན་ལམ་ཡེ་ཤེས་དཔལ།

vairocanapraṇidhijñānaketu

A bodhisattva from a northwestern buddha realm. Also known as Vairocana-praṇidhānaketudhvaja.

g.1389 Vairocanarakṣita

bai ro tsa na rak+Shi ta

བེ་རོ་ཙན་རཀྲི་ཏ།

vairocanarakṣita

Eighth-century Tibetan master and translator, usually referred to simply as Vairocana or Bairotsana.

g.1390 Vairocanaratnapadmagarbhaśrīcūḍa

rnam par snang ba rin chen pad mo dpal gyi gtsug phud snying po

· *rnam par snang ba rin chen pad+mo dpal gyi gtsug phud snying po*

རྣམ་པར་སྣང་བ་རིན་ཆེན་པད་མོ་དཔལ་གྱི་གཙུག་ཕུད་སྟིང་པོ།

· རྣམ་པར་སྣང་བ་རིན་ཆེན་པདྨོ་དཔལ་གྱི་གཙུག་ཕུད་སྟིང་པོ།

vairocanaratnapadmagarbhaśrīcūḍa

A cakravartin king in the distant past.

g.1391 Vairocanaśrī

rnam par snang ba'i dpal

རྣམ་པར་སྣང་བའི་དཔལ།

vairocanaśrī

A bodhisattva present in Śrāvastī.

g.1392 Vairocanaśrīgarbha

rnam par snang mdzad dpal gyi snying po

རྣམ་པར་སྣང་མཛད་དཔལ་གྱི་སྟིང་པོ།

vairocanaśrīgarbha

A buddha in the distant past.

g.1393 Vairocanaśrīgarbharāja

rnam par snang mdzad dpal gyi snying po'i rgyal po

རྣམ་པར་སྣང་མཛད་དཔལ་གྱི་སྟིང་པོའི་རྒྱལ་པོ།

vairocanaśrīgarbharāja

A buddha in the distant past.

g.1394 Vairocanaśrīpraṇidhigarbhā

rnam par snang mdzad kyi snying po

ནཱ་པར་སྐྱང་མཛད་ཀྱི་སྤྱིང་པོ།

vairocanaśrīpranidhigarbhā

A buddha realm in the northwestern direction. See [n.107](#).

g.1395 Vairocanaśrīsumeru

rnam par snang mdzad dpal gyi ri rab

ནཱ་པར་སྐྱང་མཛད་དཔལ་གྱི་རི་རབ།

**vairocanaśrīsumeru*

One of countless buddhas in a past kalpa. Not present in available Sanskrit editions.

g.1396 Vairocanaśrītejorāja

rnam par snang mdzad dpal gyi gzi brjid rgyal po

ནཱ་པར་སྐྱང་མཛད་དཔལ་གྱི་གཟི་བརྗིད་རྒྱལ་པོ།

vairocanaśrītejorāja

A buddha in an eastern realm.

g.1397 Vairocanatejahśrī

rnam par snang mdzad gzi brjid dpal

ནཱ་པར་སྐྱང་མཛད་གཟི་བརྗིད་དཔལ།

vairocanatejahśrī

A realm in the distant past. In verse it is called Vairocanadhvajapradīpaśrī. Also called Vairocanaśrī in Sanskrit and *rnam par snang ba* (Vairocana) in Tibetan.

g.1398 Vairocanavyūhālaṃkāragarbha

rnam par snang mdzad kyi rgyan gyis brgyan pa'i snying po

ནཱ་པར་སྐྱང་མཛད་ཀྱི་རྒྱན་གྱིས་བརྒྱན་པའི་སྤྱིང་པོ།

vairocanavyūhālaṃkāragarbha

A kūṭāgāra in South India in which Maitreya resides.

g.1399 Vairocanottarajñānin

rnam par snang ba dam pa'i ye shes

ནཱ་པར་སྐྱང་བ་དམ་པའི་ཡེ་ཤེས།

vairocanottarajñānin

A bodhisattva present in Śrāvastī.

g.1400 Vaiśāradyavajranārāyaṇasiṃha
mi bsnyengs pa'i rdo rje seng ge mthu bo che
མི་བསྟེངས་པའི་རྡོ་རྗེ་སེང་གེ་མཐུ་བོ་ཆེ།
vaiśāradyavajranārāyaṇasiṃha
One of countless buddhas in a past kalpa.

g.1401 Vaiśravaṇa
ngal bso po
ངལ་བསོ་པོ།
vaiśravaṇa
As one of the Four Mahārājas, he is the lord of the northern region of the world and the northern continent, though in early Buddhism he is the lord of the far north of India and beyond. He is also the lord of the yakṣas and a lord of wealth. Translated in other sūtras as *rnam thos kyi bu* and *mchog gi gzugs*.

g.1402 vajra
rdo rje
རྡོ་རྗེ།
vajra
The word *vajra* refers to the “thunderbolt,” the indestructible and irresistible weapon that first appears in Indian literature in the hand of the Vedic deity Indra. The word *vajra* is also used for “diamond.”

g.1403 Vajra
rdo rje
རྡོ་རྗེ།
vajra
One of the future buddhas of this kalpa.

g.1404 Vajrābha
'od snang rdo rje
འོད་སྟངས་རྡོ་རྗེ།
vajrābha
A buddha.

g.1405 Vajragiri
rdo rje ri bo

རྫོང་རྩེ་བོ།

vajragiri

One of the future buddhas of this kalpa.

g.1406 Vajrajñānaparvata

ye shes rdo rje'i ri bo

ཡེ་ཤེས་རྫོང་རྩེ་བོ།

vajrajñānaparvata

One of the future buddhas of this kalpa.

g.1407 Vajramaṇivicitra

rdo rje rin po ches rnam par brgyan pa

རྫོང་རྩེ་བོ་པོ་ཆེས་རྣམ་པར་བརྟན་པ།

vajramaṇivicitra

One of the future buddhas of this kalpa.

g.1408 Vajramāṇyabhedyadṛḍhatejas

rdo rje'i rang bzhin mi phyed gzi brjid brtan

རྫོང་རྩེ་རང་བཞིན་མི་ཕྱེད་གཟི་བརྟེན་བརྟན།

vajramāṇyabhedyadṛḍhatejas

A realm in the distant past.

g.1409 Vajramati

rdo rje blo gros

རྫོང་རྩེ་བོ་གྲོ་སྤྱོད།

vajramati

One of the future buddhas of this kalpa.

g.1410 Vajranābhi

rdo rje'i gtsug · rdo rje'i gtsugs

རྫོང་རྩེ་གཏུག · རྫོང་རྩེ་གཏུགས།

vajranābhi

The names of two buddhas in the past: one not long before Dīpaṅkara and another in the far distant past. BHS verse: *Vajranābhi*.

g.1411 Vajranārāyaṇaketu

rdo rje mthu bo che'i dpal

རྫོང་མཐུ་བོ་ཆེན་དཔལ།

vajranārāyaṇaketu

A buddha in the distant past.

g.1412 Vajranetra

rdo rje'i myig

རྫོང་འཇིག་མེད།

vajranetra

A bodhisattva present in Śrāvastī.

g.1413 Vajrapadavikrāmin

rdo rje'i gom pas rnam par gnon pa

རྫོང་འཇིག་མེད་པམ་རྣམ་པར་གཞོན་པ།

vajrapadavikrāmin

A bodhisattva in a northern realm.

g.1414 vajrapāṇi

lag na rdo rje

ལག་ན་རྫོང་།

vajrapāṇi

These vajra wielders are like the Vajrapāṇi who was the yakṣa that acted as the Buddha's bodyguard. In the Mantrayāna there appeared the bodhisattva named Vajrapāṇi.

g.1415 Vajrapāṇi

lag na rdo rje

ལག་ན་རྫོང་།

vajrapāṇi

In the sūtra tradition, Vajrapāṇi was a yakṣa who acted as the Buddha Śākyamuni's bodyguard. Also identified as being a manifestation of Śakra and could appear as a number of vajrapāṇis to guard the Buddha. With the advent of the Mantrayāna he is a bodhisattva. Also a euphemism for Indra or a group of vajra-wielding deities in Indra's realm.

g.1416 Vajraprabha

rdo rje'i 'od

རྫོང་འཇིག་འོད།

vajraprabha

The fifty-fourth buddha in the distant past. See [n.1496](#).

g.1417 Vajrapramardana

rdo rje rab tu 'dul ba

རོ་རྒྱལ་ཐུ་དུལ་བ།

vajrapramardana

A buddha in a northern realm.

g.1418 Vajrapura

rdo rje'i grong khyer

རོ་རྒྱལ་གྲོང་ཁྱེར།

vajrapura

A town in the Draviḍa region in South India.

g.1419 Vajraratnagiritejas

rdo rje rin po che'i ri'i gzi brjid

རོ་རྒྱལ་རིན་པོ་ཆེའི་རིའི་གཟི་བརྟེན།

vajraratnagiritejas

“The Magnificence of a Mountain of Precious Diamonds.” The precious elephant of a cakravartin in the past.

g.1420 Vajrasāgaradhvajamegha

rdo rje ltar brtan pa'i rgyal mtshan rgya mtsho'i sprin

རོ་རྒྱལ་ལྟར་བརྟན་པའི་རྒྱལ་མཚན་གྱི་མཚོའི་སྒྲིན།

vajrasāgaradhvajamegha

One of countless buddhas in a past kalpa.

g.1421 Vajrasāgaragarabhā

rdo rje rgyal mtshan gyi snying po

རོ་རྒྱལ་རྒྱལ་མཚན་གྱི་སྙིང་པོ།

vajrasāgaragarabhā

A buddha realm in the southern direction.

g.1422 Vajrāsana

rdo rje gdan pa

རོ་རྒྱལ་དགན་པ།

vajrāsana

This is Amoghavajra, Vajrāsana the younger (eleventh century), who was the successor of Vajrāsana the elder. They were both the abbots of the Vajrāsana Monastery in what is now Bodhgaya. His teachings are important in the Sakya tradition.

g.1423 Vajrāśayagiriśrī

dgongs pa rdo rje ri bo dpal

དགོངས་པ་རྫོ་རྩེ་རི་བོ་དཔལ།

vajrāśayagiriśrī

The eighty-second buddha in a kalpa in the distant past. BHS verse:
Vajrāśayagiriśrī.

g.1424 Vajraśuddha

rdo rje dag pa

རྫོ་རྩེ་དག་པ།

vajraśuddha

One of the future buddhas of this kalpa.

g.1425 Vajrottaraññānin

rdo rje dam pa'i ye shes

རྫོ་རྩེ་དམ་པའི་ཡེ་ཤེས།

vajrottaraññānin

A bodhisattva present in Śrāvastī.

g.1426 Vākyaccheda

tshig gcod pa

ཚིག་གཅོད་པ།

vākyaccheda

One of the future buddhas of this kalpa.

g.1427 Vākyanuda

gsung sgrog pa

གསུང་སྒྲོག་པ།

vākyanuda

One of the future buddhas of this kalpa.

g.1428 Vanavāsī

nags tshal na gnas pa

ནགས་ཚལ་ན་གནས་པ།

vanavāsī

A region in South India.

g.1429 Varalakṣaṇaśrī

dam pa'i mtshan gyi dpal gyur

དམ་པའི་མཚན་གྱི་དཔལ་གྱུར།

varalakṣaṇaśrī

The forty-fourth buddha in a realm in the distant past, also one of countless buddhas in another past kalpa. BHS verse: *Varalakṣaṇaśiri*.

g.1430 Vartanaka

'tsho ba

འཚོ་བ།

vartanaka

A town in Magadha.

g.1431 Varuṇa

chu'i lha · chu yi lha

ཕྱའི་ལྷ། · ཕྱཡི་ལྷ།

varuṇa

The name of the deity of water, whose weapon is a noose. In the Vedas, Varuṇa is an important deity and in particular the deity of the sky, but in later Indian tradition he is the deity of the water and the underworld. The Tibetan does not attempt to translate his name but instead has “god of water.” The Sanskrit name has ancient pre-Sanskrit origins, and, as he was originally the god of the sky, is related to the root *vr*, meaning “enveloping” or “covering.” He has the same ancient origins as the ancient Greek sky deity Uranus and the Zoroastrian supreme deity Mazda.

g.1432 Varuṇadeva

chu bo'i lha

ཕྱ་བོའི་ལྷ།

varuṇadeva

A buddha in the past.

g.1433 Varuṇākṣa

chu'i lha'i spyan

ཕྱི་ལྷའི་སྤྱན།

varuṇākṣa

One of the future buddhas of this kalpa.

g.1434 Varuṇaśrī

chu'i dpal

ཕྱི་དཔལ།

varuṇaśrī

One of the future buddhas of this kalpa.

g.1435 Vāsantī

dpyid dang ldan pa

དཔྱིད་དང་ལྷན་པ།

vāsantī

A night goddess.

g.1436 Vaśavartin

dbang bsgyur · dbang sgyur

དབང་བསྐྱུར། · དབང་སྐྱུར།

vaśavartin

The principal deity in the Paranirmitavaśavartin paradise. It is the highest paradise in the desire realm.

g.1437 Vaśavartin

dbang sgyur

དབང་སྐྱུར།

vaśavartin

“Mastery.” The highest paradise in the desire realm, so named because the inhabitants have power over the emanations of others. Also called Paranirmitavaśavartin.

g.1438 Vaśavartiyajñayaśayaṣṭimati

dbang sgyur mchod sbyin grags pa'i mchod sdong blo

དབང་སྐྱུར་མཚན་སྦྱིན་གྲགས་པའི་མཚན་སྡོང་བོ།

vaśavartiyajñayaśayaṣṭimati

The hundred-and-sixth buddha in a kalpa in the distant past.

g.1439 Vaśībhūta

dbang du gyur pa

དབང་དུ་གྱུར་པ།

vaśībhūta

One of the future buddhas of this kalpa.

g.1440 Vasudatta

lhas byin

ལྷ་ས་བྱིན།

vasudatta

An upāsaka in Dhanyākara.

g.1441 Vāsudeva

lha'i dbyig

ལྷ་འི་དབྱིག་

vāsudeva

One of the future buddhas of this kalpa.

g.1442 Vasumitrā

lha'i bshes gnyen

ལྷ་འི་བཤེས་གཉེན།

vasumitrā

An courtesan in Ratnavyūha.

g.1443 Vegadhārin

shugs drag 'dzin pa

ཤུགས་རྒྱག་འཛིན་པ།

vegadhārin

One of the future buddhas of this kalpa.

g.1444 Vegaprabhaśamathaghoṣa

shugs 'od zhi gnas dbyangs kyi rgyal

ཤུགས་འོད་ཞི་གནས་དབྱངས་ཀྱི་རྒྱལ།

vegaprabhaśamathaghoṣa

The ninety-sixth buddha in a kalpa in the distant past.

g.1445 Vegarājamati

shugs kyi rgyal blo

ཤུགས་ཀྱི་རྒྱལ་བོ།

vegarājamati

The twenty-fifth buddha in a kalpa in the distant past.

g.1446 Veśadhārin

shugs mnga' ba

ཤུགས་མངའ་བ།

veśadhārin

A buddha in the distant past.

g.1447 Veṣṭhila

nan khugs

ནན་ཁུགས།

veṣṭhila

A householder, the kalyāṇamitra of chapter 29.

g.1448 vetāla

ro langs

རོ་ལངས།

vetāla

A spirit that in particular haunts charnel grounds and can be used in sorcery to harm others. It can also possess and animate a corpse at will (which will then cease to deteriorate).

g.1449 Vetramūlaka

sba'i rtsa ba

སྐའི་རྩ་བ།

vetramūlaka

A land in the south of India.

g.1450 Vibhaktāṅga

yan lag rnam par phye ba

ཡན་ལག་རྣམ་པར་ཕྱེ་བ།

vibhaktāṅga

One of the future buddhas of this kalpa.

g.1451 Vibhavagandha
dri zhim po'i longs spyod
འི་ཞིམ་པོ་འི་ལོངས་སྟོད།
vibhavagandha
One of the future buddhas of this kalpa.

g.1452 Vibhāvanagandha
dri zhim po rnam par phye ba
འི་ཞིམ་པོ་རྣམ་པར་ཕྱེ་བ།
vibhāvanagandha
One of the future buddhas of this kalpa.

g.1453 Vibhāvitamati
blo gros rnam par bsgoms pa
བློ་གྲོས་རྣམ་པར་བསྐྱོམས་པ།
vibhāvitamati
One of the future buddhas of this kalpa.

g.1454 Vibhudatta
kun khyab sbyin
ཀུན་ཀྱེན་སྟེན།
vibhudatta
A bhikṣu who was a pupil of Śāriputra.

g.1455 Vibhūṣita
rnam par brgyan pa
རྣམ་པར་བརྒྱན་པ།
vibhūṣita
One of the future buddhas of this kalpa.

g.1456 Vibhūṣitāṅga
yan lag rnam par brgyan pa
ཡན་ལག་རྣམ་པར་བརྒྱན་པ།
vibhūṣitāṅga
One of the future buddhas of this kalpa.

g.1457 Vibhūtabhūta

longs spyod tshogs pa

ལོངས་སྤྱོད་ཚོགས་པ།

vibhūtabhūta

One of the future buddhas of this kalpa.

g.1458 Vibhūtapati

longs spyod 'thun pa

ལོངས་སྤྱོད་འབྲུག་པ།

vibhūtapati

One of the future buddhas of this kalpa.

g.1459 Vibhūti

phun sum sna tshogs

ཕུན་སུམ་སྣ་ཚོགས་།

vibhūti

One of the future buddhas of this kalpa.

g.1460 Vibuddhajñānabodhidhvajatejas

byang chub rnam par sangs rgyas pa'i ye shes gzi brjid

བྱང་ཆུབ་རྣམ་པར་སངས་རྒྱས་པའི་ཡེ་ཤེས་གཟི་བརྟེན།

vibuddhajñānabodhidhvajatejas

One of countless buddhas in a past kalpa.

g.1461 Vibuddhi

thugs rnam par sangs rgyas

ཐུགས་རྣམ་པར་སངས་རྒྱས་།

vibuddhi

One of the future buddhas of this kalpa.

g.1462 Vicitrabhūta

gtsug phud rnam par mdzes pa

གཏུག་ཕུད་རྣམ་པར་མཛེས་པ།

vicitrabhūta

One of the future buddhas of this kalpa.

g.1463 Vicitradhvaja

rgyal mtshan sna tshogs

བྱུང་མཚན་སྣ་ཚོགས།

vicitradhvaḥ

An aerial palace in Samantavyūha Park, also a forest of ashoka trees on the eastern edge of the town of Nandihāra, also a capital city in the distant past, as well as a four-continent world in the distant past.

g.1464 Vicitrāgātra

sku rnam par mdzes pa

སྐུ་རྣམ་པར་མཛོས་པ།

vicitrāgātra

One of the future buddhas of this kalpa.

g.1465 Vicitraraśmijvalanacandra

'od gzer sna tshogs 'bar ba'i zla ba

འོད་གཟེར་སྣ་ཚོགས་འབར་བའི་རྒྱ་བ།

vicitraraśmijvalanacandra

A buddha in the distant past.

g.1466 Vicitrāsāladhvajavyūha

sA la sna tshogs kyi rgyal mtshan gyi rgyan

སྐུ་ལ་སྣ་ཚོགས་ཀྱི་བྱུང་མཚན་གྱི་རྒྱ།

vicitrāsāradhvajavyūha

A forest to the east of Dhanyākara. The Sanskrit *vicitrāsāra* means “various essences.” The Tibetan appears to preserve a version that read *vicitrāsāla*, which means “various sal trees.” See [n.288](#).

g.1467 Vicitravyūhaprabhā

rgyan sna tshogs kyi 'od

རྒྱ་སྣ་ཚོགས་ཀྱི་འོད།

vicitravyūhaprabhā

A four-continent world in the distant past.

g.1468 Vidvān

mkhas pa

མཁས་པ།

vidvān

A householder, the kalyāṇamitra of chapter 17.

g.1469 Vidyuddatta

glog gi byin pa

གློག་གི་བྱིན་པ།

vidyuddatta

A king in a kalpa in the distant past.

g.1470 Vighuṣṭakīrti

snyan pa rnam par grags pa

སྟེན་པ་རྣམ་པར་གྲགས་པ།

vighuṣṭakīrti

A head merchant in the distant past.

g.1471 Vighuṣṭaśabda

sgra rnam par grags pa

སྒྲ་རྣམ་པར་གྲགས་པ།

vighuṣṭaśabda

One of the future buddhas of this kalpa.

g.1472 vihāra

gtsug lag khang

གཏུག་ལག་ཁང་།

vihāra

Either a temple or monastery. In Buddhism it was originally a residence used during the monsoon for the otherwise wandering bhikṣus.

g.1473 Vijitāvin

rnam par rgyal ba

རྣམ་པར་རྒྱལ་བ།

vijitāvin

A prince in another world in the distant past.

g.1474 Vikrāntadevagati

rnam par gnon pa'i lha stabs

རྣམ་པར་གནོན་པའི་ལྷ་སྟབས།

vikrāntadevagati

The twenty-ninth buddha in a kalpa in the distant past.

g.1475 Vikurvitaprabha

rnam par 'phrul pa'i 'od

རྣམ་པར་འཕྱུལ་པའི་འོད།

vikurvitaprabha

A bodhisattva present in Śrāvastī.

g.1476 Vimala

dri ma med pa

དྲི་མ་མེད་པ།

vimala

The past buddha the preceded Dīpaṅkara in our world.

g.1477 Vimalabāhu

dri ma myed pa

དྲི་མ་མེད་པ།

vimalabāhu

A buddha in the distant past.

g.1478 Vimalābha

mdog dri ma med pa'i 'od

མདོག་དྲི་མ་མེད་པའི་འོད།

vimalābha

“Stainless Light of Color.” The name of a kalpa in the past.

g.1479 Vimalabuddhi

dri ma myed pa'i blo

དྲི་མ་མེད་པའི་བློ།

vimalabuddhi

A bodhisattva present in Śrāvastī.

g.1480 Vimaladharmaparvatajñānaśikharābha

chos dri ma med pa'i ri bo ye shes kyi rtse mo'i 'od

ཆོས་དྲི་མ་མེད་པའི་རི་བོ་ཡེ་ཤེས་ཀྱི་རྩེ་མོའི་འོད།

vimaladharmaparvatajñānaśikharābha

A buddha in the distant past.

g.1481 Vimaladhvaja

dri myed rgyal mtshan · rgyal mtshan dri ma med pa

དྲི་མེད་རྒྱལ་མཚན། · རྒྱལ་མཚན་དྲི་མ་མེད་པ།

vimaladhvaja

In chapter 1 it is the name of one of the bodhisattvas in the presence of the Buddha at Śrāvastī (translated as *dri myed rgyal mtshan*). In chapter 44 it is the name of a bodhisattva in another world in the distant past (translated as *rgyal mtshan dri ma med pa*).

g.1482 vimalagarbha

dri ma med pa'i snying po

དྲི་མ་མེད་པའི་སྙིང་པོ།

vimalagarbha

Unidentified jewel, literally “stainless essence.” Possibly moonstone.

g.1483 Vimalanetra

dri ma myed pa'i myig · mig dri ma med pa

དྲི་མ་མེད་པའི་མྱིག་མེད་པ། · མྱིག་དྲི་མ་མེད་པ།

vimalanetra

In chapter 1, *dri ma myed pa'i myig* is the name of a bodhisattva present with the Buddha Śākyamuni in Śrāvastī; in chapter 43, *mig dri ma med pa* is the name of the precious minister of a cakravartin.

g.1484 Vimalaprabha

dri ma myed pa'i 'od

དྲི་མ་མེད་པའི་འོད།

vimalaprabha

A bodhisattva present in Śrāvastī.

g.1485 Vimalasaṃbhavaprabhā

dri ma med pa skyed pa'i 'od

དྲི་མ་མེད་པ་སྐྱེད་པའི་འོད།

vimalasaṃbhavaprabhā

A queen's nurse in another world in the distant past.

g.1486 Vimalaśrīmegha

ye shes dri ma med pa phun sum tshogs pa'i sprin

ཡེ་ཤེས་དྲི་མ་མེད་པ་ཕུན་སུམ་ཚོགས་པའི་སྤྲིན།

vimalaśrīmegha

A buddha in the distant past.

g.1487 Vimalatejaḥprabha

gzi brjid dri ma myed pa'i 'od

གཟི་བརྗིད་དྲི་མ་མྱེད་པའི་འོད།

vimalatejaḥprabha

A bodhisattva present in Śrāvastī.

g.1488 Vimalatejas

dri ma myed pa'i gzi brjid

དྲི་མ་མྱེད་པའི་གཟི་བརྗིད།

vimalatejas

A bodhisattva present in Śrāvastī.

g.1489 Vimalavakrabhānuprabha

nyi ma ltar bzhin mdog dri ma med pa

ཡི་མ་ལཏར་བཞིན་མདོག་དྲི་མ་མེད་པ།

vimalavakrabhānuprabha

A cakravartin king in another world in the distant past.

g.1490 Vimalavatsa

dri ma myed pa'i sras

དྲི་མ་མྱེད་པའི་སྲས།

vimalavatsa

A buddha in the distant past.

g.1491 Vimalottarajñānin

dri myed dam pa'i ye shes

དྲི་མྱེད་དམ་པའི་ཡེ་ཤེས།

vimalottarajñānin

A bodhisattva.

g.1492 Vimativikiraṇa

yid gnyis rnam par sel ba

ཡིད་གཉིས་རྣམ་པར་སེལ་བ།

vimativikiraṇa

One of the future buddhas of this kalpa.

g.1493 Vimokṣacandra

rnam par thar pa'i zla ba

རྣམ་པར་ཐར་པའི་རླུ་བ།

vimokṣacandra

One of the future buddhas of this kalpa.

g.1494 Vimuktighoṣa

rnam par grol ba'i dbyangs

རྣམ་པར་གྲོལ་བའི་དབྱངས།

vimuktighoṣa

One of the future buddhas of this kalpa.

g.1495 Vinarditarāja

rnam par bsgrags pa'i rgyal po

རྣམ་པར་བསྐྱགས་པའི་རྒྱལ་པོ།

vinarditarāja

One of the future buddhas of this kalpa.

g.1496 vipaśyanā

lhag mthong

ལྷག་མཐོང་།

vipaśyanā

Insight meditation.

g.1497 Vipāśyin

rnam par gzigs

རྣམ་པར་གཟིགས།

vipāśyin

In early Buddhism the first of seven buddhas, with Śākyamuni as the seventh. The first three buddhas—Vipāśyin, Śikhin, and Viśvabhuk—appeared in a kalpa earlier than our Bhadra kalpa, and therefore Śākyamuni is more commonly referred to as the fourth buddha.

g.1498 Vipulabuddhi

rgya chen blo

བྱ་ཆེན་ལྷོ།

vipulabuddhi

The forty-first buddha in a kalpa in the distant past, and also the eighty-eighth buddha in another kalpa in the distant past.

g.1499 Vipuladharmādhimuktisaṃbhavatejas

chos rgya chen po la mos pa yang dag par 'byung ba'i gzi brjid

ཆོས་བྱ་ཆེན་པོ་ལ་མོས་པ་ཡང་དག་པར་འབྱུང་བའི་གཟི་བརྟེན།

vipuladharmādhimuktisaṃbhavatejas

A buddha in the distant past; the name as given in the prose passages. In verse he is called Adhimuktitejas.

g.1500 Vipulaguṇajyotiḥprabha

yon tan rgya chen po gzi brjid kyi 'od

ཡོན་ཏན་བྱ་ཆེན་པོ་གཟི་བརྟེན་གྱི་འོད།

vipulaguṇajyotiḥprabha

A buddha in the distant past.

g.1501 Vipulakīrti

grags yangs

གྲགས་ཡངས།

vipulakīrti

A buddha in the distant past.

g.1502 Vipulamahājñānaraśmirāja

ye shes chen po'i 'od gzer shin tu yangs pa'i rgyal po

ཡེ་ཤེས་ཆེན་པོའི་འོད་གཟེར་ཤིན་ཏུ་ཡངས་པའི་རྒྱལ་པོ།

vipulamahājñānaraśmirāja

A buddha in the distant past.

g.1503 Viraja

rdul dang bral ba

རྩུལ་དང་བྲལ་བ།

viraja

One of the future buddhas of this kalpa.

g.1504 Virajadhvaja

rdul myed rgyal mtshan

རུལ་ཐུང་རྒྱལ་མཚན།

virajadhvaja

A bodhisattva present in Śrāvastī.

g.1505 Virajaprabha

rdul dang bral ba'i 'od

རུལ་དང་བྲལ་བའི་འོད།

virajaprabha

A bodhisattva present in Śrāvastī.

g.1506 Virajomaṇḍala

rdul dang bral ba'i dkyil 'khor

རུལ་དང་བྲལ་བའི་དཀྱིལ་འཁོར།

virajomaṇḍala

“Domain Free of Dust.” The name of a kalpa in the distant past.

g.1507 Virajottarajñānin

rdul myed dam pa'i ye shes

རུལ་ཐུང་དམ་པའི་ཡེ་ཤེས།

virajottarajñānin

A bodhisattva present in Śrāvastī.

g.1508 Virajovatī

rdul dang bral ba

རུལ་དང་བྲལ་བ།

virajovatī

A four-continent world realm.

g.1509 Virajovatīśrīgarbhā

rdul dang bral ba'i dpal gyi snying po

རུལ་དང་བྲལ་བའི་དཔལ་གྱི་སྙིང་པོ།

virajovatīśrīgarbhā

“The Essence of the Splendor That Is Free of Dust.” The name of a ray of light.

g.1510 Virūḍhaka

'phags skyes po

འཕགས་སྤྱེས་པོ།

virūḍhaka

One of the Four Mahārājas, he is the guardian of the southern direction and the lord of the kumbhāṇḍas.

g.1511 Virūpākṣa

mig mi bzang

མིག་མི་བཟང་།

virūpākṣa

One of the Four Mahārājas, he is the guardian of the western direction and traditionally the lord of the nāgas.

g.1512 Viśākhadeva

sa ga'i lha

ས་གའི་ལྷ།

viśākhadeva

One of the future buddhas of this kalpa.

g.1513 Viśālabuddhi

yangs pa'i blo

ཡངས་པའི་བློ།

viśālabuddhi

A bodhisattva present in Śrāvastī.

g.1514 Viśeṣodgata

khyad par gyis 'phags pa

ཁྱད་པར་གྱིས་འཕགས་པ།

viśeṣodgata

A bodhisattva present in Śrāvastī.

g.1515 Viśiṣṭa

rnam par grags pa

རྣམ་པར་གྲགས་པ།

viśiṣṭa

One of the future buddhas of this kalpa.

g.1516 Viśiṣṭacandra

zla ba rnam par 'phags pa

ཐཱ་བ་རྣམ་པར་འཕགས་པ།

viśiṣṭacandra

One of the future buddhas of this kalpa.

g.1517 Viśuddhabuddhi

rnam par sangs rgyas pa'i blo

རྣམ་པར་སངས་རྒྱས་པའི་བློ།

viśuddhabuddhi

A bodhisattva present in Śrāvastī.

g.1518 Viśuddhacārin

rnam dag spyod pa

རྣམ་དག་སྦྱོད་པ།

viśuddhacārin

A bhikṣu who was a pupil of Śāriputra.

g.1519 Viśuddhamati

rnam dag blo gros

རྣམ་དག་བློ་གྲོས།

viśuddhamati

One of the future buddhas of this kalpa.

g.1520 Viśuddhanandin

rnam par dag pas dgyes pa

རྣམ་པར་དག་པས་དབྱེས་པ།

viśuddhanandin

One of the future buddhas of this kalpa.

g.1521 Viśuddhanetra

rnam par dag pa'i myig

རྣམ་པར་དག་པའི་མྱིག།

viśuddhanetra

A bodhisattva present in Śrāvastī.

g.1522 Viśuddhanetrābhā

mig rnam par dag pa

མིག་རྣམ་པར་དག་པ།

viśuddhanetrābhā

A night goddess in the distant past.

g.1523 Viśvabhuk

thams cad mnga' ba

ཐམས་ཅད་མངའ་བ།

viśvabhuk

In early Buddhism the third of seven buddhas, with Śākyamuni as the seventh. The first three buddhas—Vipaśyin, Śikhin, and Viśvabhuk—appeared in a kalpa earlier than our Bhadra kalpa, and therefore Śākyamuni is more commonly referred to as the fourth buddha.

g.1524 Viśvāmitra

kun gyi bshes gnyen

ཀུན་གྱི་བཤེས་གཉེན།

viśvāmitra

In chapter 44 it is the name of one of the future buddhas of this kalpa. It is also the name of the kalyāṇamitra in chapter 46, the teacher of children.

g.1525 Viśvavarṇa

thams cad kha dog

ཐམས་ཅད་ཁ་དོག

viśvavarṇa

One of the future buddhas of this kalpa.

g.1526 Vitimirajñānatathāgatapradīpā

ye shes rab rib med pa de bzhin gshegs pa'i sgron ma

ཡེ་ཤེས་རབ་རིབ་མེད་པ་དེ་བཞིན་གཤེགས་པའི་སྒྲོན་མ།

vitimirajñānatathāgatapradīpā

“The Tathāgata Lamp of Unclouded Wisdom.” The name of a ray of light.

g.1527 Vratamaṇḍala

brtul zhugs dkyil 'khor

བརྟུལ་ཞུགས་དགྱིལ་འཁོར།

vratamaṇḍala

The forty-fifth buddha in a kalpa in the distant past.

g.1528 Vratasamudra

brtul zhugs rgya mtsho

བརྟུལ་ཞུགས་རྒྱ་མཚོ།

vratasamudra

A buddha in the distant past.

g.1529 Vyūhasa

rnam brgyan

རྣམ་བརྒྱན།

vyūhasa

A kalpa in the distant past.

g.1530 water that has the eight qualities

chab bzang yan lag brgyad ldan · yan lag brgyad dang ldan pa'i chu

ཆབ་བཟང་ཡན་ལག་བརྒྱད་ལྡན། · ཡན་ལག་བརྒྱད་དང་ལྡན་པའི་ཆུ།

aṣṭāṅgopetavārin

Water that has the eight qualities of being sweet, cool, pleasant, light, clear, pure, not harmful to the throat, and beneficial for the stomach.

g.1531 white coral

mu sa ra gal pa

མུ་ས་ར་གལ་པ།

musalagalva

In other translations, this is translated into Tibetan as *spug*. White coral is fossilized coral that has undergone transformation under millions of years of underwater pressure. The Tibetan tradition describes it being formed from ice over a long period of time. It appears in one version of the list of the seven precious materials. It can also refer to *tridacna* (*Tridacnidae*) shell, which is also presently called *musaragalva*. Attempts to identify *musalagalva* have included sapphire, cat's eye, red coral, conch, and amber.

g.1532 white lotus

pun da ri ka

ཕུན་དྲི་ཀ།

punḍarika

Nelumbo nucifera. The white variant of the red lotus, which is otherwise the same species.

g.1533 world guardians

'jig rten gyi mgon po

འཇིག་རྟེན་གྱི་མགོན་པོ།

lokapāla

These are a set of deities, each guarding a certain direction. Most commonly these are Indra (Śakra) for the east, Agni for the southeast, Yama for the south, Sūrya or Nirṛti for the southwest, Varuṇa for the west, Vāyu (Pavana) for the northwest, Kubera for the north, and Soma (Candra) or Iśāni or Pṛthivī for the northeast.

g.1534 yakṣa

gnod sbyin

གནོད་སྤྱིན།

yakṣa

A class of supernatural beings, often represented as the attendants of the god of wealth, although the term is also applied to spirits. Although they are generally portrayed as benevolent, the Tibetan translation means “harm giver,” as they are also capable of causing harm.

g.1535 yama

gshin rje

གཤིན་རྗེ།

yama

Deities in the realm of Yama.

g.1536 Yama

gshin rje

གཤིན་རྗེ།

yama

The lord of death, who judges the dead and rules over the hells; the realm of Yama is synonymous with the world of the pretas.

g.1537 Yāma

mtshe ma

མཚེ་མ།

yāma

The third (counting from the lowest) of the six paradises in the desire realm. The usual translation is *'thab bral* from “Yāma.” Here, the Tibetan translation appears to be from Yama, the name for the lord of death.

g.1538 *yāna*

theg pa

ཐེག་པ།

yāna

A “way of going,” which primarily means a path or a way. It can also mean a conveyance or carriage; this definition is represented in commentarial literature by the Tibetan translation as “carrier,” and therefore it is also translated into English as “vehicle.”

g.1539 *Yaśaḥparvata*

grags pa'i ri bo

གྲགས་པའི་རི་བོ།

yaśaḥparvata

The seventh buddha in a kalpa in the distant past.

g.1540 *Yaśaḥparvataśrīmegha*

grags pa'i ri bo dpal gyi sprin

གྲགས་པའི་རི་བོ་དཔལ་གྱི་སྒྲིན།

yaśaḥparvataśrīmegha

One of countless buddhas in a past kalpa.

g.1541 *Yaśaḥsuddhodita*

grags pa dag pas byung ba

གྲགས་པ་དག་པས་བྱུང་བ།

yaśaḥsuddhodita

One of the future buddhas of this kalpa.

g.1542 *Yaśas*

grags pa

གྲགས་པ།

yaśas

The names of two future buddhas in this kalpa.

g.1543 Yaśodeva

grags pa'i lha

གྲགས་པའི་ལྷ།

yaśodeva

An upāsaka in Dhanyākara.

g.1544 Yaśodgata

grags pas 'phags pa

གྲགས་པས་འཕགས་པ།

yaśodgata

A bodhisattva present in Śrāvastī.

g.1545 Yaśottara

grags mchog

གྲགས་མཆོག་

yaśottara

In chapter 29 the name of the eighth buddha in a list that begins with Kanakamuni. In the *Mahāvastu* there is a list of past buddhas in which Yaśottara appears between Tiṣya and Puṣya.

g.1546 yellow sandalwood

dus dang mthun pa'i tsan dan

དུས་དང་མཐུན་པའི་ཅན་དན།

kālānusāricandana

Sanskrit dictionaries also define the word as “gum benzoin” (not to be confused with the unrelated chemical, benzoin) and the Shisham or Indian Rosewood tree (*Dalbergia sissoo*). However, in this sūtra this is evidently referring to a kind of sandalwood (*Santalum album*). The name, which means “following time,” refers to the long-lasting scent of the wood. In other texts *kālānusāricandana* is translated as *dus kyi rjes su 'brang ba*.

g.1547 Yeshé Dé

ye shes sde

ཡེ་ཤེས་སྡེ།

—

Chief editor of the translation program based in Samyé Monastery from the late eighth to early ninth century in Tibet. He was from the Nanam (*sna nam*) clan, and so is often called Nanam Yeshé Dé.

g.1548 *yojana*

dpag tshad

དཔག་ཚད།

yojana

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