

༄༅། །གསེར་འོད་དམ་པའི་མདོ།

The Sūtra of the Sublime Golden Light (1)

Suvarṇaprabhāsottamasūtra

འཕགས་པ་གསེར་འོད་དམ་པ་མཆོག་ཏུ་རྣམ་པར་རྒྱལ་བའི་མདོ་སྤེལ་གྱི་རྒྱལ་པོ་ཐེག་པ་ཆེན་པོའི་མདོ།

'phags pa gser 'od dam pa mchog tu rnam par rgyal ba'i mdo sde'i rgyal po theg pa chen po'i mdo

The Noble Mahāyāna Sūtra “The Supremely Victorious King of Sūtras, The Sublime Golden Light”

· Toh 555 ·

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TRANSLATED INTO TIBETAN BY

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SUMMARY

- s.1 *The Sūtra of the Sublime Golden Light* has held great importance in Buddhism for its instructions on the purification of karma. In particular, much of the sūtra is specifically addressed to monarchs and thus has been significant for rulers—not only in India but also in China, Japan, Mongolia, and elsewhere—who wished to ensure the well-being of their nations through such purification. Reciting and internalizing this sūtra is understood to be efficacious for personal purification and also for the welfare of a state and the world.
- s.2 In this sūtra, the bodhisattva Ruciraketu has a dream in which a prayer of confession emanates from a shining golden drum. He relates the prayer to the Buddha, and a number of deities then vow to protect it and its adherents. The ruler's devotion to the sūtra is emphasized as important if the nation is to benefit. Toward the end of the sūtra are two well-known narratives of the Buddha's previous lives: the account of the physician Jalavāhana, who saves and blesses numerous fish, and that of Prince Mahāsattva, who gives his body to a hungry tigress and her cubs.
- s.3 This is the longest version of *The Sūtra of the Sublime Golden Light* preserved in the Kangyur. It comprises thirty-one chapters and was translated into Tibetan primarily from Yijing's Chinese translation in the early ninth century.

ac.

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- ac.1 This sūtra was translated into English by Peter Alan Roberts. Ling Lung Chen, Wang Chipan, Xiaolong Diao, Ting Lee Ling, and H. S. Sum Cheuk Shing were consultants for the Chinese versions of the sūtra. Emily Bower was the project manager and editor. Tracy Davis was the copyeditor. With thanks to Michael Radich for sharing his research on the sūtra.
- ac.2 The translation was completed under the patronage and supervision of 84000: Translating the Words of the Buddha.
- ac.3 The translation of this text has been made possible through the generous sponsorship of Zhang Da Da.

i.

INTRODUCTION

- i.1 *The Sūtra of the Sublime Golden Light* has held great importance in Buddhism for its instructions on the purification of karma. In particular, much of the sūtra is specifically addressed to monarchs, and therefore it has been significant for rulers—not only in India but also in China, Japan, Mongolia, and elsewhere—who wished to ensure the well-being of their nations. It is understood to be efficacious for personal purification and beneficial for the welfare of a state and of the world.
- i.2 The work translated here is the Tibetan translation of the thirty-one-chapter version (Toh 555) of this sūtra. In the Tibetan canon, there are also the twenty-one-chapter (Toh 557)¹ and twenty-nine-chapter (Toh 556)² versions.
- i.3 This sūtra's principal chapter is the fourth, which describes the lay bodhisattva Ruciraketu having a dream in which he sees a brightly shining golden drum, hence the title of the sūtra. When a brahmin beats the drum, Ruciraketu hears in the drumbeats a hundred-verse prayer, and he subsequently recites that prayer to the Buddha.
- i.4 Most of the following chapters are concerned with encouraging the recitation of this prayer and of the sūtra itself. They describe how various divine beings in this world revere the sūtra and promise to protect it and its adherents. These include the Four Mahārājas; Sthāvarā, who is the goddess of the earth; Sarasvatī, the goddess of wisdom, learning, and music; Śrī, the goddess of good fortune, better known in the present time as Lakṣmī; and the yakṣa general Saṃjñeya.
- i.5 This sūtra emphasizes its importance for kings. It states that if they honor the reciters of this sūtra and arrange for its recitation and teaching, then their reign and their kingdom will prosper. They will avoid such calamities as invasion, famine, and so on. The sūtra also warns that if they fail to show such devotion, there will be disastrous results for both them and their kingdoms. Chapter 20 is dedicated to the subject of how to be a good king.

- i.6 There are also chapters that deal with doctrine. Chapter 2 presents the view that a buddha never dies and so never passes into nirvāṇa. Therefore, there is no body and no physical relics of his body after his cremation, and so the Dharma never ceases to be taught. The passing of a buddha and the extinction of the Dharma are solely illusory manifestations, skillful methods to inspire beings to practice and to provide them with relics as objects for their devotion. The longer versions of the sūtra also contain chapter 3 (not present in Toh 557), which describes the nature of the three kāyas, and chapter 6 (also not present in Toh 557), which describes the ten bodhisattva bhūmis. Chapters 9 and 10 teach the view of emptiness.
- i.7 Toward the end there are two narratives describing previous lives of the Buddha. Chapters 24 and 25 describe the physician Jalavāhana, who, as a result of performing Dharma recitations while standing in a lake, ensured the rebirth of ten thousand fish into the paradise of Trāyastriṃśa. In the preceding chapter, these same ten thousand devas receive the prophecy of their buddhahood. When the goddess of the Bodhi tree objects that they have not accomplished the necessary bodhisattva conduct in past lives to receive such a prophecy, the Buddha explains that this was unnecessary because they had devotion to this *Sūtra of the Sublime Golden Light*.
- i.8 The other past-life narrative, which is given in chapter 26, is one of the most famous in Buddhist literature—that of the prince who gives his body to a hungry tigress and her cubs. An interesting feature of the story in this sūtra is that much of the narrative is dedicated to an evocative description of the intense grief of parents who have lost their child, emphasizing the sorrow that the prince’s action has brought them.

· Tantric Rituals ·

- i.9 As with other late Mahāyāna sūtras in which there is an emphasis on ritual, this text is classified in the Kangyur as a tantra, specifically as a Kriyā tantra, a class of tantras in which there is an emphasis on external ritual. The sūtra contains a description of how such rituals should be performed, and there are also passages that include lists of ingredients to place in a bath along with mantras to recite while bathing in order to achieve purification. This and the twenty-nine-chapter version also supply a number of dhāraṇīs to be recited in order to gain specific results.
- i.10 One can also see that the seed of the later maṇḍalas of the five buddha families is in this sūtra, for in chapters 2 and 3, buddhas of the four directions appear to a layman who has a visionary dream. They include Akṣobhya from the east and Amitābha from the west, both buddhas and their realms already established in the Buddhist tradition with specific sūtras dedicated to them.

There also appear the buddhas Ratnaketu from the south and Dundubhisvara from the north, who in later tantras are usually named Ratnasambhava and Amoghasiddhi. In this sūtra, the central buddha in terms of these directions would be Śākyamuni himself. In the *Buddhāvataṃsaka Sūtra* he is referred to as Vairocana, as the Buddha Vairocana is the buddha who manifests as all the buddhas throughout this trichilocosm.

· *The Sūtra of the Sublime Golden Light* in India ·

- i.11 A version of *The Sūtra of the Sublime Golden Light* existed in India by the early fifth century CE, when it was translated into Chinese by Dharmakṣema (385–433) in 420, in a form that corresponds to the fragments of its translation into old Khotanese. The author of *Precious Lamp of the Middle Way* mentions in his commentary³ on the philosophy of the Middle Way that *The Sūtra of the Sublime Golden Light* contains profound teachings in the section on the absence of relics, this passage being within the chapter on the lifespan of the Buddha. The sūtra's significance in Indian Buddhism is evident from the three tantras⁴ and ten commentaries⁵ that specify that it should be the text recited in one of the four directions when performing a maṇḍala rite. There are also five other texts in the Tengyur that emphasize the importance and status of *The Sūtra of the Sublime Golden Light* and its recitation,⁶ including Śāntideva's eighth-century *Compendium of Training* in which he provides two extracts from the sūtra that should be recited. There are also two recitation texts composed of extracts from the sūtra.⁷
- i.12 In addition to its importance for rites and recitations, the text is quoted on doctrinal points in Indian commentaries. Passages indicating that the Buddha never dies, that he leaves no relics, and that the Dharma never ceases are quoted in six texts,⁸ two of which⁹ cite the delightful verse that describes the impossibility of there being buddha relics, stating that there will be a buddha relic only when a ladder to the moon is built from rabbit horns.
- i.13 The descriptions of buddha nature and the nature of the kāyas, which are only in the twenty-nine-chapter and this version of the sūtra, are quoted in two texts in the Tengyur, one written in Tibetan and one translated from Sanskrit by Rinchen Zangpo,¹⁰ although nothing is known about the author.
- i.14 In Newar Buddhism this sūtra became and remains one of the nine principal sūtras called “the nine Dharmas,”¹¹ which are considered the most important lengthy sūtras to be recited and offered to.

- i.15 Sanskrit manuscripts of this sūtra survived as fragments discovered in Chinese Central Asia (Xinjiang) and as entire texts in Nepal, where the title is *Suvarṇabhāṣottama*, with *bhāṣa* being a synonym for *prabhāṣa*, both meaning “light.”
- i.16 The Sanskrit text of the sūtra was first edited in 1898, in Calcutta, India, by S. C. Das and S. C. Shastri. That was followed by the edition by B. Nanjio and H. Idzumi in Japan in 1931, and by the edition by Johannes Nobel (1887–1960) in 1937. This translation refers to the 1967 S. Bagchi edition.

· The Sūtra outside India ·

- i.17 The widespread popularity of this sūtra outside India is also evident from its translation not only into Tibetan and Chinese but also from Sanskrit into Khotanese; from Chinese into Tibetan, Sogdian, Uighur, Tangut, and Manchu; and from Tibetan into Mongolian. Its importance continues in recent times as is evident from new translations directly from Sanskrit into Mongolian, Oirat, and Japanese.
- i.18 There are three surviving translations of *The Sūtra of the Sublime Golden Light* in Chinese. The earliest of these was translated by Dharmakṣema (385–433). He was an Indian who came to China in 414, living first in Dunhuang. Then in 420 he went to Guzang, the capital of Northern Liang, one of the sixteen independent states of that time, situated in what is now the Gansu region in China’s northwest. There he studied Chinese and engaged in translation under the patronage of Juqu Mengxun (368–433), the ruler of Northern Liang. He also had the reputation of being “a master of spells,” and as a result of that reputation, toward the end of his reign, Juqu Mengxun became afraid that Dharmakṣema might be used against him by his adversaries and so he had him assassinated.¹² Nobel believed that the Sanskrit in its present form is not earlier than the mid-fifth century and that Dharmakṣema translated from an earlier version. This opinion appears to be supported by the Sanskrit manuscript fragments discovered in Khotan.¹³
- i.19 The second surviving translation into Chinese is that by Bao Gui in 597. It is an amalgam of earlier translations that no longer exist and four chapters that were translated by Paramārtha (499–569). As there is no surviving Sanskrit for the additional chapters in the Chinese and Tibetan, Michael Radich has examined the evidence as to whether they are Indian or Chinese in origin.
- i.20 The third translation was by Yijing (635–713), which was published in 703. Because of its clarity and literary style, this version became popular in China and was itself translated into Tibetan in the early ninth century. Yijing’s translation, compared to the Sanskrit and the Tibetan translation from

Sanskrit, is freer, to the extent that Emmerick has stated it could not be used to reconstruct the original Sanskrit.¹⁴ Yijing spent thirty years in India and Sumatra and returned to China in 695. He brought with him four hundred Sanskrit texts, including *The Sūtra of the Sublime Golden Light*, and spent the first decade of the seventh century translating them.¹⁵

i.21 The Mogao caves of Dunhuang, which were sealed from the eleventh century, contained a great number of manuscripts of the sūtra, particularly those of Yijing's translation into Chinese. The sūtra became popular for its teachings on freeing oneself from the effects of bad karma. For example, Yijing's Chinese translation (and the Uighur and Tangut versions derived from it) has a preface that states how the sūtra saved Zhang Judao, ruler of Tangut, from going to hell because he had slaughtered cattle for a big feast. This narrative is illustrated in a twelfth-century Tangut woodcut that is preserved in St. Petersburg.¹⁶

i.22 The sūtra was of particular importance to monarchs, and starting in seventh-century Japan, the ritual of reciting this sūtra was considered important to perform for the benefit of the state.

· The Sūtra in Tibet ·

i.23 The twenty-one-chapter version does not list its translators in the colophon. The twenty-nine-chapter version was translated by Jinamitra, Śilendrabodhi, and Yeshé Dé in the early ninth century. Almost the entirety of the shorter version is present word for word in the twenty-nine-chapter version, so they either incorporated an earlier translation or extracted the shorter version from the longer.

i.24 This thirty-one-chapter version is a translation of Yijing's Chinese version made by Gö Chödrup in the early ninth century. The Tibetan is clearer and more readable than in the other two versions, perhaps because it is less constrained by conforming to the Sanskrit, but also because the Chinese was a freer translation from the Sanskrit, which was done purposely to enhance its readability.

i.25 There are some Tibetan texts in the Tengyur that were authored by Tibetan translators active in the ninth century. The translator Kawa Paltsek quotes from the passages describing the Dharma body and the Buddha not leaving any relics because he has no body with bones and blood.¹⁷ Yeshé Dé wrote a text that has a number of references to this sūtra's teachings on the kāyas and buddha nature, and to its description of the bhūmis.¹⁸

i.26 Dīpaṃkaraśrījñāna, also known as Atiśa, whose pupils founded the influential Kadampa tradition in Tibet, is the author of three of the texts in the Tengyur that refer to this sūtra, including his most famous work, *A Lamp*

for the *Path to Enlightenment*, which contains an encouragement to use the sūtra's prayer both for purification and as a dedication prayer.

i.27 The commentary in the Tengyur that quotes from the sūtra more than any other—twenty times in all—is the translation by Gö Chödrup of *An Extensive Commentary on the Sūtra that Elucidates the Profound Intention* by the Korean monk Wönch'ük¹⁹ (613–96), who had migrated to China. This commentary by Wönch'ük in Tibetan translation became a particular influence on the thought of Tsongkhapa, the founder of the Gelukpa school.²⁰ The sūtra has been quoted by great masters in all the schools of Tibetan Buddhism and extracts from it were published in Tibet as numerous standalone texts—not only the confession prayer but also other chapters, such as the treatise on kingship. Its continuing significance is indicated by Pema Karpo (1527–92), the hierarch of the Drukpa Kagyü school, composing a confession prayer extracted from *The Sūtra of the Sublime Golden Light* at the request of Döndrup Dorjé, the ruler of Shigatsé.

i.28 An example of the way the sūtra was recited in Tibet is found in a version compiled by Ngawang Lobsang Chöden (1642–1714), the second Changkya Rinpoché.

· Comparing the Versions ·

i.29 The twenty-one-chapter version (Toh 557)²¹ and the twenty-nine-chapter version (Toh 556)²² were both translated into Tibetan from Sanskrit, so that almost the entirety of the shorter version is present as an identical translation in the longer. In the version translated here (Toh 555), chapter 4 is the equivalent of chapters 3 and 4 in Toh 557. Chapters 9 and 10 are the equivalent of chapter 6, and chapters 11 and 12 are the equivalent of chapter 12. There are additional chapters in this version not found in Toh 557: chapters 3, 5, 6, 7, 13, 14, 17, 19, 20, 28, 29, and 30.

i.30 Chapter 5 is almost entirely composed of the contents of *Putting an End to Karmic Obscurations* (Toh 219),²³ differing only in its introduction and conclusion. The twenty-nine-chapter version's chapter 5 is identical in its translation to the sūtra as it appears in the Kangyur. Even where there are some minor differences between that chapter 5 and the sūtra in the Degé Kangyur version, those discrepancies do not exist in earlier Kangyurs. The translators of *The Sūtra of Putting an End to Karmic Obscurations* were Jinamitra, Dānaśīla, and Yeshé Dé, and that translation appears to have been incorporated by Jinamitra, Nalendrabodhi, and Yeshé Dé into their translation of the twenty-nine-chapter *Sūtra of the Sublime Golden Light*. Chapter 6 primarily comprises *The Sūtra of Akṣayamati's Questions* (Toh 89), without the introductory setting and with additional verses and an extra

conclusion. That sūtra was translated by Silendrabodhi and Yeshé Dé, and their translation has been incorporated word-for-word into the translation of *The Sūtra of the Sublime Golden Light* by Jinamitra, Nalendrabodhi, and Yeshé Dé.

i.31 Only the Sanskrit that is equivalent to the twenty-one-chapter version survives. It divides the equivalent of chapter 10 in the Tibetan version into two, separating the homage to buddhas and bodhisattvas into its own small chapter. However, its final chapter is divided into two in the Tibetan, resulting in both having twenty-one chapters. There is no surviving Sanskrit for additional passages within the chapters or for the new chapters included in this thirty-one-chapter version.

i.32 In Tibetan, the twenty-nine-chapter version and this thirty-one-chapter version do appear to preserve passages that were lost from the twenty-one-chapter version (Toh 557). For example, chapter 12 in Toh 557, “The Treatise on Kingship,” begins abruptly: “At that time ...,” having evidently lost the introductory narrative—present in the equivalent chapter (chapter 20) in the longer versions—that sets the action in a distant past.

i.33 This thirty-one-chapter version was translated into Tibetan from Chinese.²⁴ The source text was Yijing’s seventh-century translation from Sanskrit into Chinese, and therefore the translation differs throughout, even though the content is essentially the same. There are many passages that are actually shorter versions of those in the translations from Sanskrit. Its greater length compared to the twenty-nine-chapter version (Toh 556) is primarily due to the addition of two chapters (29 and 30).

· Translations into Western Languages ·

i.34 In 1958, Nobel published a German translation based on Yijing’s Chinese text. In 1970, Ronald Emmerick produced an English translation of the Sanskrit. In 2007, Zopa Rinpoche’s FPMT (Foundation for the Preservation of the Mahayana Tradition) produced a translation of the twenty-one-chapter version in Tibetan.

· Detailed Summary of *The Sūtra of the Sublime Golden Light* ·

·· Chapter 1: The Introduction ··

i.35 The Buddha is on Vulture Peak Mountain at Rājagṛha with a great assembly of bhikṣus, bodhisattvas, and deities. He states that he will teach a sūtra that will free beings from various worldly sufferings through its being recited and listened to.

· · Chapter 2: The Teaching of the Lifespan of the Tathāgata · ·

- i.36 In the town of Rājagṛha, the bodhisattva Ruciraketu wonders why the Buddha has only an eighty-year lifespan if he has no bad karma. His house miraculously transforms, and the buddhas of the four directions appear and tell him that the Buddha's lifespan is, in fact, inconceivably long. Ruciraketu goes to Vulture Peak and tells the Buddha what occurred. The buddhas of the four directions appear on Vulture Peak and request the Buddha to teach *The Sūtra of the Sublime Golden Light*. The Buddha states that he continues to teach on Vulture Peak and only appears to pass into nirvāṇa.
- i.37 A brahmin of the Kauṇḍinya family named Vyākaraṇa asks to be given a relic when the Buddha passes away so that he might make offerings to it. A young man says to Vyākaraṇa that the Buddha will not pass away and there will never be relics. The Vyākaraṇa states that he knew this but made his request so that this truth would be revealed, and that the appearance of passing away and leaving relics is simply a skillful method to benefit beings.
- i.38 Ruciraketu then asks why it is taught that buddhas pass away and leave relics. The Buddha states that this is a teaching with an implied meaning, and he then teaches on four sets of the true nirvāṇa's ten qualities.
- Then the four buddhas vanish, and Ruciraketu returns to his seat in the assembly.

· · Chapter 3: The Differentiation of the Three Kāyas · ·

- i.39 This chapter is not present in the shorter twenty-one-chapter version of the sūtra. In response to a question from the bodhisattva Ākāśagarbha, the Buddha describes the three kāyas or "bodies" that complete buddhahood comprises—the dharmakāya, saṃbhogakāya, and nirmāṇakāya. The nirmāṇakāya, or emanation body, is the manifestation of various kinds of bodies of individuals in accordance with the various situations of beings. The saṃbhogakāya, or enjoyment body, is the manifestation of perfect bodies that teach the ultimate truth to bodhisattvas. Neither of these kāyas, however, has ultimate reality, whereas the dharmakāya, or Dharma body, is the ultimate, featureless, true nature that is the basis of the other two kāyas, which appear spontaneously without thought and can be described as having both permanent and impermanent qualities. The Buddha gives various analogies to describe them. He also describes the progress to buddhahood through the ten bhūmis and the ten perfections.
- i.40 Then Ākāśagarbha and others in the assembly describe four benefits that come to a land where *The Sūtra of the Sublime Golden Light* is taught.

· · Chapter 4: The Vision in a Dream of Purification Through Regret · ·

i.41 This chapter corresponds to chapters 3 and 4 in the shorter twenty-one-chapter version of the sūtra.

i.42 In his home in Rājagṛha, the bodhisattva Ruciraketu dreams of a brahmin beating a golden drum from which come a number of verses that he is able to remember. He goes to the Buddha on Vulture Peak to repeat those verses to him.

He begins by describing the dream in verse and then repeats the verses he heard, which begin with a prayer for the verses to benefit all beings. Then there are verses for the confession of past bad actions followed by a praise of the Buddha, a prayer that beings be freed from suffering, and finally the dedication of merit so that the reciter will attain enlightenment.

· · Chapter 5: The Purification of the Obscurations from Karma · ·

i.43 This chapter is not present in the shorter twenty-one-chapter version of the sūtra. Light rays radiate from the Buddha, bringing happiness to all beings in the lower existences. On seeing that light, Śakra and other deities come to the Buddha. When the deities are gathered, Śakra asks the Buddha how to confess previous bad actions. The Buddha gives a recitation that should be done three times over the course of the day and three times at night in order for the deities to free themselves of karmic obscurations and to attain whatever is aspired to—from rebirth in a good human family or various paradises to the attainment of ultimate wisdom. The Buddha explains that they should also recite the words of rejoicing in the good actions of others, requesting the buddhas in all worlds to teach the Dharma, and requesting them to not pass away. The Buddha states that this creates greater merit than any other kind of Dharma practice and that they should recite a dedication of their merit to the enlightenment of all beings.

i.44 Then the assembly promises to promulgate this sūtra, and Śakra states that this sūtra can bring an end to the obscurations of karma. In response, the Buddha describes a buddha in the distant past named Great Precious King Illuminator and a woman named Precious Merit Radiance. The Buddha goes on to detail the four benefits to a king, four benefits to his ministers, four benefits to mendicants, and four benefits to brahmins that result from this sūtra being taught in their land.

Then Śakra and the others state that the Dharma will last in the world only as long as this sūtra does, and the Buddha concurs and encourages its reading and practice.

· · Chapter 6: The Dhāraṇīs of Complete Purification · ·

i.45 This chapter is not present in the shorter twenty-one-chapter version of the sūtra, and in the twenty-nine-chapter version the corresponding chapter is called “The Purification of the Bhūmis.”

i.46 Blazing Light Rays of Unhindered Traits of Lions asks the Buddha what is meant by the term *bodhicitta*, “the enlightenment mind,” because the mind is not said to be an object of perception in enlightenment.

The Buddha states that there is no reality to such designations but there are the ten stages of the development of *bodhicitta* through the ten perfections. The Buddha then describes ten qualities that each of these perfections possesses, and he describes what is meant by the term *perfection*.

i.47 He then describes the omens that precede each of the ten bhūmis, the reason for the names of each of those bhūmis, the two kinds of ignorance that obscure each of the ten bhūmis, the perfection attained on each bhūmi, and the samādhi that causes the development of each of the ten developments of *bodhicitta*.

The Buddha next gives the dhāraṇī mantra that is obtained on each bhūmi and explains what it protects against.

i.48 After this, the great Brahmarāja praises *The Sūtra of the Sublime Golden Light*, and the Buddha states that only those with great merit can hear it and that those who hear it will obtain the dhāraṇīs and gain the ultimate result. The assembly promises to gather where this sūtra is taught and to aid its teacher.

·· Chapter 7: A Praise Using the Analogy of a Lotus ··

i.49 This is the equivalent of chapter 5 in the shorter twenty-one-chapter version of the sūtra.

Speaking to a goddess, the Buddha repeats a praise of the buddhas in thirty-seven verses that was made by a king in the distant past who has now been reborn as that goddess.

·· Chapter 8: The Dhāraṇī of Golden Victory ··

i.50 This chapter is not present in the shorter twenty-one-chapter version of the sūtra.

The Buddha tells the bodhisattva Sukhavihāra that in order to make offerings to the buddhas of the past, present, and future, one should have the dhāraṇī called *golden victory*. Its practitioner should first recite a specific homage to certain buddhas and bodhisattvas. Then the dhāraṇī, which is the mother of all buddhas, will fulfill all wishes and bring protection. Fifteen days of practice in isolation should accomplish one’s wishes; otherwise, one should continue until one’s wishes are fulfilled.

· · Chapter 9: The Teaching on the Nature of Emptiness · ·

- i.51 This is the equivalent of chapter 6 in the shorter twenty-one-chapter version of the sūtra.

The Buddha recites verses describing emptiness, which, he states, he has taught extensively in other sūtras. He describes how he has practiced the path for a long time and that it is impossible to calculate his wisdom.

· · Chapter 10: The Fulfillment of Prayers on the Basis of Emptiness · ·

- i.52 This chapter is not present in the shorter twenty-one-chapter version of the sūtra.

The goddess Wish-Fulfilling Radiating Light asks the Buddha about the equanimity of bodhisattva conduct. The Buddha teaches that the dharmadhātu, or Dharma realm, is beyond the extremes of existence and nonexistence. He explains that the five skandhas are neither separate from nor one with the dharmadhātu, otherwise everyone would already be enlightened or never be able to attain enlightenment. Therefore, bodhisattva conduct does not eliminate the relative and is never apart from the ultimate.

- i.53 Then Brahmārāja asks Wish-Fulfilling Radiating Light how she could possibly attain this state of enlightenment. She states that if she can do so, then all beings will become golden, and there will be a divine rain of flowers and divine music. This instantly occurs, and Wish-Fulfilling Radiating Light's body transforms, becoming identical to that of Brahmārāja. Wish-Fulfilling Radiating Light describes to Brahmārāja how to practice bodhisattva conduct while knowing it has no reality, like a magical illusion.

- i.54 Following this, the Buddha tells Brahmārāja to practice as Wish-Fulfilling Radiating Light has. Brahmārāja and his entourage bow down to the now-male bodhisattva Wish-Fulfilling Radiating Light. The Buddha prophesies that in the future Wish-Fulfilling Radiating Light will be a buddha named Essence of the Glorious Blazing Jewel.

- i.55 Five hundred thousand bhikṣus in the assembly attain the irreversible state, and the Buddha prophesies that in the distant future they will all become buddhas at the same time, all having the name King Who Is Ornamented by the Arrangement of Prayers.

- i.56 The Buddha then tells Brahmārāja of the great power of *The Sūtra of the Sublime Golden Light* and of how he himself had practiced and taught it in his previous lives, and that if it vanishes so will all other sūtras.

All the devas promise to protect the sūtra, its teachers, and the land where it is taught.

· · Chapter 11: The Four Mahārājas Look Upon Devas and Humans · ·

i.57 This and the following chapter are the equivalent of chapter 7 in the shorter twenty-one-chapter version of this sūtra.

i.58 The Four Mahārājas, the protectors of the world, describe the sūtra as overcoming all calamities and how it benefits them through its being taught. They describe themselves as protectors of the world and promise that they will protect whoever teaches and recites this sūtra and will dispel problems for the king of that country and its population.

· · Chapter 12: The Four Mahārājas Protecting the Land · ·

i.59 The Four Mahārājas and the Buddha describe the miraculous events that occur in the paradises when a king engages in the ritual of venerating the sūtra, and how all buddhas will congratulate him and prophesy his buddhahood. The Mahārājas describe how a king who wishes his realm to prosper and be happy should be devoted to the sūtra, and then they praise the Buddha in verse, and the Buddha praises the sūtra in verse.

· · Chapter 13: The Dhāraṇī of Nonattachment · ·

i.60 This chapter is not present in the shorter twenty-one-chapter version of the sūtra.

The Buddha says to the bhikṣu Śāriputra that the *dhāraṇī of nonattachment* is like a mother to bodhisattvas and is practiced by them all. It has no location in any phenomenon or time and is without origination, but its possession leads to the highest enlightenment. Offering to it is the same as offering to a buddha. At Śāriputra's request, the Buddha recites the dhāraṇī. He describes its great benefit and states that it is the mother of all tathāgatas.

· · Chapter 14: The Precious Wish-Fulfilling Jewel Dhāraṇī · ·

i.61 This chapter is not present in the shorter twenty-one-chapter version of the sūtra.

The Buddha teaches Ānanda the names of lightning in the four principal directions. Those who know the names and write them down will be safe from lightning.

i.62 The Buddha then recites a Dravidian mantra. Avalokiteśvara recites another Dravidian mantra that protects from premature death. Vajrapāṇi recites a dhāraṇī and promises to protect those who write it out. Mahābrahmā then recites a mantra that will protect from premature death and end bad karma. Śakra recites a dhāraṇī vidyāmantra called *vajraśani* for freedom from danger and death. Then the Four Mahārājas recite a mantra that will protect from danger and death. Nāga kings recite the dhāraṇī called

the wish-fulfilling jewel (which gives this chapter its name), which prevents all kinds of misfortune, and they recite another mantra that safeguards against poisons. The Buddha congratulates them all and everyone praises him.

.. Chapter 15: The Great Goddess Sarasvatī ..

- i.63 The goddess Sarasvatī promises to aid those who recite the sūtra with wisdom and skill. She also gives a recipe for a cleansing liquid and a mantra that will prevent misfortune.
- i.64 The Buddha praises her and teaches beneficial mantras. There then occurs a passage not present in the twenty-one-chapter version, where Sarasvatī recites verses describing how to perform a ritual for the fulfillment of wishes. The Kauṇḍinya brahmin Vyākaraṇa praises Sarasvatī in two sets of verses, the first of which is not present in the twenty-one-chapter version. In another passage not present in the twenty-one-chapter version, Vyākaraṇa teaches a supplication to Sarasvatī for the purpose of attaining wisdom and eloquence, and the chapter concludes with the Buddha congratulating Vyākaraṇa and Sarasvatī.

.. Chapter 16: The Great Goddess Śrī ..

- i.65 The goddess Śrī promises to aid those who recite the sūtra and its preservation so that beings will have good fortune. She states she had been a follower of the Buddha Vaiḍūrya Golden Mountain Precious Flower Glorious Appearance's Ocean of Qualities and that she brings good fortune to beings wherever she goes and inspires them to make offerings to that buddha. This chapter is equivalent to most of chapter 9 on Śrī in Toh 557, with the last part here made into a separate chapter.

.. Chapter 17: The Increase of Wealth by the Great Goddess Śrī ..

- i.66 This chapter comprises the latter part of chapter 9 in the twenty-one-chapter version. It describes Śrī's residence and teaches a mantra for her invocation with additional prayers not found in the twenty-one-chapter version. It also provides instructions for making offerings to her.

.. Chapter 18: Sthāvarā, the Goddess of the Earth ..

- i.67 This chapter does not have the homage to a series of buddhas and bodhisattvas that begins the equivalent chapter (chapter 10) in the twenty-one-chapter version. Sthāvarā, the goddess of the earth, promises the Buddha that she will come to wherever *The Sūtra of the Sublime Golden Light* is

taught, and with her head she will support the feet of the dharmabhāṇaka. Having heard the sūtra, she will make the earth fertile and make what is grown in it nutritious and life enhancing, and the population will increase. She states that if someone who has heard the sūtra returns home and repeats even a line of verse from it, that home will prosper. The Buddha states that anyone who has listened to even one line of the sūtra, or makes offerings to it, will be reborn in a paradise after death, enjoy happiness for countless eons, and eventually attain buddhahood. The twenty-one-chapter version concludes at this point. In this version, the chapter continues with Sthāvarā teaching mantras and rites to invoke her protection.

· · Chapter 19: Saṃjñeya, the Great General of the Yakṣas · ·

- i.68 The yakṣa general Saṃjñeya promises to protect and defend whoever recites the sūtra. He describes his realization and wisdom and promises to endow the teachers of the sūtra with eloquence and physical health. He states that those who hear it will enjoy happiness in paradises for countless eons and eventually attain enlightenment.

· · Chapter 20: The Teaching of the King's Treatise · ·

- i.69 This chapter begins with an introduction that is missing from the twenty-one-chapter version. Sthāvarā, the goddess of the earth, requests the Buddha to teach a treatise on kingship. The Buddha tells her that in the past there was a king named Balendraketu who told his son Ruciraketu that he had received a treatise on kingship called *The Instructions of the Lord of Devas* from his own father, King Foremost Power of Knowledge. For twenty thousand years he had ruled following this treatise.
- i.70 King Balendraketu then teaches, as in the twenty-one-chapter version, the treatise on kingship in verse called *The Instructions of the Lord of Devas*. The treatise explains why a king is called a deva even though he is a human: it is because he is a deva sent to the human world to govern it. A king should therefore fulfill that duty, particularly by punishing the wicked. If he does not do so, calamities of all kinds will befall him and his kingdom. A righteous king will cause all kinds of good fortune to occur.

· · Chapter 21: King Susaṃbhava · ·

- i.71 In this chapter, which is entirely in verse, the Buddha recounts a previous life as a cakravartin by the name of Susaṃbhava, who lived while the teaching of a buddha named Ratnaśikhin was still present. In a dream, he saw the dharmabhāṇaka Built of Jewels teaching *The Sūtra of the Sublime*

Golden Light. He then sought out that dharmabhāṇaka and asked him to teach the sūtra, arranging a throne and making many offerings to him. At the conclusion of the teaching, Susaṃbhava, through his possession of a wish-fulfilling jewel, causes a rain of jewels and requisites to fall on the four continents he ruled, and he makes an offering of it all to the Three Jewels. Śākyamuni states that he was at that time Susaṃbhava, and that Built of Jewels became the Buddha Akṣobhya. He further states that it is through the merit of hearing the sūtra that he has been a cakravartin king and a lord of devas countless times and has finally attained enlightenment.

· · Chapter 22: Protection and Care from Devas and Yakṣas · ·

- i.72 The Buddha instructs the goddess Śrī, first in prose and then in verse, on how someone should teach the sūtra and how someone should listen to it, and the benefits that will accrue from such activities. He adds that the throne upon which the sūtra has been recited will subsequently become the setting for various miraculous manifestations. The devas will praise those who teach and listen to the Dharma. In particular, the yakṣas will give their protection, as will nāgas, asuras, Hārītī and her sons, and the various goddesses, including Sarasvatī, Śrī, and the goddesses of the earth, harvests, and trees. This will bring bountiful harvests and a plenitude of fruits and flowers.

· · Chapter 23: The Prophecy · ·

- i.73 The goddess of the Bodhi tree asks the Buddha about the merit that had been accrued by the ten thousand devas from Trāyastriṃśa who came to hear the teaching on hearing the prophecies given to three people.
- i.74 She describes the prophecy of the bodhisattva Ruciraketu becoming the Buddha King of the Mountain of Gold and Jewels in the distant future and how his son Rūpyaketu will become the Buddha Light of Golden Ornaments. After him, the other son Rūpyaprabha will be the Buddha Suvarṇaprabha. The goddess of the Bodhi tree then states that Jvalanāntaratejorāja and the other ten thousand Trāyastriṃśa devas have not in their past lives had such great bodhisattva conduct as those three, and yet the Buddha has prophesied their becoming buddhas. The Buddha explains that they gained the necessary merit simply through hearing and believing in *The Sūtra of the Sublime Golden Light*. In a future time, all ten thousand will attain buddhahood in the same world, and each one will have the name Prasannavadanotpalagandhakūṭa.

· · Chapter 24: Completely Curing Illness · ·

- i.75 The Buddha tells the goddess of the Bodhi tree that in a distant past, when the Dharma of a buddha named Ratnaśikhiṇ had disappeared, there was a virtuous king named Sureśvaraprabha. At that time, a head merchant by the name of Jaladhara had a son named Jalavāhana who learned medicine from him and was able to cure the many illnesses prevalent in the kingdom.

· · Chapter 25: Jalavāhana, the Head Merchant's Son · ·

- i.76 The Buddha tells the goddess of the Bodhi tree that Jalavāhana had a wife, Jalāmbujagarbhā, and two sons, Jalāmbara and Jalagarbha. He and his sons went into the wilderness where they discovered a lake that was drying up, and the ten thousand fish in it were in danger of dying. A tree goddess appeared who told Jalavāhana that he should save the fish, so he constructed a shade made from branches for the fish. Then he went to King Sureśvaraprabha and obtained twenty elephants from him, and used them to carry water to replenish the lake. He then sent his son Jalāmbara home to obtain as much food as possible, and he used that to feed the fish. Finally, he waded into the lake and recited the Dharma of dependent origination and the name of the Buddha Ratnaśikhiṇ. At another time, he became intoxicated with alcohol at a feast and afterward fell asleep. The ten thousand fish had died, and because of Jalavāhana's recitation, they had been reborn in the Trāyastriṃśa paradise. They came to the sleeping Jalavāhana and made offerings of many pearls and caused flowers to rain on his home, upon the lake, and in other places in the kingdom. The king summoned Jalavāhana, who believed these omens occurred because of the death of the fish. His son Jalāmbara went to the lake and saw that they had all died. The Buddha then reveals that he was Jalavāhana, the goddess of the Bodhi tree was King Sureśvaraprabha, and the ten thousand fish were the aforementioned ten thousand devas.

· · Chapter 26: Giving Away the Body · ·

- i.77 The Buddha gives the goddess an account of when he went to the land of Pañcala with a large group of bhikṣus. He asked Ānanda to prepare a seat at a particular spot, and when he stamped the ground with his foot, a stūpa emerged. Inside were golden caskets containing bones. The Buddha tells the bhikṣus to pay homage to them, because these bones are from one of his previous lives, and it was through the sacrifice of his life that he was able to attain buddhahood. He relates that in the past, King Mahāratha had three sons, Mahāpraṇāda, Mahādeva, and Mahāsattva. The three princes wandered into a forest and saw a tigress that had given birth to five cubs but was starving and might soon eat her cubs. Mahāsattva decided to give his

body to the tigress, and therefore, as they were leaving the forest, he told his brothers he would follow them later and turned back. He then cut his throat in front of the tigress and fell before her. The other two princes searched for their younger brother and discovered he had been eaten. The queen had nightmares and was distressed, thinking that something had happened to her sons. The king and queen went in search of their sons and found the two princes, who told them of Mahāsattva's death. In great distress, they went to his remains, gathered them up, and placed them in the stūpa. The Buddha states that he was Mahāsattva. The story is then retold in verse, in which it is also stated that the Buddha's father, Śuddhodana, was the king; his mother, Māyā, was the queen; the two other princes were Maitreya and Mañjuśrī; the tigress was his stepmother, Mahāprajāpatī; and the tiger cubs were his first five bhikṣus.

·· Chapter 27: The Praise from the Bodhisattvas in the Ten Directions ··

- i.78 Hundreds of thousands of bodhisattvas come from the ten directions to Vulture Peak to praise Śākyamuni.

·· Chapter 28: The Praise by the Bodhisattva Ruciraketu ··

- i.79 The bodhisattva Ruciraketu comes before the Buddha Śākyamuni and praises him in verse.

·· Chapter 29: The Praise by the Goddess of the Bodhi Tree ··

- i.80 This chapter, in which the Bodhi tree goddess recites eleven verses of praise, is the equivalent of the first part of the concluding chapter in the other two versions, where the goddess recites ten verses.

·· Chapter 30: The Praise by the Great Goddess Sarasvatī ··

- i.81 This passage, in which Sarasvatī praises the Buddha in prose, is not included in the other two versions of the sūtra.

·· Chapter 31: The Entrustment ··

- i.82 A short concluding chapter in which the assembly is entrusted with the preservation and promulgation of the sūtra, this passage is not found in the other two versions of the sūtra.

The Translation

The Noble Mahāyāna Sūtra
The Sublime Golden Light, the Supremely Victorious
King of Sūtras

1.

CHAPTER 1: THE INTRODUCTION

[B1] [F.19.a]²⁵

1.1 I pay homage to all the buddhas and bodhisattvas.

Thus did I hear at one time.²⁶ The Bhagavat was within the profound, completely pure realm of the Dharma that is the field of activity of all the buddhas, dwelling at Vulture Peak Mountain²⁷ at Rājagṛha together with a saṅgha of ten thousand times ninety-eight thousand great bhikṣus who were all without exception arhats, all of whom were purified²⁸ like the king of elephants, all of whose defilements had ceased, all of whom were without kleśas, all of whom had liberated minds, all of whom had completely liberated wisdom, all of whom had done what had to be done, all of whom had put down their burden, all of whom had attained the goal,²⁹ all of whom had ended engagement with existence, all of whom had attained supreme sublime power,³⁰ all of whom maintained pure correct conduct, all of whom were adorned by skill in method and wisdom, all of whom possessed the eight liberations, and all of whom had reached the farther shore.

1.2 Their names were Venerable Ājñātakauṇḍinya, Venerable Aśvajit, Venerable Vāṣpa, Venerable Mahānāman, Venerable Bhadrīka, Venerable Mahākāśyapa, Venerable Uruvilvakāśyapa, Venerable Gayākāśyapa, Venerable Nadīkāśyapa, Venerable Śāriputra, Venerable Mahāmaudgalyāyana, and so on, who were all, apart from Venerable Ānanda,³¹ a great saṅgha of śrāvakas, who had arisen from their afternoon samādhi and come into the presence of the Bhagavat, bowed down their heads to the feet of the Bhagavat, circumambulated him three times, keeping him to their right, and then sat to one side. [F.20.a]³²

1.3 A quintillion³³ bodhisattva mahāsattvas had also gathered there. They all had great, brilliant, powerful might, like the great king of the nāgas; had great fame; had nobility;³⁴ had pure generosity and correct conduct; gave pure offerings and service; had for countless kalpas practiced patience,

diligence, and meditation that transcended all;³⁵ remained perfectly in mindfulness; had opened the door to wisdom; delighted in yoga, methods, and powers; possessed the higher cognitions and the power of mental retention; possessed unceasing eloquence; had eliminated all kleśas; had cut through the bondage of the kleśas; would soon possess omniscient wisdom; had defeated Māra and Māra's armies; beat the drum of the Dharma; defeated all tīrthikas and brought them to correct thought; turned the wheel of the Dharma; liberated devas and humans; accomplished the adornment of the buddha realms in the ten directions; benefited beings in the six existences; always had a mind of great love and great compassion;³⁶ had great invincible strength; went to all buddha realms and made offerings; did not pass into nirvāṇa; had made the great prayer³⁷ of unceasing commitment until the end of all future kalpas; had developed pure, very profound causes in the presence of many buddhas; had attained quiescence with regard to the birthlessness of the phenomena of the three times; had transcended the field of activity of the śrāvakas and pratyekabuddhas; were skilled in engaging in benefiting the world; [F.20.b] taught extensively the array of the Dharma taught with implied meanings by the great teachers; were skilled in the profound, pure characteristics of emptiness; and had completely eliminated doubts.

- 1.4 Among them were those named the bodhisattva Turning Wheel of Unobscured Dharma, the bodhisattva Wheel of Dharma Thoroughly Encircling Mind Generation, the bodhisattva Nityodyukta, the bodhisattva Aparikheda, the bodhisattva Maitreya, the bodhisattva Mañjuśrī, the bodhisattva Avalokiteśvara,³⁸ the bodhisattva Dharaṇīśvararāja, the bodhisattva Fearless Ornament King, the bodhisattva King of Mount Sumeru, the bodhisattva Profound Ocean King,³⁹ the bodhisattva Ratnadhvaja,⁴⁰ the bodhisattva Great Precious Victory Banner,⁴¹ the bodhisattva Kṣitigarbha, the bodhisattva Ākāśagarbha, the bodhisattva Precious Hand Blessing, the bodhisattva Vajrapāṇi, the bodhisattva Ratibala, the bodhisattva Dharmabala,⁴² the bodhisattva Great Brilliant Ornament, the bodhisattva Great Golden Radiance Ornament, the bodhisattva Viśuddhaśīla, the bodhisattva Always Concentrated, the bodhisattva Viśuddhaprajñā,⁴³ the bodhisattva Ascetic Effort,⁴⁴ the bodhisattva Sky-Like Thought, the bodhisattva Great Prayer Completely Unending, the bodhisattva Giving Medicine, the bodhisattva Dispeller of the Affliction's Disease, the bodhisattva Bhaiṣajyarāja, the bodhisattva Noble Joy,⁴⁵ [F.21.a] the bodhisattva Previously Prophesized Attainment, the bodhisattva Great Cloud Pure Light, the bodhisattva Great Cloud Dharma Protector,⁴⁶ the bodhisattva Great Cloud Renowned Joy, the bodhisattva Great Cloud Limitless Renown,⁴⁷ the bodhisattva Great Cloud Lion's Roar, the

bodhisattva Great Cloud Expounder Great King's Sound, the bodhisattva Great Cloud Good Fortune, the bodhisattva Great Cloud Precious Qualities,⁴⁸ the bodhisattva Great Cloud Solar Essence, the bodhisattva Great Cloud Moon's Essence, the bodhisattva Great Cloud Star Light, the bodhisattva Great Cloud Fire Light, the bodhisattva Great Cloud Lightning Flash, the bodhisattva Great Cloud Thunder, the bodhisattva Great Cloud Wisdom Rain Thoroughly Equal,⁴⁹ the bodhisattva King of Great Cloud's Rain Thoroughly Purified, the bodhisattva Great Cloud Flower Tree King, the bodhisattva Great Cloud Sweet Scent of Blue Lotus, the bodhisattva Precious Cloud Sandalwood Body Completely Cool, the bodhisattva Great Cloud Eradicating Darkness, and the bodhisattva Great Cloud Eradicating Deceptive Views. That entourage of bodhisattva mahāsattvas⁵⁰ had in the afternoon arisen from their individual afternoon samādhis and come into the presence of the Bhagavat, bowed down their heads to the feet of the Bhagavat, circumambulated him three times, keeping him to their right, and then sat to one side.

1.5 Also gathered there were eight hundred thousand times a hundred thousand⁵¹ Licchavī youths. Among them were those named Kumāra Lion's Radiance, Kumāra Siṃhamati, Kumāra Dharmadatta, Kumāra Power Bestower, Kumāra Mahāprabha, Kumāra Great Glorious One, Kumāra Protected by the Buddha, Kumāra Protected by the Dharma, [F.21.b] Kumāra Protected by the Saṅgha, Kumāra Protected by Vajras, Kumāra Protected by the Sky, Kumāra Sky Uttering Sound, Kumāra Ratnagarbha, and Kumāra Essence of Supreme Auspiciousness. They were supreme among all those youths residing in the highest enlightenment, each having found faith in the Mahāyāna. In the afternoon they had come into the presence of the Bhagavat, bowed down their heads to the feet of the Bhagavat, circumambulated him three times, keeping him to their right, and sat to one side.

1.6 Also gathered there were 42,000 devas. The chief among these devas were named Deva Priyadarśana, Deva Pramudita, Deva Sūryaprabha, Deva Moon's Uṣṇīṣa, Deva Spatial Intellect Completely Pure, Deva Abandoned Affliction, and Deva Maṅgala. They had made the prayer of great commitment to protect the Mahāyāna Dharma, and all those lineage holders who prevented the Dharma from ceasing⁵² in the afternoon had come into the presence of the Bhagavat, bowed down their heads to the feet of the Bhagavat, circumambulated him three times, keeping him to their right, and then sat to one side.

1.7 Also gathered there were 28,000 nāga kings. The chief among these nāga kings were named Nāga King Padma, Nāga King Elapatra, Nāga King Mahābala, Nāga King Mahāghoṣa, Nāga King Small Waves, Nāga King

Holder of Water's Cause, Nāga King Golden Face, and Nāga King Wish-Fulfilling. [F.22.a] They delighted in protecting, holding, and receiving the Mahāyāna Dharma; they aspired to, rejoiced in, and protected and sustained very profound contemplation. In the afternoon they had come into the presence of the Bhagavat, bowed down their heads to the feet of the Bhagavat, circumambulated him three times, keeping him to their right, and then sat to one side.

1.8 Also gathered there were an entourage of 36,000 yakṣas. The principal ones among them, led by King Virūpākṣa,⁵³ were Yakṣa Amra, Yakṣa Holder of Amra, Yakṣa Lotus Radiance, Yakṣa Lotus Face, Yakṣa Bhṛkūti, Yakṣa Frightful Direct Teacher, Yakṣa Bhūmikampa, and Yakṣa Swallower of Foods, all of whom were the chief among those yakṣas. They had developed a mind of faith in the Dharma of the Tathāgata; they had developed an unflagging motivation to protect and guard the Dharma. In the afternoon they had come into the presence of the Bhagavat, bowed down their heads to the feet of the Bhagavat, circumambulated him three times, keeping him to their right, and then sat to one side.

1.9 Also gathered there was an entourage of 49,000 garuḍas. The principal one among them was the garuḍa king Gandhahastiprabhāvarāja. There was also an entourage of gandharvas; an entourage of asuras; an entourage of kinnaras; an entourage of kumbhāṇḍas;⁵⁴ an entourage of mahoragas; the devas of mountains, forests, rivers, and seas; ṛṣis and the kings of all great lands; the royal courts, queens,⁵⁵ attendants, boys, girls, devas, and other people [F.22.b] who had developed faith, and so on—all had gathered together and arrived there, and all had the commitment to read, recite, possess, keep, write out, and promulgate, maintain, and protect this unsurpassable Mahāyāna Dharma. In the afternoon they had come into the presence of the Bhagavat, bowed down their heads to the feet of the Bhagavat, circumambulated him three times, keeping him to their right, and then sat to one side.

1.10 In that way, all those śrāvakas, bodhisattvas, devas, humans, nāgas, yakṣas, and so on had gathered, each having developed the motivation to venerate and serve; with palms together in homage and with unblinking⁵⁶ eyes, they gazed without wavering upon the Bhagavat and aspired to hear the Dharma.

1.11 Then the Bhagavat, during that afternoon, arose from samādhi, looked upon the assembly of followers, and recited these verses:

1.12 *"The Sublime Golden Light, the noble Dharma*
That is the king of all the sūtras,
The field of activity of all the buddhas,
Is very difficult to hear and listen to.

- 1.13 “Through my teaching this sublime sūtra
Today to you, this assembly,
The buddhas in the four directions
Will bestow their blessing.⁵⁷
- 1.14 “The Buddha Akṣobhya in the east,
The Buddha Ratnaketu in the south,
The Buddha Amitābha in the west,
And the Buddha Dundubhisvara in the north.
- 1.15 “Through teaching today this supreme Dharma
All bad karma will come to an end,
Because this sublime auspicious confession
Overcomes all bad karma.⁵⁸
- 1.16 “It will defeat all suffering;
It will bestow every happiness.
It is adorned by the root of wisdom,
By omniscience, and by every splendor.⁵⁹
- 1.17 “Those beings who have impaired faculties,⁶⁰
Who have been seized by misfortune, [F.23.a]
Who have been forsaken by the devas,
- 1.18 “Who are hated by family and friends,
Who are separated from family and companions,⁶¹
Who are in conflict with others,
Who are harmed by loss of wealth,
- 1.19 “Who are harmed by the planets and constellations,
Who are attacked by dreadful sorcery,
Who are oppressed by extremely dreadful
Misery, kleśas, and karma,
- 1.20 “Who see bad omens in their dreams,
And are extremely disturbed by misery
Should wash their bodies clean
And wear new, clean clothes.
- 1.21 “This king of sublime sūtras
Is the profound field of the buddhas,
And they should listen with a mind of veneration
To the one who reads, recites, and possesses it.⁶²
- 1.22 “Then, through the blessing of the sūtra,

- All bad dreams and bad omens will be defeated.
All suffering will be repelled
And come to a complete end.
- 1.23 “The Four Mahārājas who guard the world,
And their ministers and courts
And many millions of yakṣas,
Will respectfully come to their aid.
- 1.24 “The great goddess Sarasvatī
And Dweller of Nairāṇjana,
Hārītī, the mother of spirits,
And Dṛḍhā, the goddess of the earth;
- 1.25 “The lords of Brahmās, Śakra,⁶³
The nāga kings, the kinnaras,
And the kings of the garuḍas,
Together with an entourage of asuras⁶⁴—
- 1.26 “All of those who have great power,
Leading all their entourages,
Will be always present, day and night,
Guarding that individual.
- 1.27 “I am going to teach this sūtra,
Which is the profound field of the buddhas.
The intent of the buddhas, the teaching that is spoken,
Is difficult to encounter in a million eons.
- 1.28 “Anyone who hears this sūtra
And teaches it extensively to others,
Anyone who rejoices in this sūtra
And who sets out offerings to it,
- 1.29 “Such individuals as those
Will be continuously offered to
Throughout countless eons
By devas, nāgas, humans, and so on.⁶⁵
- 1.30 “Because of its immeasurable merit,
Greater than the amount of sand grains in the Ganges, [F.23.b]
Whoever reads this sūtra
Will obtain those qualities.
- 1.31 “The bhagavats in the ten directions

And the bodhisattvas with profound activity
Will thoroughly protect holders of this sūtra
And free them from suffering and obstacles.

- 1.32 “Those who make offerings to this sūtra
Should, as before, wash their bodies
And offer food, flowers, and perfume
And have a loving, compassionate mind.
- 1.33 “Those who wish to listen to the sūtra
Should make their minds pure and stainless,
And if they constantly generate joy,
Many good qualities will arise.
- 1.34 “Those who listen to this sūtra
With veneration in their minds
Will have an excellent human rebirth
And will be free of suffering and obstacles.
- 1.35 “It is through the ripening of good roots
That they hear this sūtra,
Which is praised by the buddhas,⁶⁶
And hear the Dharma of purification through regret.”
- 1.36 *This concludes “The Introduction,” the first chapter of “The Supremely Victorious King of Sūtras, the Sublime Golden Light.”*

2.

CHAPTER 2: THE TEACHING OF THE LIFESPAN OF THE TATHĀGATA

2.1

At that time, there dwelled in the great city of Rājagṛha a bodhisattva mahāsattva by the name of Ruciraketu.⁶⁷ He had planted good roots by serving and attending upon countless hundreds of thousands of quintillions of buddhas.

2.2

The bodhisattva Ruciraketu was staying alone in solitude then, and he was thinking, “Through what causes and through what conditions does the Bhagavat Śākyamuni have such a short lifespan of eighty years?”

2.3

He also thought, “The Bhagavat has said, ‘There are two causes and two conditions for a long life. What are those two? Not killing beings and giving food and drink to others.’ The Bhagavat Śākyamuni has forsaken killing beings and has practiced⁶⁸ the path of the ten good actions for many countless hundreds of thousands of quintillions of eons. [F.24.a] He has always given food and drink to all hungry beings, even satisfying them with his own flesh, blood, bones, legs,⁶⁹ and so on, not to mention any other kind of food and drink.”

2.4

When that bodhisattva was thinking that about the Bhagavat, through the power of the blessing of the Bhagavat his house became instantly vast and immense, decorated and clean, adorned by blue beryls⁷⁰ and various jewels, so that it was like a buddha realm that was permeated by the wafting, sublime scents of supreme perfumes that transcended the perfumes of the devas.

2.5

In the four⁷¹ directions there spontaneously⁷² appeared perfect lion thrones made of the four sublime jewels, covered by divine precious cloth. On those thrones were sublime lotuses adorned by various jewels, and their sizes were in proportion to those of the tathāgatas.

2.6

Upon those lotuses there were four tathāgatas: Akṣobhya of the east, Ratnaketu of the south, Amitāyus of the west, and Dundubhisvara of the north. Those tathāgatas each sat cross-legged on their individual thrones

and radiated light rays that spread through and illuminated the great city of Rājagṛha, the trichiliocosm world realm, and throughout as many buddha realms in the ten directions as there are grains of sand in the Ganges River. A rain of divine flowers fell, and the sound of divine music played. At that time, through the power of the Bhagavat's blessing, all beings in this trichiliocosm world realm experienced perfect bliss and were free of all distress.⁷³ [F.24.b] Those who did not have all their limbs became complete. The blind saw; the deaf heard; the mute spoke; the stupid became wise; those who were disturbed regained their minds; the unclothed became clothed; those who were inferior and derided became respected by others; those with dirty bodies became clean; and extremely wonderful, beneficial things such as had never been seen before appeared in this world realm.

2.7 On seeing the four tathāgatas and those wonderful, amazing things, the bodhisattva⁷⁴ Ruciraketu was delighted and overjoyed. He placed his palms together in homage and with a one-pointed mind gazed upon the superior features of the tathāgatas.

2.8 He also wondered why the Tathāgata Śākyamuni, who possesses limitless qualities, has only the lifespan he has, thinking, "Why does the Tathāgata Śākyamuni, even though he possesses limitless qualities, have such a short life of only eighty years?"

2.9 The four bhagavats then said to the bodhisattva Ruciraketu, "Noble one,⁷⁵ except for we who have unsurpassable omniscience, we do not see any brahmās, māras, mendicants, brahmins, humans, or nonhumans in this world with its devas who can know or calculate the end of the lifespan of the Tathāgata."

2.10 When those bhagavats taught the lifespan of the Bhagavat Śākyamuni, through the power of the blessing of the Bhagavat, the devas in the desire and form realms, the nāgas, the yakṣas, the gandharvas, the asuras, the garuḍas, the kinnaras, [F.25.a] the mahoragas, and the many hundreds of thousands of quintillions of assembled bodhisattvas gathered and came to the bodhisattva Ruciraketu's house.

2.11 Then those four bhagavats within that vast assembly recited these verses in order to teach the length of the lifespan of the Tathāgata Śākyamuni:

2.12 "One could know the number of drops
In the water of all the oceans,
But still no one could calculate
The lifespan of Śākyamuni.

2.13 "If all Sumerus were broken down into particles
Like mustard seeds, their number could be known,⁷⁶
But still no one could calculate

The lifespan of Śākyamuni.

- 2.14 “If one could know the number of particles
That make up the entirety of the great earth,
Still no one would be able to calculate
The lifespan of Śākyamuni.
- 2.15 “Even if it were possible that someone
Could measure the entire extent of space,
Still no one would be able to measure
The lifespan of Śākyamuni.
- 2.16 “Even if someone kept counting
While living for ten million eons,
They would not be able to determine
The lifespan of the Bhagavat.
- 2.17 “This is because of two causes
And because of two conditions:⁷⁷
He has not taken the life of beings
And has made the gift of food and drink.
It is through those two causes
That he has attained a long life.
- 2.18 “Therefore, it is difficult to know
The lifespan of the great Muni.
The length of his lifespan is like
An eon that has no end.
- 2.19 “Ruciraketu, you should know this.
Do not have doubt or uncertainty.
The lifespan of the Jina is measureless;
The number of its years cannot be known.”⁷⁸
- 2.20 Then the bodhisattva Ruciraketu, having heard from those four tathāgatas the teaching on the lifespan of the Bhagavat Śākyamuni, asked those bhagavats, [F.25.b] “Why is it that the Bhagavat Śākyamuni, the Tathāgata, manifests such a short lifespan?”
- 2.21 The four bhagavats replied to the bodhisattva Ruciraketu, “Noble one, the Bhagavat Śākyamuni has come into the world at the time of the five degenerations. Humans have a hundred-year lifespan, an inferior nature, few and feeble good roots, and no aspiration. Therefore, most of those beings have the view that there is a self, the view that there is an individual, the view that there is a being and a soul, and the view that there is a spirit;

they hold erroneous views, the view that there is ‘me’ and ‘mine,’ the views of eternalism and nihilism, and so on. Therefore, the Tathāgata Śākyamuni manifests such a short lifespan so as to benefit many beings and many tīrthikas, so that they will develop true knowledge and quickly attain the highest, most complete enlightenment.

2.22 “Moreover, noble one, if those beings see the Tathāgata passing into nirvāṇa, that will cause them to perceive him as being extremely difficult to see. They will perceive misery, suffering, and so on,⁷⁹ and they will quickly obtain, possess, carry, read, chant, comprehend, and teach others the teachings of the sūtras spoken by the Buddha Bhagavat and they will not criticize them.⁸⁰ That is why the Tathāgata manifests such a short lifespan.

2.23 “Why is that? If beings saw that the Tathāgata did not pass into nirvāṇa, they would not reverently attend upon him.⁸¹ They would not perceive him as extremely difficult to meet, and they would not obtain, possess, read, chant, comprehend, and teach others⁸² the profound sūtras spoken by the Tathāgata. [F.26.a] Why is that? They would have no reverence because they would always see the Buddha.

2.24 “As an analogy, noble one, if a man saw that his father⁸³ had many jewels and increasing wealth, he would not perceive that wealth as wonderful or a rare sight. Why is that? It is because he would perceive his father’s⁸⁴ wealth to be permanent.

2.25 “Noble one, in the same way, if these many beings saw that the Bhagavat never passed into nirvāṇa, they would not perceive him as wonderful and difficult to see. Why would that be? Because they would see him as permanent.

2.26 “As another analogy, noble one, if a man who had poor parents devoid of wealth went to a king’s palace or a great minister’s mansion and saw it filled with various precious treasures and wealth, he would perceive this as marvelous and difficult to encounter. Then that poor man would commence on various methods in order to acquire wealth and would do so with diligence and without idleness.⁸⁵ Why would he do that? He would do so in order to leave behind poverty and destitution and to experience the enjoyment of happiness.

2.27 “In the same way, noble one, if those many beings see that the Tathāgata passes into nirvāṇa, they will perceive him as difficult to see, they will develop the perception of him as difficult to see, and so on, up to the perception of misery, suffering, and so on. Moreover, they will think, ‘The tathāgatas appear in the world only after countless, measureless eons have passed. Like fig tree flowers, they hardly ever appear, and then just one time.’⁸⁶ Thus those many beings will think of him as wonderful and perceive him as difficult to see. [F.26.b] Then if they see the Tathāgata, they will have

veneration and delight, and if they hear the true Dharma teaching, they will perceive it as being the true teaching and they will correctly hold all the sūtras and not criticize them.

2.28 “Therefore, noble one, because of those causes and conditions, the Tathāgata does not remain long in the world but passes into nirvāṇa.

“Noble one, the tathāgatas ripen beings through knowing such skillful methods.”

Then, having spoken, the four tathāgatas vanished.

2.29 The bodhisattva⁸⁷ Ruciraketu then went to Vulture Peak Mountain together with countless hundreds of thousands of bodhisattvas and the countless hundreds of thousands of quintillions⁸⁸ of other beings. They arrived before the omniscient Tathāgata Śākyamuni and bowed their heads to the feet of the Bhagavat and sat to one side.

2.30 The bodhisattva Ruciraketu then described in detail what had occurred.

At that time, the four tathāgatas⁸⁹ came to where the Bhagavat Śākyamuni was on Vulture Peak Mountain, sat upon the thrones in their individual directions, and said to their bodhisattva attendants, “Noble ones, go to the Bhagavat Śākyamuni and repeat to him these words of ours, asking after his health: ‘Are you not a little unwell? Are you not in some pain? Whether you are standing or sitting, in all your activity, are you in good health?’ Also say this to him: ‘If the Tathāgata Śākyamuni, in order to benefit beings, to dispel the obstacle of famine, and to bring happiness,⁹⁰ were to teach today *The Sūtra of the Sublime Golden Light*, the meaning of the extremely profound Dharma, [F.27.a] that would be excellent, excellent! And we also would rejoice in it.’ ”

2.31 Those attendants then approached the Bhagavat Śākyamuni from their different directions, bowed their heads to his feet, arranged themselves in a particular place, and in unison made this request to the Bhagavat: “Those teachers of devas and humans, with their limitless voices, inquired after your health,⁹¹ asking, ‘Are you not a little unwell? Are you not in some pain? Whether you are standing or sitting, in all your activity, are you in good health?’ They also said, ‘If the Tathāgata Śākyamuni, in order to benefit beings, to dispel the obstacle of famine, and to bring happiness, were to teach today *The Sūtra of the Sublime Golden Light*, the meaning of the extremely profound Dharma, that would be excellent, excellent!’ ”

2.32 Then the tathāgata arhat⁹² samyaksambuddha Śākyamuni said to those bodhisattva attendants, “It is excellent, excellent that those four tathāgatas have requested the true Dharma in order to bring benefit and happiness to all beings!”⁹³

2.33 At that time, the Bhagavat then spoke these verses:

“I am always present on Vulture Peak Mountain,

Where I am teaching this precious sūtra,
But in order to completely ripen beings,
I will manifest passing into nirvāṇa.⁹⁴

2.34 “Ordinary beings who have wrong views
Will not believe in my teachings;
In order to completely ripen them,
I will manifest passing into nirvāṇa.”⁹⁵

2.35 At that time, in that great assembly, there was a brahmin of the Kauṇḍinya family, the Dharma master Vyākaraṇa.⁹⁶ Together with a retinue of countless hundreds of thousands of brahmins, he had made offerings to the Bhagavat. [F.27.b] On hearing the Tathāgata speak the words “passing into nirvāṇa,”⁹⁷ he shed tears. Weeping,⁹⁸ he bowed down to the Bhagavat’s feet and said to the Bhagavat, “If the Tathāgata truly has love for and great compassion for beings, through your kindness benefit them and bring them happiness. You are like our mother and father, and therefore there is no one else who is like that. You are a protector and refuge for the whole world,⁹⁹ and therefore you are as bright and pure as the full moon. You bring illumination with your great wisdom, and therefore you are like the rising sun.¹⁰⁰ You look upon all beings equally, with an affection that is no different from that for Rāhula. I pray that the Bhagavat will give me permission to make a prayer.”

2.36 Then the Bhagavat remained silent. Through the power of the blessing of the Bhagavat, a Licchavi¹⁰¹ youth who was present there, by the name of Seen as Delightful by All Beings,¹⁰² said to the Kauṇḍinya brahmin, “O great brahmin, what kind of prayer¹⁰³ are you intent on receiving today from the Bhagavat? I will give it to you.”

2.37 “O young man,”¹⁰⁴ replied the brahmin, “I wish to make offerings to the unsurpassable Bhagavat, and therefore today I am requesting from the Tathāgata a relic the size of a mustard seed. Why is that? I have heard that in the past, when a noble man or noble woman had obtained a relic the size of a mustard seed and with veneration honored it and made offerings to it, that individual was reborn in the Trāyastriṃśa paradise and became Śakra, the lord of the devas.” [F.28.a]

2.38 The youth then said to the brahmin, “If you wish to be reborn in the Trāyastriṃśa paradise and enjoy the perfect ripening of karma, then you should listen, with single-pointed mind, to *The Supremely Victorious King of Sūtras, the Sublime Golden Light*. This sūtra is supreme among all sūtras, and therefore it is difficult to know and to penetrate. Therefore, the śrāvakas and pratyekabuddhas are unable to comprehend it. This sūtra gives rise to the

limitless ripening of the results of merit and accomplishes that until the attainment of the highest enlightenment. Today I have taught you just a little portion of that subject.”

2.39 “Well done, young man,” replied the brahmin. “This *Supremely Victorious King of Sūtras, the Sublime Golden Light* is very profound and supreme. It is difficult to know, difficult to penetrate, and therefore even the śrāvakas and pratyekabuddhas will not comprehend it. Therefore, it goes without saying that we, low-class people¹⁰⁵ from the borderlands, with little, limited knowledge, will not understand it.¹⁰⁶ That is why today I seek a relic¹⁰⁷ of the Tathāgata that is the size of a mustard seed. I will take it to my land, place it in a precious casket,¹⁰⁸ and make offerings to it and honor it with veneration. Then, when I have passed away, I will be Śakra, the lord of the devas,¹⁰⁹ and will continually experience happiness. For my sake, why don’t you make a prayer today to the one with wisdom and virtuous conduct?”¹¹⁰

2.40 Just then, the youth spoke these verses to the brahmin:

“White lotuses growing from
The fierce waves of the Ganges River,
Nightingales¹¹¹ becoming like conches,
And crows becoming red;

2.41 “Palm-tree fruit coming
From rose-apple trees,
And mango leaves growing
On the branches of date trees—

2.42 “It’s possible these marvelous things
May happen alongside each other, [F.28.b]
But a relic of the Bhagavat
Is something that will never be seen.

2.43 “When sublime, excellent clothes
That can be worn in the cold weather
Are woven from the hair of turtles,
Then seek for a relic of the Bhagavat.¹¹²

2.44 “When the walls of a house
Are built from the legs of flies
And they are firm and solid,
Then seek for a relic of the Bhagavat.¹¹³

2.45 “If there is a time when leeches
Grow white teeth in their mouths
That are long and sharp as weapons,

- Then seek for a relic of the Bhagavat.¹¹⁴
- 2.46 “If there is a time when a hare’s horns
Are taken and made into a pure ladder
On which you can climb to the upper realms,
Then seek for a relic of the Bhagavat.¹¹⁵
- 2.47 “When a mouse climbs that ladder
And can attack the asuras
And obscure the moon in the sky,
Then seek for a relic of the Bhagavat.¹¹⁶
- 2.48 “When a fly becomes drunk,
Wanders through the towns,
And builds a large house,¹¹⁷
Then seek for a relic of the Bhagavat.¹¹⁸
- 2.49 “When a donkey’s lips become
As red as a bimba fruit,
And it is skilled in song and dance,
Then seek for a relic of the Bhagavat.¹¹⁹
- 2.50 “When an owl and a crow
Play together in one place
And become great friends,
Then seek for a relic of the Bhagavat.¹²⁰
- 2.51 “When a parasol and a canopy are made
From the leaves of the palash tree,
And they give shelter from the falling rain,
Then seek for a relic of the Bhagavat.¹²¹
- 2.52 “When all the great ships,
Filled with wealth and jewels,
Are able to go on dry land,
Then seek for a relic of the Bhagavat.¹²²
- 2.53 “When a fly¹²³ picks up Gandhamādana Mountain
In its beak of iron powder¹²⁴
And happily flies away with it,¹²⁵
Then seek for a relic of the Bhagavat.”¹²⁶
- 2.54 Having heard those verses, the brahmin Dharma master Vyākaraṇa then
replied in verse to Seen as Delightful by All Beings, the Licchavī youth:
[F.29.a]

- 2.55 “Well done, you great young man!
You are the good fortune of this assembly.¹²⁷
Son of the jinas, with great words
And a mind that is skilled in methods,
Your unsurpassable buddhahood has been prophesied.¹²⁸
- 2.56 “The Tathāgata, with great vision,
Is a protector of the world.
Therefore, you should listen one-pointedly,¹²⁹
As today I will teach this in stages.
- 2.57 “The range of the buddhas is inconceivable;
They have no equal in these worlds.
They constantly remain in the Dharma body’s nature,¹³⁰
So there is no difference in their meditation practice.
- 2.58 “All the bodies of the buddhas are the same,
And so is their teaching of the Dharma.
The buddhas do not have any deeds.
They are primordially without birth.
- 2.59 “The Bhagavat has a vajra body;¹³¹
Through method he manifests an emanation body.¹³²
Therefore, the Bhagavat does not produce
A relic even the size of a mustard seed.¹³³
- 2.60 “The Bhagavat does not have a flesh-and-blood body,
So how could there be relics from it?
But in order to bring benefit to beings,
Through method he leaves a body.
- 2.61 “The Dharma body is the true buddha.¹³⁴
The Dharma realm¹³⁵ is the Tathāgata.
This is what the true body is,¹³⁶ and so
That is the kind of Dharma that is taught.”¹³⁷
- 2.62 Then thirty-two thousand devas within that assembly, having heard that
teaching on the length of the extremely long lifespan of the Tathāgata,
developed the aspiration for the highest, most complete enlightenment.
They had attained marvelous, wonderful happiness, delight, and joy, and
they all spoke these verses in one voice:
- 2.63 “The Buddha does not pass into nirvāṇa;
The true Dharma never disappears.

But in order to bring benefit to beings,
He manifests passing into nirvāṇa.

- 2.64 “The Bhagavat is inconceivable;
His supreme body does not have separate features.¹³⁸
But in order to bring benefit to beings,
He demonstrates a variety of displays.” [F.29.b]
- 2.65 After the bodhisattva Ruciraketu heard in the presence of the Bhagavat the teaching on the Tathāgata Śākyamuni’s lifespan directly from the four tathāgatas, those two great beings, and the devas, he rose from his seat, placed his palms together, and reverently said, “Bhagavat, if truly in this way the tathāgatas do not pass into nirvāṇa and do not leave relics, why is it taught in the sūtras that the Buddha passes into nirvāṇa and leaves relics, and that past buddhas also have manifested a deceased body and left it in the world so that devas and humans can show veneration and respect and make offerings, so that devas and humans, through making offerings and showing veneration, will attain immeasurable merit? Today it has been said that there are none, and so I have doubt and uncertainty. Bhagavat, I pray that you regard us with compassion and elucidate this in detail.”¹³⁹
- 2.66 The Bhagavat then said to the bodhisattva mahāsattva Ruciraketu and the great assembly, “This is what you should know: the teaching that there is a passing into nirvāṇa and that there are relics is taught with an implied meaning. Therefore, listen one-pointedly to what that meaning is.
- 2.67 “Noble one, the bodhisattva mahāsattvas know to understand in this way, through these ten qualities, that the Tathāgata, the complete Buddha,¹⁴⁰ teaches the ultimate great passing into nirvāṇa according to the meaning of its true nature.
- 2.68 “What are these ten?
“First, *nirvāṇa* means that the tathāgatas have completely eliminated every obscuration by the kleśas and every obscuration of knowledge; they have all ceased. [F.30.a]
- 2.69 “Second, *nirvāṇa* means that the tathāgatas have perfectly realized that beings have no essence and phenomena have no essence.
- 2.70 “Third, *nirvāṇa* means that there is a transformation of the state of the body and the state of qualities.
- 2.71 “Fourth, *nirvāṇa* means that the causes and conditions for benefiting beings have naturally ceased.
- 2.72 “Fifth, *nirvāṇa* means that there is the direct attainment of the Dharma body because of the sameness and absence of differentiation in the characteristics of the true nature.

- 2.73 “Sixth, *nirvāṇa* means that there is the realization that there is no duality in the nature of saṃsāra and nirvāṇa.
- 2.74 “Seventh, *nirvāṇa* means that purity is manifested through the realization of the root of phenomena.
- 2.75 “Eighth, *nirvāṇa* means that there has been perfect practice of meditation on all phenomena being devoid of birth and devoid of cessation.
- 2.76 “Ninth, *nirvāṇa* means that there has been the attainment of wisdom through the sameness of the true nature, the realm of phenomena, and the ultimate conclusion.
- 2.77 “Tenth, *nirvāṇa* means that there is the attainment of there being no difference between the nature of all phenomena and the nature of nirvāṇa.
- 2.78 “Noble one, those are the ten qualities of the teaching that there is a passing into nirvāṇa.
- 2.79 “Also, noble one, the bodhisattva mahāsattvas know and understand in this way, through these ten qualities, that the Tathāgata Arhat Samyaksaṃbuddha teaches the ultimate, great passing into nirvāṇa according to the meaning of its true nature.
- 2.80 “What are these ten? [F.30.b]
- “First, desire is the basis of the kleśas, so they arise from desire; the buddha bhagavats completely eliminate desire, and this is called *nirvāṇa*.
- 2.81 “Second, the tathāgatas have completely eliminated the kleśa of desire, and therefore they do not gain acquisition of any phenomenon. Because they do not gain such acquisition, they have no going, no coming, and no acquisition. Therefore, this is called *nirvāṇa*.
- 2.82 “Third, in that way the tathāgatas have no going, have no coming, and have no grasping; this is the Dharma body, which has no birth and no cessation. This absence of birth and cessation is called *nirvāṇa*.
- 2.83 “Fourth, that absence of birth and cessation is indescribable in words; it is beyond the scope of words. Therefore, this is called *nirvāṇa*.
- 2.84 “Fifth, there is the attainment of the transformation of birth and cessation being solely that of phenomena having no self and no individual. Therefore, this is called *nirvāṇa*.
- 2.85 “Sixth, the buddhas have realized that the kleśas and the proximate kleśas are incidental stains and that the true nature is primary and has no going or coming. Therefore, this is called *nirvāṇa*.
- 2.86 “Seventh, that which is the true nature is valid; everything else is invalid. Therefore, that which is the valid true nature is a tathāgata, and therefore this is called *nirvāṇa*.
- 2.87 “Eighth, that which is the ultimate conclusion is free of mental elaboration, and only a tathāgata directly perceives that ultimate conclusion. That elimination of mental elaboration is called *nirvāṇa*. [F.31.a]

- 2.88 “Ninth, that which is birthlessness is valid; that which is birth is untrue. So, childlike fools sink into the swamp of saṃsāra and are swept away by desire, while the body of the Tathāgata is truly without any invalidity—this is called *nirvāṇa*.
- 2.89 “Tenth, invalid phenomena arise from conditions, while that which is a valid phenomenon does not arise from conditions; the nature of that which is the Dharma body of a tathāgata is valid. Therefore, this is called *nirvāṇa*.
- 2.90 “Also, noble one, the bodhisattva mahāsattvas know and understand in this way, through these ten qualities, that the Tathāgata Arhat Samyaksambuddha teaches the ultimate, great passing into nirvāṇa according to the meaning of its true nature.
- 2.91 “What are these ten?
“First, the tathāgatas have perfectly realized that there is no ‘me’ or ‘mine’ in generosity or the results of generosity; therefore, they have completely dispelled incorrect views of generosity and its results, and thus this is called *nirvāṇa*.
- 2.92 “Second, the tathāgatas have perfectly realized that there is no ‘me’ or ‘mine’ in correct conduct or the results of correct conduct; therefore, they have completely dispelled incorrect views of correct conduct and its results, and thus this is called *nirvāṇa*.
- 2.93 “Third, the tathāgatas have perfectly realized that there is no ‘me’ or ‘mine’ in patience or the results of patience; therefore, they have completely dispelled incorrect views of patience and its results, and thus this is called *nirvāṇa*. [F.31.b]
- 2.94 “Fourth, the tathāgatas have perfectly realized that there is no ‘me’ or ‘mine’ in diligence or the results of diligence; therefore, they have completely dispelled incorrect views of diligence and its results, and thus this is called *nirvāṇa*.
- 2.95 “Fifth, the tathāgatas have perfectly realized that there is no ‘me’ or ‘mine’ in meditation or the results of meditation; therefore, they have completely dispelled incorrect views of meditation and its results, and thus this is called *nirvāṇa*.
- 2.96 “Sixth, the tathāgatas have perfectly realized that there is no ‘me’ or ‘mine’ in wisdom or the results of wisdom; therefore, they have completely dispelled incorrect views of wisdom and its results, and thus this is called *nirvāṇa*.
- 2.97 “Seventh, the tathāgatas have perfectly realized that there is no essence within all beings and all that are not beings—in all phenomena—and so they have completely dispelled incorrect views of those. Thus, this is called *nirvāṇa*.

- 2.98 “Eighth, those who have craving and attachment within themselves will be engaged in seeking. Because of being engaged in seeking, they will experience many different kinds of suffering. The tathāgatas have perfectly realized that eliminating craving within oneself will bring seeking to an end, and therefore they have no seeking. Thus, this is called *nirvāṇa*.
- 2.99 “Ninth, all composite phenomena have a number and measure, and noncomposite phenomena are free of number and measure. The tathāgatas have discarded composite phenomena and manifested noncomposite phenomena, and therefore have no number or measure. Thus, this is called *nirvāṇa*. [F.32.a]
- 2.100 “Tenth, the tathāgatas have perfectly realized that the nature of all beings and phenomena is empty and there is no existing essence of emptiness other than that emptiness—that itself is the true Dharma body, and thus this is called *nirvāṇa*.
“Noble one, those are the ten qualities of the teaching that there is *nirvāṇa*.
- 2.101 “Also, noble one, why would the tathāgatas not passing into *nirvāṇa* not be a wondrous marvel? There are also ten wondrous qualities of the Dharma, which are the activities of the tathāgatas.
- 2.102 “What are these ten?
“First, saṃsāra has defects while *nirvāṇa* is peace. But because they know the sameness of saṃsāra and *nirvāṇa*, they do not have the activity of either remaining in saṃsāra or remaining in *nirvāṇa*, but never weary of benefiting¹⁴¹ beings. That is an activity of the tathāgatas.
- 2.103 “Second, concerning beings, the tathāgatas do not think, ‘These childlike, ordinary beings engage in incorrect views and so are bound by the kleśas. Therefore, today I will make them discern and understand, and then liberate them.’¹⁴² Instead, through the power of their previous love and good roots, without any thought they spontaneously liberate those beings in accordance with their faculties, natures, wishes, and aspirations, and they give them valid teachings until the future’s end. [F.32.b] That is an activity of the tathāgatas.
- 2.104 “Third, even though the tathāgatas do not think, ‘I shall benefit beings today by teaching them the twelve forms of the teaching,’ nevertheless through the power of the virtue of their past kindness they teach beings extensively until the future’s end, which has no end. That is an activity of the tathāgatas.
- 2.105 “Fourth, the tathāgatas do not think, ‘Today I shall go to the villages, towns, and suburbs and obtain alms from the palaces and homes of the kings, ministers, brahmins, kṣatriyas, vaiśyas, śūdras, and so on.’

- Nevertheless, through the power of their previous habituation to certain conduct of body, speech, and mind, they spontaneously go there to bring benefit and receive alms. That is an activity of the tathāgatas.
- 2.106 “Fifth, in the bodies of the tathāgatas there is no hunger or thirst, no feces or urine, and no signs of weakness. Though they receive alms, they do not consume them and have no such thought to do so, but nevertheless, in order to benefit beings,¹⁴³ they manifest the characteristics of consuming alms. That is an activity of the tathāgatas.
- 2.107 “Sixth, the tathāgatas do not think, ‘I shall teach the Dharma according to the higher, medium, and lesser capabilities of these many beings.’ Nevertheless, without thought, they teach the Dharma in exact accordance with the factors¹⁴⁴ of their capabilities and capacities. That is an activity of the tathāgatas.
- 2.108 “Seventh, the tathāgatas do not think, ‘Those beings have no reverence and respect for me, always criticize and abuse me, and therefore I shall not speak to them, but these beings are always reverential and respectful to me and praise me, and so I shall speak with them.’ Instead, a tathāgata regards them all equally with love and compassion, without any duality. [F.33.a] That is an activity of the tathāgatas.
- 2.109 “Eighth, the tathāgatas do not have love or hate, pride, desire, avarice, or kleśas. Instead, they always praise delighting in solitude, having little desire, and avoiding crowds. That is an activity of the tathāgatas.
- 2.110 “Ninth, there is not a single phenomenon that tathāgatas do not know or perfectly understand; they are directly perceived by wisdom that is like a mirror. Though they have no thoughts,¹⁴⁵ the tathāgatas see the karma that beings create and, in accord with their minds, guiding them through methods, they cause them to come forth from saṃsāra. That is an activity of the tathāgatas.
- 2.111 “Tenth, the tathāgatas do not delight in seeing beings become wealthy and prospering, and they do not become distressed on seeing them decline and become poor. Nevertheless, the tathāgatas spontaneously, with great unimpeded compassion, protect and gather those beings they see accomplishing correct conduct, and if they see beings accomplishing incorrect conduct, they also spontaneously, with great unimpeded compassion, protect and gather them. That is an activity of the tathāgatas.
- 2.112 “Noble one, know in that way that the tathāgata arhat samyaksaṃbuddhas manifest the possession of infinite valid activities. You should know that those are the true qualities of nirvāṇa. [F.33.b]
- 2.113 “The passing into nirvāṇa that is sometimes seen is a manifestation made through wisdom in methods. When the tathāgatas leave relics, beings will respect them, venerate them, and make offerings to them. This occurs

because of the power of the good roots of the kindness of the tathāgatas. Whoever makes those offerings will in the future be free of the eight unfavorable states, will honor tathāgatas, will meet kalyāṇamitras, will not discard a virtuous mind, will possess immeasurable ripening merit, will quickly set forth from saṃsāra, and will not be destroyed or bound by saṃsāra. You should dedicate yourself without inattentiveness to accomplishing such sublime conduct as that.”

2.114 Then the bodhisattva Ruciraketu, having heard directly from the Bhagavat the teaching on not passing into nirvāṇa and on extremely profound activities, placed his palms together in veneration and said, “From today onward, I will understand that the Tathāgata, the great teacher, does not pass into nirvāṇa and that his leaving relics is done to benefit¹⁴⁶ beings. Therefore, I am happy, pleased, joyful, and amazed and astonished.”

2.115 When this chapter that teaches the lifespan of the Tathāgata was taught, all those innumerable, countless beings developed the aspiration for the highest, most complete enlightenment, which has no equal.

2.116 The four tathāgatas vanished. The bodhisattva Ruciraketu, having bowed down to the Bhagavat’s feet and having risen, returned to sit in that place.

2.117 *This concludes “The Teaching of the Lifespan of the Tathāgata,” [F.34.a] the second chapter of “The Supremely Victorious King of Sūtras, the Sublime Golden Light.” [B2]*

3. CHAPTER 3: THE DIFFERENTIATION OF THE THREE BODIES

- 3.1 ¹⁴⁷ Then the bodhisattva mahāsattva Ākāśagarbha rose from his seat among that great assembly and, with his upper robe over one shoulder, knelt on his right knee, reverently placed his palms together, and bowed his head to the Bhagavat’s feet. He made offerings of flowers made of gold and jewels, precious banners, flags, and sublime, supreme parasols, and then he asked the Bhagavat, “Bhagavat, how can bodhisattva mahāsattvas accomplish in accordance with the Dharma the extremely profound secret of the tathāgatas?”
- 3.2 The Bhagavat said, “Noble one, listen well and keep this in mind! I shall reveal that to you.
- 3.3 “Noble one, all tathāgatas have three kinds of bodies. What are these three? They are the emanation body, the perfect enjoyment body, and the Dharma body. Just so, these three bodies are comprised within the perfection of the highest, most complete enlightenment. Whoever understands and comprehends this will quickly set forth from saṃsāra.¹⁴⁸
- 3.4 “How should bodhisattvas understand the emanation body? Noble one, in the past, when the tathāgatas were purifying the bhūmis, they accomplished all kinds of Dharma for the sake of all beings. Though they accomplished them, they continued to accomplish them until they had perfected their practice, so that through the strength of their meditation practice they gained great mastery. Through the power of that great mastery, they understood what the aspirations of all beings were, what the types of conduct of all beings were, what the natures of all beings were, [F.34.b] and without engaging in time or missing a time or place, they teach the appropriate Dharma in accordance with the time and with those types of conduct,¹⁴⁹ and the various kinds of bodies that they manifest are called *emanation bodies*.

- 3.5 “Noble one, how should bodhisattvas understand the enjoyment body?¹⁵⁰
In this way: in order that bodhisattvas will attain realization,¹⁵¹ in order to teach the ultimate truth so that they will know the one taste of saṃsāra and nirvāṇa, in order to dispel the view of belief in a self, in order to make frightened and terrified beings become happy,¹⁵² in order to create the basis for endless Dharmas of the buddhas, and in order to be exactly in accord with the true nature, the wisdom of the true nature, and the power of past prayers, the tathāgatas have bodies with the perfection of the thirty-two signs and eighty features of a great being, with perfect auras of light around their heads and bodies. Those are what are called the *enjoyment bodies*.
- 3.6 “Noble one, how should bodhisattva mahāsattvas understand the Dharma body? Because the kleśa obscurations and so on have been completely dispelled and virtuous qualities have been made totally complete, there is solely the possession of the true nature and the wisdom of the true nature. That is what is called the *Dharma body*.
- 3.7 “The first two bodies are merely designations, while the Dharma body is true and the basis for those two other bodies. Why is that? It is because there is only the true nature of phenomena and nonconceptual wisdom, and there are no other qualities that are separate from all buddhas. [F.35.a] All buddhas have a perfection of wisdom, and all their kleśas have completely ceased and ended so that the buddhas have attained purity. Therefore, all buddha qualities are contained within the true nature and the wisdom of the true nature.
- 3.8 “Moreover, noble one, all buddhas have attained the mastery of benefit for oneself and for others,¹⁵³ the benefit for oneself is the true nature of phenomena, and the benefit for others is the wisdom of the true nature. Because they have attained the power to benefit self and others, there is a perfect variety of endless deeds, and thus they reveal the endless, countless specific and different varieties of all the Dharmas¹⁵⁴ of the buddhas.
- 3.9 “As an analogy, noble one, on the basis of incorrect thought, various kleśas, various karmic causes, and various ripened results are manifested. In the same way, on the basis of the true nature of phenomena and the wisdom of the true nature, the various kinds of qualities of the buddhas, the various kinds of qualities of the pratyekabuddhas, and the various kinds of qualities of the śrāvakas are manifested.
- 3.10 “On the basis of the true nature of phenomena and the wisdom of the true nature, there is the attainment of the power over the qualities of buddhahood, which are supremely inconceivable. As an analogy, adorning the sky by painting a picture on it is inconceivable; in the same way, the accomplishment of the qualities of buddhahood on the basis of the true nature of phenomena and the wisdom of the true nature is inconceivable.

- 3.11 “Noble one, when there are no thoughts within the true nature of phenomena and the wisdom of the true nature, how can it have perfect, spontaneous activity? [F.35.b]
- 3.12 “As an example, noble one, although the tathāgatas pass into nirvāṇa, because they have attained mastery of prayer, there is a perfection of various kinds of activities. In the same way, the true nature and the wisdom of the true nature have attained mastery over the accomplishment of deeds.
- 3.13 “Also, although bodhisattva mahāsattvas enter equanimity within samādhi, because of their past prayers they rise from that samādhi and engage in many activities.
- 3.14 “Similarly, although there are no thoughts in either of those qualities, there is a spontaneous perfection of activities.
- 3.15 “As an analogy, noble one, the sun and moon have no thoughts, water and mirrors have no thoughts, and light has no thoughts; nevertheless, the combination of these three causes reflections to appear. In the same way, there are no thoughts in the true nature of phenomena and the wisdom of that true nature; nevertheless, because of the mastery of prayer, in the same way that through a combination of factors the reflections of the sun and moon appear, through a combination of factors the enjoyment bodies and the emanation bodies manifest their appearances to beings who are worthy.
- 3.16 “Moreover, noble one, extending the analogy, there are countless, innumerable waters and mirrors, and because of light, they manifest various kinds of different characteristics of reflections in space,¹⁵⁵ but space has no characteristics.
- 3.17 “In the same way, noble one, that which guides pupils are the reflections of the Dharma body. Through the power of prayers, the various features appear from the other two bodies,¹⁵⁶ but on the level of the Dharma body there are no diverse features.
- 3.18 “Noble one, it is on the basis of those two bodies that it is taught that there is the nirvāṇa with a remainder of all buddhas. [F.36.a] It is on the basis of the Dharma body that it is taught that there is nirvāṇa without a remainder. Why is that? It is because that is the final cessation of all phenomena. It is on the basis of all these three bodies that it is taught that there is the nirvāṇa without location of all buddhas.
- 3.19 “There is no remaining in nirvāṇa because of the two bodies, for there is no buddhahood other than the Dharma body.
- 3.20 “Why are the two bodies said to not be in nirvāṇa? Because those two bodies are merely designations and have no validity; they arise and cease with each instant and are not definitively present. They are not definitive because they arise repeatedly. The Dharma body is not like that, and

therefore those two bodies are not nirvāṇa. The Dharma body is nondual in relation to them,¹⁵⁷ and therefore it does not dwell in nirvāṇa. Therefore, it is on the basis of all three bodies that *nirvāṇa without location* is taught.

3.21 “Noble one, all ordinary beings are in bondage and have obscurations because of having three characteristics, and as a result are far from the three bodies. What are those three? They are the characteristic of the imputed, the characteristic of the dependent, and the characteristic of the ultimately real.

3.22 “It is because those characteristics are not known, have not ceased, and are not purified that they are not close to the three bodies. It is because those characteristics are known, have ceased, and are purified that the buddha bhagavats possess the three bodies.

3.23 “Noble one, childlike,¹⁵⁸ ordinary beings are far from the three bodies because they have not freed themselves from the three consciousnesses. What are those three? They are the consciousness that engages with things, the mentation that resides on the basis, [F.36.b] and the basis consciousness.¹⁵⁹

3.24 “The engaging consciousness ceases through the path of subjugation.¹⁶⁰ The mentation that resides on the basis ceases through following the path of elimination. The basis consciousness is purified through the supreme path.

3.25 “The emanation body manifests because the engaging consciousness ceases. The enjoyment body manifests when the mentation that resides on the basis ceases. The Dharma body is attained because the basis consciousness is purified. That is why the tathāgatas possess the three bodies.

3.26 “Noble one, through the power of the first of those bodies,¹⁶¹ the buddhas have the same activity; through the power of the second of those bodies,¹⁶² the buddhas have the same intent; and through the power of the third body,¹⁶³ the buddhas have the same body.

3.27 “Noble one, that which is the first body of the buddhas has many forms in accord with the aspirations of beings, and therefore it manifests various characteristics and so it is taught to be *multiple*. The second body of the buddhas, because its disciples have one mentality, manifests a single characteristic, and so it is taught to be *single*. The third body of the buddhas pervades¹⁶⁴ all the forms of those two characteristics and is not a field of experience that possesses characteristics, and therefore it is taught to be *neither the same nor different*.

3.28 “Noble one, that which is the first body appears on the basis of the enjoyment body. That which is the second body appears on the basis of the Dharma body. That which is the Dharma body is not truly existent,¹⁶⁵ and so it is not based on anything. [F.37.a]

- 3.29 “Noble one, because those three qualities¹⁶⁶ have permanence, they are called *permanent*.
- 3.30 “That which is an emanation body always turns the Dharma wheel, and here and there, in accord with circumstances, continuously manifests skillful methods. In that way it is said to be permanent. It is taught to be impermanent because it is not the basis and because the activity of perfection does not manifest.
- 3.31 “That which is the enjoyment body is said to be permanent because continuously, throughout beginningless time, it has accumulated and possesses the unique qualities of all the buddhas, and just as there is no end to beings, there is no end to its activity. It is said to be impermanent because it is not the basis, because the activity of perfection does not manifest.
- 3.32 “That which is the Dharma body is not a composite phenomenon and has no diverse characteristics because it is the basis. It is taught to be permanent because it is the same as space.
- 3.33 “Noble one, there is no supreme wisdom other than nonconceptual wisdom. There is no superior field of experience other than the true nature of phenomena. And so those two true natures—that which is the true nature of phenomena and the true nature of wisdom—are not a single true nature and not separate true natures. Therefore, because the Dharma body is pure wisdom and pure cessation, because it is those two purities, the Dharma body is the perfection of purity.
- 3.34 “Moreover, noble one, there are four ways to categorize these three bodies: that which is the emanation body but not the enjoyment body; [F.37.b] that which is the enjoyment body but not the emanation body; that which is both the emanation body and the enjoyment body; and that which is neither the emanation body nor the enjoyment body.
- 3.35 “What is it that is the emanation body but not the enjoyment body? After a tathāgata has passed into nirvāṇa, because of having attained the power of prayer, there is benefit in accordance with conditions,¹⁶⁷ and that is an emanation body.
- 3.36 “What is it that is the enjoyment body and not the emanation body? It is a body that is seen on the bhūmis.
- 3.37 “What is both the emanation body and the enjoyment body? That is the body in the nirvāṇa with a residue.
- 3.38 “What is neither the emanation body nor the enjoyment body? That is the Dharma body.¹⁶⁸
- 3.39 “Noble one, the Dharma body is revealed nonduality. What is nonduality? ¹⁶⁹ In the Dharma body, there are neither characteristics nor the basis for characteristics, and so there is neither existence nor nonexistence; the

Dharma body is neither single nor diverse; it is neither a number nor numberless; and it is neither light nor darkness.

3.40 “That wisdom of the true nature sees neither characteristics nor a basis for characteristics; it does not see existence or nonexistence; it does not see singularity or differences; it does not see number or absence of number; and it does not see light or darkness.

3.41 “Therefore, the pure field of experience and pure wisdom cannot be examined,¹⁷⁰ and though there is nothing to call ‘conduct’ in this,¹⁷¹ it is the basis for cessation and the path. Therefore, one should know that the various deeds of a tathāgata appear within this Dharma body.¹⁷² [F.38.a]

3.42 “Noble one, it is difficult to evaluate this body’s cause, condition, field of experience, location, result, and basis, and therefore it is comprehended that this body itself is the Mahāyāna. It is the nature of the tathāgatas. It is the essence of the tathāgatas. On the basis of this body, the first development of the aspiration for enlightenment is attained. There is also the appearance of the mind that practices meditation on the bhūmis. There is the appearance of the irreversible mind, the mind with one life remaining, and there appears the vajra mind¹⁷³ and even the mind of a tathāgata. In the same way, there appear all the measureless, endless sublime qualities of the tathāgatas. On the basis of the Dharma body there also appear countless great samādhis. Also, all great wisdom arises on the basis of this Dharma body. Therefore, the two bodies appear on the basis of samādhi and wisdom.

3.43 “This Dharma body depends upon its own nature, and so it is called *eternal*. It is also called *self*.¹⁷⁴ As it depends upon great samādhi, it is called *bliss*. As it depends upon great wisdom, it is called *purity*. Therefore, a tathāgata remains permanently, has attained power, is blissful and happy, and has become completely pure.

3.44 “On the basis of great samādhi, there manifest all samādhis,¹⁷⁵ such as the heroic samādhi; all mindfulness, such as the great mindfulness of phenomena; all the qualities of the buddhas, such as great love and great compassion; and all retentions, all higher cognitions, all powers, [F.38.b] and the possession of all the qualities of equality.

3.45 “On the basis of this great wisdom, there appear the ten strengths,¹⁷⁶ the four confidences, the four discernments, the hundred and eighty unique qualities, and so on—countless wonderful, marvelous qualities.

3.46 “As an analogy, on the basis of a precious wish-fulfilling jewel, there appear the various kinds of countless, innumerable jewels. In the same way, on the basis of precious samādhi and precious wisdom, there arise the various countless, innumerable sublime qualities of the buddhas.

- 3.47 “Noble one, that Dharma body, samādhi, and wisdom transcend all characteristics, and there is no attachment to characteristics,¹⁷⁷ so that they cannot be analyzed. They are neither permanent nor nothingness, and that is why they are called *the path of the middle way*.
- 3.48 “Even though there are thoughts, in the essential nature there are no thoughts. Even though there is a threefold enumeration, in essence there are no three and therefore no increase or decrease. It is like an illusion or a dream, where there is no object and no subject. Therefore, the essential nature of the Dharma body is the state of liberation, which is beyond the scope of Yama’s realm. It has risen above the darkness of saṃsāra. Beings are unable to accomplish it, unable to reach it. It is the state in which the buddhas and bodhisattvas dwell.
- 3.49 “As an analogy, noble one, if there were a man who wanted gold, he would search everywhere for gold ore, and when he found gold ore, he would grind it to powder, extract its essence, smelt it, and obtain pure gold as he wished for. [F.39.a] Then he would make it into various kinds of jewelry such as rings, and though he used it in various ways, the nature of the gold would never change at all.
- 3.50 “Moreover, noble one, if any noble men or noble women who wanted to attain the supreme liberation or to accomplish good worldly actions were to see the Tathāgata or the followers of the Tathāgata, they would approach and say, ‘Bhagavat, what is a good action and what is a bad action? What is true practice through which one attains pure conduct?’ Then the Buddha Bhagavat or his followers, on seeing them ask those questions,¹⁷⁸ would at that time think, ‘These noble men and noble women long to hear the Dharma because they are seeking for purity.’ Thinking that, they would reveal the Dharma and teach it, so that those noble men and noble women would understand it.¹⁷⁹
- 3.51 “Then when they heard the Dharma, they would remember it correctly, not forget it, develop the aspiration to practice it, gain the power of diligence, and eliminate the obscuration of idleness and purify themselves of all obscurations, avoid a lack of veneration for the fields of training, pacify agitation and regret¹⁸⁰ in the mind, and would then enter the first bhūmi.
- 3.52 “On the basis of the mind of the first bhūmi, they would eliminate that which obscures benefiting beings so that they enter the second bhūmi. On that bhūmi, they would eliminate that which obscures nonviolence¹⁸¹ and enter the third bhūmi. On that bhūmi, they would eliminate the obscuration to purifying the mind and making it pliable and enter the fourth bhūmi. On that bhūmi, they would eliminate the obscuration to skillful methods and enter the fifth bhūmi. [F.39.b] On that bhūmi, they would eliminate the obscuration to perceiving ultimate and relative truth and enter the sixth

bhūmi. On that bhūmi, they would eliminate the obscuration to the conduct that perceives characteristics¹⁸² and enter the seventh bhūmi. On that bhūmi, they would eliminate the obscuration of not seeing the cessation of characteristics and enter the eighth bhūmi. On that bhūmi, they would eliminate the obscuration of not seeing the arising of characteristics and enter the ninth bhūmi. On that bhūmi, they would eliminate the obscuration to the six higher cognitions and enter the tenth bhūmi. On that bhūmi, they would eliminate the obscuration to knowledge and eliminate the basis consciousness and enter the bhūmi of the tathāgatas.

3.53 “Entry into the bhūmi of the tathāgatas has three purities; therefore, it is called *the perfectly pure*. What are those three? Being pure of the kleśas, being pure of suffering, and being pure of characteristics. This is like when gold has been properly smelted, purified, and beaten, it has been made stainless, but this is making clear its primordial purity. It would not be correct to say that because of the pure nature of gold there was no gold.

3.54 “As an analogy, muddied water becomes clear, and though it becomes stainless it is the primordially pure nature of water that is made evident; therefore, it would not be correct to say that there was no water. In that same way, because the Dharma body is mixed with the kleśas,¹⁸³ when suffering and its origination are completely eliminated and there is no remainder of negative tendencies, the primordially pure nature of buddhahood is made clear. Therefore, it would not be correct to say that this essence was¹⁸⁴ nonexistent. [F.40.a]

3.55 “As another analogy, if the sky is obscured by smoke, clouds, dust, or mist, when it becomes clear,¹⁸⁵ the element of space becomes pure; therefore, it would not be correct to say that space had ceased¹⁸⁶ to exist. In the same way, the Dharma body is called pure because the many sufferings¹⁸⁷ have all come to an end, but it would not be correct to say that the essence¹⁸⁸ did not exist.

3.56 “Also, as a further analogy, if a man is asleep and in a dream sees himself being swept away by a great river, he moves his legs and arms and is not idle in body or mind, and therefore crosses the river¹⁸⁹ and reaches the far shore. But when he wakes up from that dream, he does not see the river, the riverbank on this side, or the riverbank on the farther side as having separate existences, but it would not be correct to say that there was no mind.¹⁹⁰

3.57 “As a further analogy, the mind becomes pure when the invalid thoughts of saṃsāra cease, but it would not be correct to say that the mind had not existed. In the same way, thoughts do not arise in the Dharma realm, and therefore it is called *pure*, but it would not be correct to say that the true essence¹⁹¹ of buddhahood was nonexistent.

- 3.58 “Also, noble one, the enjoyment body manifests because that which is the Dharma body becomes purified of the kleśa obscurations. The emanation body manifests because of being purified of karma obscurations. The Dharma body manifests because of being purified of the obscuration to wisdom.
- 3.59 “As an analogy, lightning appears on the basis of the sky, and light arises based on the lightning. In the same way, the enjoyment body manifests based on the Dharma body, and the emanation body manifests based on the enjoyment body.
- 3.60 “The Dharma body manifests because of its pure nature. The enjoyment body manifests because of pure wisdom. The emanation body manifests because of pure samādhi.
- 3.61 “The purity of those three is no different from the true nature of the Dharma body. Therefore, that which is the true nature— [F.40.b] the true nature of one taste, the true nature of liberation, and the ultimate true nature—is no different from the bodies of the buddhas.
- 3.62 “The noble men or noble women who say, ‘The Tathāgata is our great teacher,’ those individuals who have true conviction,¹⁹² understand with clear minds that the bodies of the tathāgatas are not separate.
- 3.63 “Therefore, noble one, if invalid mentation is dispelled from all fields of experience, there will be the realization that there are no dualistic characteristics, and thoughts will cease. In the practice of the āryas, that true nature has no dualistic characteristics, and they practice correctly so that all obscurations are eliminated and completely cease.
- 3.64 “Through the obscurations of the true nature ceasing, there is the attainment of the true nature and the perfectly pure wisdom of the true nature.
- 3.65 “Through the Dharma realm, the true nature, and valid wisdom becoming purified, there will be the accumulation of a perfection of independent power.¹⁹³ There will also be complete cessation of all obscurations, the attainment of purification from all obscurations, and therefore that is called ‘the true nature,’ ‘the true wisdom,’ and ‘the true characteristics.’ Seeing that is called ‘the view of the āryas,’ and therefore it is called ‘truly seeing buddhahood.’
- 3.66 “Why is that? It is because the true nature of phenomena is seen correctly, and therefore the tathāgatas see all the tathāgatas.
- 3.67 “Why is that? [F.41.a] The śrāvakas and pratyekabuddhas who depart from the three realms seek the true field of experience, but they do not know it or see it. Because such ārya individuals cannot comprehend or see it, all ordinary beings develop doubt and uncertainty, have incorrect thoughts, and are unable to transcend them.

- 3.68 “As an analogy, if a weak rabbit were to try to leap across an ocean,¹⁹⁴ there is no doubt that it would not reach the other side. Why is that? Because it has very little strength.¹⁹⁵ In the same way, childlike, ordinary beings cannot understand the true nature of phenomena.
- 3.69 “The tathāgatas do not possess a viewpoint comprised of thoughts, but they have attained great power over phenomena and have perfectly pure, extremely profound wisdom, and their field of experience is not the same as that of others. Therefore, the tathāgatas, without concern for their own bodies and lives, through having undergone hardships for countless, innumerable eons, have attained this supreme, sublime body that is inconceivable, incomparable, beyond the scope of words, perfectly distinct,¹⁹⁶ and free from all fear.
- 3.70 “Noble one, the one who knows and sees the true nature of phenomena has no birth, aging, sickness,¹⁹⁷ or death; has an immeasurable lifespan; has no need for sleep; has no hunger; has no thirst; and has a mind that is always in samādhi¹⁹⁸ without distraction or instability.
- 3.71 “Whoever develops the aspiration to argue with the Tathāgata will not see the Tathāgata. Whatever the tathāgatas say is beneficial for everyone, and therefore whoever listens and hears that will certainly be liberated. They will not encounter vicious beasts, vicious humans, or [F.41.b] vicious spirits.¹⁹⁹ There will be no end to the ripening of results from hearing the Dharma.
- 3.72 “The tathāgatas have no neutrality. They do not possess the thought, ‘I know all fields of experience.’²⁰⁰ They do not perceive saṃsāra and nirvāṇa as separate. The tathāgatas have no uncertainty whatsoever.²⁰¹ The tathāgatas are never without wisdom in all the four kinds of physical activity. There is no phenomenon that they do not have love and compassion for. There is not a single being to whom they do not bring happiness and benefit.
- 3.73 “Noble one, someone who hears this *Sūtra of the Sublime Golden Light* and believes in it will never fall into an existence as a hell being, an animal, a preta, or an asura but will always be reborn among devas or humans, so that they will never have an inferior rebirth and will always serve and honor the tathāgatas, listen to and obtain the Dharma, and be reborn into pure buddha realms. Why is that? Because they have heard this extremely profound Dharma.
- 3.74 “Those noble men and noble women²⁰² are known and prophesied by tathāgatas and are irreversibly progressing to the highest, most complete enlightenment.
- 3.75 “The noble men and noble women²⁰³ who hear this profound, sublime Dharma just once will not malign the tathāgatas, will not denigrate the Dharma, and will not defame the ārya saṅgha. In order to cause beings who

have not developed good roots to develop them, [F.42.a] and in order to cause the good roots that have been developed to increase, become vast, and ripen, they will inspire all beings in all world realms to accomplish the six perfections.”

3.76 Then the bodhisattva Ākāśagarbha, Brahmā, Śakra, the Four Mahārājas, and the great assembly of devas rose from their seats, and with their robes over one shoulder, they placed their palms together and with veneration bowed down their heads to the Bhagavat’s feet.

3.77 Then they said to the Bhagavat, “In whatever land this extremely excellent *Sūtra of the Sublime Golden Light* is taught, there will be four kinds of beneficial qualities. What are those four?

3.78 “First, the king’s army will be strong and increase so that there will be no invading enemies. There will be long lives and no illness. There will be good fortune and happiness, and the sublime Dharma will spread and increase.

3.79 “Second, within the palace, the queens, their attendants, the princes,²⁰⁴ and the ministers will be in harmony, will not quarrel, and will avoid deception and slander so that the king will authorize and honor them.

3.80 “Third, mendicants, brahmins, and the people will practice the true Dharma, have no illness, be happy, not die prematurely, and accomplish much merit.

3.81 “Fourth, in all three times, the four great elements will be in harmony; devas will give their blessing and their complete protection—as they will have love and compassion equally for all, they will not cause harm and will have no thoughts of malice; and beings will go for refuge to the Three Jewels, and they will all practice the conduct of enlightenment.

“Those are the four kinds of benefit. [F.42.b]

3.82 “Bhagavat, so that we may cause this sūtra to continually spread extensively, we will go to the locations of the individuals who possess this sūtra²⁰⁵ and we will benefit²⁰⁶ them.”

3.83 “Noble ones, that is excellent, excellent!” said the Bhagavat. “By your causing, with dedicated minds, this sublime king of sūtras to spread,²⁰⁷ this true Dharma will remain in the world for a long time!”

3.84 This concludes “*The Differentiation of the Three Bodies*,” the third chapter of “*The Supremely Victorious King of Sūtras, the Sublime Golden Light*.”

4. CHAPTER 4: THE VISION IN A DREAM OF PURIFICATION THROUGH REGRET

- 4.1 ²⁰⁸ Then the bodhisattva Ruciraketu was happy and overjoyed to have heard the extremely sublime Dharma directly from the Bhagavat. He contemplated it one-pointedly and returned to his home.²⁰⁹ While asleep that night, in a dream he saw a great golden drum that was shining brightly like the disk of the sun. From those light rays, he saw in the ten directions countless buddhas seated upon beryl thrones at the foot of precious trees, encircled by assemblies of many hundreds of thousands, and they were teaching the Dharma.
- 4.2 A brahmin beat that drum, from which came a loud sound; from that sound were taught sublime Dharma verses of the confession of bad actions, which Ruciraketu heard. He kept the entirety of it in his mind and remained in one-pointed mindfulness.
- 4.3 At dawn, he left the city of Rājagṛha. Accompanied by an entourage numbering countless hundreds of thousands, and carrying objects for offering,²¹⁰ he went to Vulture Peak Mountain and came into the presence of the Bhagavat. He bowed down to the feet of the Bhagavat and spread out flowers and perfume.²¹¹ He then circumambulated the Bhagavat three times, keeping him to his right, and sat down to one side. [F.43.a] He placed his palms together, gazed with veneration upon the face of the Bhagavat, and said, “Bhagavat, I dreamed that a brahmin beat a sublime golden drum from which came a loud sound, and from that sound were taught sublime Dharma verses of the confession of bad actions. I memorized them and remember them. Bhagavat, I request that through your great compassion you give me permission to recite them.”
- 4.4 Then, in the presence of the Bhagavat, he recited those verses:
- 4.5 “In a dream I had last night,
I saw a great golden drum

- With an exceptionally superior shape,
Completely suffused with light rays.
- 4.6 "It was like the disk of the sun,
Its radiance spreading everywhere,
Filling the worlds in the ten directions.
I saw an entire multitude of buddhas
- 4.7 "Seated on thrones of beryl
At the foot of precious trees,
Encircled by respectful assemblies
Of countless hundreds of thousands.
- 4.8 "Then there was a brahmin
Who beat the great golden drum,
And from the sound of that great drum
These sublime verses were spoken:
- 4.9 " 'May the sound of the drum of golden light
Spread through all world realms in the trichiliocosm,²¹²
And through the power and might of the golden drum's sound,
May the terrible suffering in the three lower existences,²¹³
- 4.10 " 'All the many sufferings that humans have,
And all the kleśa obscurations permanently cease,
And may fear be dispelled and there be happiness,²¹⁴
Just as it has been for the Lord of Munis, the Bhagavat.²¹⁵
- 4.11 " 'The Bhagavat in saṃsāra's great ocean
Has practiced virtuous conduct and accomplished wisdom.²¹⁶
He causes beings to possess the aspects of enlightenment
And finally causes them to enter an ocean of good qualities.²¹⁷
- 4.12 " 'May all who hear the sound of the great drum
Of sublime golden light attain the voice of Brahmā, [F.43.b]
Attain the result that is the highest enlightenment,
And constantly turn the perfect Dharma wheel.
- 4.13 " 'May their lives continue for countless eons,
And may they teach the Dharma correctly and benefit beings.
May they bring to an end numerous kleśas and sufferings,
And cause desire, anger, ignorance, and so on, to cease.
- 4.14 " 'May beings who are in the lower existences,
Their bodies pervaded by a great blazing fire,

- On hearing the sublime sound of the great drum
Be freed from suffering²¹⁸ and go to the Buddha for refuge.
- 4.15 “ ‘May all attain knowledge of past lives,
Remembering a hundred thousand lifetimes.²¹⁹
May they remember the Lord of Munis
And hear the profound teaching of the Tathāgata.
- 4.16 “ ‘Through hearing the sublime sound of the golden drum,
May they always be reliant upon the buddhas.
May they all completely forsake bad actions
And practice solely that which is pure and good.
- 4.17 “ ‘May all humans and devas
Who pray one-pointedly with devotion²²⁰
Hear the sublime sound of the golden drum
And completely fulfill their aspirations.
- 4.18 “ ‘May beings who have fallen into Avīci,
Whose bodies are tormented by the fires of hell,
And those who are in saṃsāra without protector or refuge,
On hearing that sound have their sufferings cease.²²¹
- 4.19 “ ‘May those born as devas, humans, pretas, and animals,
Who are experiencing many obstacles and sufferings,²²²
On hearing the sublime sound of the golden drum
Free themselves of suffering and attain liberation.
- 4.20 “ ‘I pray that the lords of two-legged beings, who at this time
Are continually present in worlds in the ten directions,
Will look lovingly upon me
With minds of great compassion.²²³
- 4.21 “ ‘Any being who has no refuge
And who is without a protector—
May those who are in that condition
Have the great refuges.
- 4.22 “ ‘In the presence of those with the ten strengths,
I confess today, single-mindedly, all of [F.44.a]
The extremely heavy bad actions,
The sins that I have committed in the past.
- 4.23 “ ‘I have constantly committed bad actions
By not believing in the buddhas,

Not revering gurus and kalyāṇamitras,²²⁴
And I have not performed many good actions.

4.24 “ ‘I have constantly committed bad actions
By being proud of my high status,
Of my family, and of my possessions,
And by being conceited about my youth.

4.25 “ ‘I have constantly committed bad actions²²⁵
Through constantly having wrong thoughts,
Giving voice to bad words,
And not seeing these as sinful.²²⁶

4.26 “ ‘I have constantly committed bad actions²²⁷
By constantly having a foolish mentality,
My mind obscured by the darkness of ignorance,
And by following wicked companions.

4.27 “ ‘I have committed bad actions because of
My delighting in amusements,
Because of being in a state of misery,
Or being in the bondage of desire and hate.

4.28 “ ‘I have committed bad actions because
I have relied upon friends who were not virtuous,
Because of being motivated by envy and greed,
And because of poverty and deception.

4.29 “ ‘Though I did not aspire to commit many bad actions,²²⁸
I have committed such actions
Through fear and terror,
Or because I was under the power of others.

4.30 “ ‘I have committed bad actions because,
Though I did not aspire to many bad actions,
I did so through fear and terror
Or because I was under the power of others.

4.31 “ ‘I have committed bad actions because
My thoughts were completely distracted,
Because I was angry or held a grievance,
And because I was tormented by hunger and thirst.

4.32 “ ‘I have committed bad actions because of
Being burned by the fire of the kleśas

- In craving for food and drink,
And for clothes and for women.²²⁹
- 4.33 “ ‘All the many bad actions I have done,
Such as not having veneration in my mind
For the Buddha, Dharma, and Saṅgha,²³⁰
Today I individually confess them all.²³¹
- 4.34 “ ‘All the many bad actions I have done,
Such as not having veneration in my mind
For the pratyekabuddhas and bodhisattvas,
Today I individually confess them all.²³²
- 4.35 “ ‘All the many bad actions I have done,
Such as ignorant criticism of the Dharma [F.44.b]
And having no respect for my parents,²³³
Today I individually confess them all.
- 4.36 “ ‘All the many bad actions I have done,
Through the power of ignorance,
Of pride, of desire, and of anger,
Today I individually confess them all.
- 4.37 “ ‘May the countless buddhas in the realms
Of the ten directions, to whom I make offerings,
Become guides for all beings
And free them from suffering and obstacles.
- 4.38 “ ‘May every single being
Abide in the ten bhūmis.
Having perfected merit and wisdom,
May they guide beings as buddhas.²³⁴
- 4.39 “ ‘May I, for the sake of all beings,
Undergo hardships for a hundred thousand eons,²³⁵
And through the power of wisdom²³⁶
Free them from the ocean of suffering.²³⁷
- 4.40 “ ‘May I, for the sake of all beings,
Teach the profound *Sūtra of The Supremely Victorious Golden Light*²³⁸
And clear away all their bad karma.
- 4.41 “ ‘If someone who has done heavy bad actions
Throughout a hundred thousand eons
Confesses and repents them, even for one instant,²³⁹

Then they will be purified of all that bad karma.

- 4.42 “ ‘If someone makes a confession
As in this *Sublime Golden Light*,²⁴⁰
Through its power they will quickly
Be purified of an entire multitude of sufferings.
- 4.43 “ ‘May I never tire of constant meditation on
A hundred thousand samādhis,
Countless powers of mental retention,
And the strengths, powers, and aspects of enlightenment.²⁴¹
- 4.44 “ ‘May I reach the ten bhūmis,
The most perfect of jewels,²⁴²
Complete the qualities of a buddha,
And liberate those fallen into saṃsāra.
- 4.45 “ ‘May I obtain from the ocean of buddhas
An extremely profound treasure of qualities,²⁴³
A perfection of sublime wisdom
That is difficult to conceive of.
- 4.46 “ ‘I pray that all buddhas in the ten directions²⁴⁴
Will each look upon and regard me²⁴⁵ [F.45.a]
With their minds of great compassion
And accept the confession that I make.
- 4.47 “ ‘I have committed many bad actions,
And misery and fear constantly arise in my mind.
Even in all of the four kinds of physical actions,
I have no experience of happiness.²⁴⁶
- 4.48 “ ‘The buddhas, who have great compassion,²⁴⁷
Are able to dispel fear within beings.
I pray that you accept my confession²⁴⁸
And free me from misery and fear.
- 4.49 “ ‘I pray that with the water of compassion
You will wash me clean
Of every kleśa obscuration
And ripening karma that I have.
- 4.50 “ ‘I one-pointedly confess and repent
The bad actions that I have done in the past
And the bad actions I have done in the present;

May I be purified of them all.²⁴⁹

- 4.51 “ ‘I make the commitment not to repeat
These bad actions in the future,
And if there is any transgression,
Then I shall never²⁵⁰ conceal it.
- 4.52 “ ‘There are three physical acts, four vocal,
And three kinds of mental actions
That have placed beings in bondage
Beginninglessly and continuously.²⁵¹
- 4.53 “ ‘Through those three types of conduct
The ten bad actions are done.
I make a confession of each of my
Numerous errors of that kind.
- 4.54 “ ‘Because I have committed many bad actions,
I will experience their ripening and suffering.
I sincerely confess each one of them
In the presence of the buddhas.²⁵²
- 4.55 “ ‘Today I rejoice in all of²⁵³
The numerous good actions
That exist in this Jambudvīpa²⁵⁴
And in other world realms.
- 4.56 “ ‘I pray that I will reject the ten bad actions,
Practice the path of ten good actions,
Be established upon the ten bhūmis,
And always see the buddhas in the ten directions.²⁵⁵
- 4.57 “ ‘Through the power of the good roots²⁵⁶
That I have accomplished from merit and wisdom [F.45.b]
Through my body, speech, and mind,
May I quickly attain the highest wisdom.²⁵⁷
- 4.58 “ ‘Today, in the presence of those who have the ten strengths,²⁵⁸
I confess and repent many various sufferings and obstacles:
The obstacles from the stupidity of the fools in the three existences;
The obstacles from always creating heavy bad karma;
- 4.59 “ ‘The obstacles I have accumulated from wrong desires;²⁵⁹
The obstacles from continually circling through existences;
The obstacles from attachment to this world;

- The obstacles from the kleśas of all childlike beings;
- 4.60 “ ‘The obstacles from a crazed, distracted, erroneous mind;
The obstacles from relying upon wicked friends;
The obstacles from desire and attachment for saṃsāra;²⁶⁰
The obstacles from bad actions through anger, stupidity, and idiocy;²⁶¹
- 4.61 “ ‘The obstacles from the eight unfortunate states and wicked friends;²⁶²
And the obstacles from not accumulating merit and good qualities.
Today, in the presence of all the jinas,²⁶³
I confess endless bad actions and sins.²⁶⁴
- 4.62 “ ‘Today I go for refuge to all the tathāgatas,
Who like golden mountains illuminate the ten directions.²⁶⁵
I pay homage to the unsurpassable ocean of qualities.²⁶⁶
I pray that all tathāgatas hold me in their love and compassion.²⁶⁷
- 4.63 “ ‘They have bodies that are golden, pure, and stainless;
Their eyes are pure and are the color of beryl.
The lords who have glory, magnificence, and renown—
The sun of their compassion and wisdom²⁶⁸ dispels darkness.
- 4.64 “ ‘The sunlight of the buddhas illuminates everywhere.
They are completely pure, stainless, free of impurities.
The moons of the munis illuminate and cool,
Dispelling the torment of the kleśas in beings.
- 4.65 “ ‘They are perfectly adorned by the thirty-two signs.
They have the eighty excellent features, complete.
Their qualities are hard to comprehend and have no equal.
Like sunlight, they illuminate the world.²⁶⁹
- 4.66 “ ‘They have a stainless color like that of beryl. [F.46.a]
They are present in the sky, like the sun and moon.²⁷⁰
Their golden bodies are covered by a net of sublime crystals.
They are perfectly adorned by light rays of various colors.²⁷¹
- 4.67 “ ‘In saṃsāra’s great river of suffering,
One is swept along by the water of aging, illness, and misery.²⁷²
The unendurable ocean of that kind of suffering
Is completely dried up by the sunlight of the buddhas.
- 4.68 “ ‘Today, I pay homage and bow down to the omniscient ones,
The wonderful lords of the trichilocosm world realm.²⁷³
Their bodies are the color of gold with bright light rays

And adorned by the various sublime features.

- 4.69 “ ‘Just as the water of the ocean is immeasurable,
Just as the particles in the earth are uncountable,
Just as the heaviness of Sumeru is unweighable,
And just as the extent of space has no end,
- 4.70 “ ‘That is how the qualities of the buddhas are.
There is not a single being who can know them.
Even if they were contemplated for countless eons,
The limits of the ocean of their qualities could not be known.
- 4.71 “ ‘All the mountains on this great earth
Could be crushed into the smallest particles and counted,
The waters of the ocean could be calculated with a hair tip,
But no one could count the qualities of a buddha.
- 4.72 “ ‘If all beings were to be gathered together
And were to praise all the renowned qualities
And the rare, pure, excellent characteristics of the bhagavats,
They would never reach the end of listing them.
- 4.73 “ ‘Through the numerous good actions that I have done,
May I quickly accomplish being an unsurpassable lord
Who teaches the true Dharma, brings benefit to beings,
And frees them from all their many sufferings.
- 4.74 “ ‘May I subjugate Māra’s powerful army
And turn the wheel of the sublime, highest Dharma.
May I remain for countless, innumerable eons
And satisfy beings with the flavor of amṛta.
- 4.75 “ ‘May I bring to completion the six perfections
In the same way as the jinas of the past have done.
May I bring desire, anger, and ignorance to an end,
Subjugate the kleśas, and eliminate suffering. [F.46.b]
- 4.76 “ ‘May I always remember my lifetimes;
May I remember a hundred thousand past lifetimes.
May I always remember the lords of munis²⁷⁴
And hear the profound Dharma of the buddhas.
- 4.77 “ ‘May I, through these good actions,
Attend upon countless jinas,
Forsake completely the causes that are bad actions,

And always practice the true Dharma.²⁷⁵

- 4.78 “ ‘May all the beings throughout every world
Become free of suffering and attain happiness.²⁷⁶
May all those with incomplete faculties
Have their physical features made complete.
- 4.79 “ ‘May beings with no protector, and bodies²⁷⁷
Weakened by the suffering of their illness,
All have the suffering of their illness cease
And have improved faculties, color, and power.
- 4.80 “ ‘May those to be executed for breaking the king’s law,
Who are tormented by many sufferings and in extreme misery,
Who are experiencing this unendurable suffering
Without having anyone to protect or save them—²⁷⁸
- 4.81 “ ‘And those who are struck by weapons and bound,
Whose bodies are tortured by various harmful instruments
And are experiencing countless thousands of miseries,
Their bodies in pain and without the slightest happiness—²⁷⁹
- 4.82 “ ‘May all of them become freed from their bonds,
From the beatings, suffering, and torments.
May the lives of those to be killed be saved
And all their many sufferings completely cease.²⁸⁰
- 4.83 “ ‘May beings who are pained by hunger and thirst
Obtain various kinds of the sublime, best flavors.
May the blind see forms, the deaf hear sounds,
The crippled²⁸¹ walk,²⁸² and the mute speak.
- 4.84 “ ‘May poor beings obtain a treasure of jewels,
Have a treasury that increases and never diminishes,
And may all beings attain sublime, supreme happiness
And never experience suffering.
- 4.85 “ ‘May they obtain a beautiful, sublime appearance²⁸³
That all devas and humans will wish to see,²⁸⁴
And may they directly experience limitless happiness²⁸⁵
And possess pleasures, prosperity, and merit. [F.47.a]
- 4.86 “ ‘May there arise many kinds of perfect music²⁸⁶
That are the exact music those beings wish to hear.
If they wish for water,²⁸⁷ may there appear perfectly cool pools²⁸⁸

Upon which float flowers of gold.

- 4.87 “ ‘May what those beings wish for—
Food, drink, clothes, thrones, and seats;²⁸⁹
Gold, silver, and beryl jewels,
And every string of jewelry—perfectly appear.
- 4.88 “ ‘May beings not hear anything unpleasant
And not see any disharmony between anyone.
May all their physical features be beautiful,
And may each being be kind and loving.
- 4.89 “ ‘May they obtain, as soon as they think of them,
Every possession and requisite that brings happiness in the world.
May they find wealth and without ever being in need
Divide their possessions and give them to beings.²⁹⁰
- 4.90 “ ‘May incense and perfumes, powders and ointments,
Various flowers of every kind of color
Fall from the trees three times each day,
And may there be happiness from the enjoyments wished for.
- 4.91 “ ‘May all beings make offerings to the jina lords
In the ten directions; to the three yānas,
The pure²⁹¹ and sublime doors to the Dharma;²⁹² and to the saṅgha of
Bodhisattvas, pratyekabuddhas, and śrāvakas.
- 4.92 “ ‘May they never have a low rebirth²⁹³
Or fall into the eight unfortunate states,²⁹⁴
But gain a supreme human’s riches and freedoms²⁹⁵
And attend on the buddhas in the ten directions.²⁹⁶
- 4.93 “ ‘May they always be reborn into a wealthy family
With a vast treasury of wealth and jewels,²⁹⁷
With a body and fame that are without equal
And a long life that lasts for countless eons.²⁹⁸
- 4.94 “ ‘May all women become males,
Heroic, with sharp minds and great intelligence.²⁹⁹
May they all practice the bodhisattva’s path
And be dedicated to accomplishing the six perfections.
- 4.95 “ ‘May they always see all the countless buddhas in the ten directions
Who have gone to the feet of victorious, precious trees,
Who are seated perfectly upon their thrones of beryl,³⁰⁰

And who are turning their wheels of the Dharma.³⁰¹ [F.47.b]

- 4.96 “ ‘If I have committed actions in past lives or the present
While in the circle of the three existences
That I am unaware of but that result in the lower existences,
May I be purified of them all, without remainder.
- 4.97 “ ‘May all beings who are in the ocean of existence,³⁰²
Tightly bound by the noose of saṃsāra,
Be cut free by the sword of wisdom
And, freed from suffering, quickly attain enlightenment.
- 4.98 “ ‘I rejoice in the entirety of all
The perfect, continuous merits
That are accomplished by beings in Jambudvīpa
Or in any other world realm whatsoever.
- 4.99 “ ‘I pray that the merit and rejoicing in
The many good actions of body, speech, and mind,
And this sublime, perfect action, constantly increase,³⁰³
So that the highest, great enlightenment will be attained.³⁰⁴
- 4.100 “ ‘By the merit of homage and praising a buddha’s qualities,³⁰⁵
With a mind that is pure and unpolluted,³⁰⁶
And by making dedications and prayers,
I pray that for sixty eons the lower existences will be transcended.
- 4.101 “ ‘If noble men and noble women, brahmins,
And the other sublime, supreme classes
Single-pointedly praise the buddhas with palms together,
Then in all their lives they will remember their lifetimes.
- 4.102 “ ‘They will have complete faculties and perfect bodies
And will have a perfection of all sublime qualities.
Throughout all their future lifetimes, may they
Always be looked up to by devas and humans.³⁰⁷
- 4.103 “ ‘This Dharma of purity through regret is not heard
By attaining the accomplishment of good roots
With just one buddha or with ten buddhas,³⁰⁸
But through generating good roots with a hundred thousand buddhas.’ ”³⁰⁹
- 4.104 Then the Bhagavat, having listened to what was addressed to him, praised
the bodhisattva Ruciraketu by saying, “Excellent, excellent! Noble one, those
who hear the Dharma teaching of praises of the qualities of the tathāgatas

and purification through regret, [F.48.a] which you saw emerge from a great golden drum in your dream, will attain extremely great merit, will bring a vast benefit to beings, and will be purified of all sins.

4.105 “Know that all of this sublime, perfect activity of yours is because of the causes and conditions of your previously established propensities for praising and praying in past lives, and through the power of the blessing of the tathāgatas through which these causes and conditions have been revealed to you.”

4.106 At that time the great assembly, having heard those words, were all overjoyed and with conviction practiced in accordance with that teaching.

4.107 *This concludes “The Vision in a Dream of Purification Through Regret,” the fourth chapter of “The Supremely Victorious King of Sūtras, the Sublime Golden Light.” [B3]*

5. CHAPTER 5: THE PURIFICATION OF THE OBSCURATION FROM KARMA

- 5.1 ³¹⁰ Then the Bhagavat, residing in correct analysis, entered into an extremely profound, excellent samādhi. From the pores of his body there came many countless hundreds of thousands of great light rays of various colors, and the light rays illuminated buddha realms so numerous they could not be exemplified or measured even by the number of sand grains in all the Ganges Rivers in the ten directions.
- 5.2 In the world realms with the five degenerations that were illuminated by those light rays, the radiance of those light rays shone out toward the individual locations of those beings who had fallen into³¹¹ existences as hell beings, as animals, and as pretas through following the path of the ten bad actions, committing the five actions with immediate result upon death, maligning the Three Jewels, having disrespect for gurus and family,³¹² and dishonoring and being arrogant toward upādhyāyas³¹³ and brahmins. When those beings saw those light rays, through the power of the light rays they all became happy, and in attractive, beautiful bodies adorned with the perfect physical signs, merit, and wisdom, [F.48.b] they saw the buddhas.
- 5.3 At that time, Śakra, his entire entourage of devas, and the Ganges goddess and her large retinue, having seen those wondrous light rays,³¹⁴ all came into the presence of the Bhagavat. They circled the Bhagavat three times, keeping him to their right,³¹⁵ and then sat in their various places.
- 5.4 Then Śakra, the lord of devas,³¹⁶ through the power of the blessing of the Bhagavat, rose from his seat and, with his upper robe over one shoulder, knelt on his right knee, placed his palms together in homage toward the Bhagavat, and asked the Bhagavat, “Bhagavat, how should a noble son or noble daughter who seeks the highest, most complete enlightenment, and who practices the Mahāyāna, care for beings who are in error?³¹⁷ How can they purify through confession the sinfulness of the obscuration of karma that they have created in the past?”

- 5.5 The Bhagavat said to Śakra, the lord of devas, “Noble one, it is excellent, excellent that today, because of your compassion for the entire world, you have meditated on countless, innumerable beings and wish to enable them to attain the bliss of completely pure liberation and to benefit them.³¹⁸
- 5.6 “A being³¹⁹ who, through the power of the obscuration from karma, has performed bad actions should develop dedicated diligence,³²⁰ and in the six periods of the day and night, with their upper robe over one shoulder, they should kneel on their right knee, respectfully place their palms together, and with their minds focused one-pointedly should themselves voice these words:
- 5.7 “ ‘At this present time, in the ten directions there reside buddha bhagavats who have attained the highest, most complete enlightenment and turn the sublime wheel of the Dharma, [F.49.a] who hold and elucidate the wheel of the Dharma, who send down a rain of the Dharma, who beat the drum of the Dharma, who blow the conch of the Dharma,³²¹ who raise the banner of the Dharma, who hold the lamp of the Dharma, and in order to bring benefit³²² and happiness to everyone are always giving the gift of the Dharma, leading ignorant beings³²³ and bringing them to the attainment of a great result, and are always directly making them happy.³²⁴ I bow my head in homage and go for refuge to those buddha bhagavats.
- 5.8 “ ‘The buddha bhagavats, with true wisdom, true vision, true knowledge, and true impartiality, know and see the good and bad actions of beings. With my body, speech, and mind, I one-pointedly bow down my head and reverently pay homage to them.
- 5.9 “ ‘Throughout beginningless time, I have been engaged in bad actions,³²⁵ and together with beings I have created the transgression of karmic obscuration. Being bound and led by desire, anger, and ignorance, tormented by anger, tormented by stupidity, I did not know the Buddha, I did not know the Dharma, and I did not know the Saṅgha. During that time, because I did not know what were good and what were bad actions, with my body, speech, and mind I have committed the action with immediate result upon death of causing, with malicious intent, a tathāgata to bleed; I have maligned the true Dharma; I have caused a divide within a harmonious saṅgha; I have slain an arhat; I have slain my parents; I have myself committed the ten bad actions through the three types of conduct of the body, the four types of conduct of speech, and the three types of conduct of the mind; I have made others commit them; [F.49.b] I have rejoiced in others’ committing them; I have strongly maligned virtuous individuals;³²⁶ I have cheated with measures and weights; I have held what is not true to be true; I have given impure food and drink to others; I have caused all the parents within the six classes of beings to harm one another;³²⁷ I have stolen the

wealth of stūpas,³²⁸ I have taken over and used the wealth of the saṅghas in the four directions and directly from a saṅgha; I have not aspired to the Dharma and Vinaya taught by the Bhagavat; I have not followed the instructions of upādhyāyas and gurus; I have delighted in reviling those who have truly accomplished the practice of the śrāvakas, the pratyekabuddhas, and the Mahāyāna, so that I have caused a practicing individual to have regret; when I saw someone who was superior to me, I was always miserly concerning generosity with Dharma and objects; I felt deprived; I was obscured by ignorance and through having wrong views had a stupid mind; I did not create the causes of virtue³²⁹ and therefore increased my bad actions; and I gave rise to the wish to revile the tathāgatas, I taught that the Dharma was not the Dharma, I taught that what was not the Dharma was the Dharma, and so on. The bhagavats, who have true wisdom, true vision, true knowledge, and true impartiality, know and see all the many bad actions such as those that I have done.

5.10 “ ‘Today, while I am alive,³³⁰ I repent and confess them all in the presence of the bhagavats. I bring them all forth, without hiding or concealing any. The transgressions that I have never committed in the past I will not commit in the future. The transgressions that I have committed in the past I confess and repent today. [F.50.a]

5.11 “ ‘I pray that whatever karmic obscurations I have that would cause me to fall into the lower existences of beings in the hells; or rebirth as animals, preta beings, in the circle of asuras, or in the eight unfortunate states;³³¹ and whatever karmic obscurations I have created during this lifetime will be purified so that I do not have to experience in the future the ripening of that bad karma.

5.12 “ ‘Just as the bodhisattva mahāsattvas of the past, in practicing the conduct of enlightenment,³³² confessed and repented every one of their karmic obscurations, in the same way I confess and repent each one of my karmic obscurations. I reveal them all, without hiding or concealing them. I pray that my past bad actions will be purified, and I do not intend to commit any future bad actions.

5.13 “ ‘Just as the bodhisattva mahāsattvas in the future, in practicing the conduct of enlightenment,³³³ will confess and repent every one of their karmic obscurations, in the same way I confess and repent each one of my karmic obscurations. I reveal them all, without hiding or concealing them. I pray that my past bad actions will be purified, and I will not commit any future bad actions.

5.14 “ ‘Just as the bodhisattva mahāsattvas in the ten directions in the present, in practicing the conduct of enlightenment,³³⁴ confess and repent every one of their karmic obscurations, in the same way I confess and repent each one

of my karmic obscurations. I reveal them all, without hiding or concealing them, and I will not commit any future bad actions.

5.15 “ ‘Just as the bodhisattva mahāsattvas of the past, the future, and the present, in practicing for enlightenment, confess each of their karmic obscurations, repent them, and do not conceal them, in the same way I confess each one of my karmic obscurations, repent them, and do not conceal them. I pray that my past bad actions will be purified. I do not intend to commit any future bad actions.’³³⁵

5.16 “Noble one, because of that cause and condition,³³⁶ whoever has committed a bad action should not hide or conceal it for an instant, let alone for a day, for a night, or for a long time.³³⁷ [F.50.b] If someone has committed a bad action and seeks to completely purify themselves of it, then with shame in their minds and with great fear and terror in believing that the bad action will certainly ripen in the future, they should make a confession in this way.³³⁸

5.17 “As an analogy, if a man’s hair were on fire or his clothes were on fire, he would quickly do nothing other than put it out. Then when the fire was put out, he would attain relief.

5.18 “Someone who has committed a bad action should also in that way do nothing other than quickly confess and repent, and thereby purify themselves of it.³³⁹

5.19 “If anyone wishes to be reborn into a wealthy family and possess much wealth and jewels, or has any other kind of aspiration to practice the Mahāyāna, they should purify themselves of karmic obscurations through practicing purity through regret.

5.20 “If they wish for rebirth in a family where the father is a venerable brahmin, or in the family of a kṣatriya or a cakravartin who possesses the seven jewels, they should purify themselves of karmic obscurations through practicing purity through regret.

5.21 “Noble son, if they wish to be reborn among the devas of the Cāturmahārājakāyika, the devas of Trāyastriṃśa, the devas of Yāma, the devas of Tuṣita, the devas of Nirmāṇarati, or the devas of Paranirmita-vaśavartin, they should purify themselves of karmic obscurations through practicing purity through regret.

5.22 “If they wish to be reborn among the Brahmakāyika devas, the Brahmapurohita devas, the Mahābrahmā devas, the Parīttābha devas, the Apramāṇābha devas, the Ābhāsvara devas, the Parīttaśubha devas, the Apramāṇaśubha devas, the Śubhakṛtsna devas, the Anabhṛaka devas, the Puṇyaprasava devas, the Bṛhatphala devas, the Avṛha devas, the Atapa

devas, the Sudṛṣa devas, the Sudarśana³⁴⁰ devas, or the Akaniṣṭha devas, they should purify themselves of karmic obscurations through practicing purity through regret. [F.51.a]

5.23 “If they wish to attain the result of becoming a stream entrant, the result of becoming a once-returner, the result of becoming a non-returner, or the result of becoming an arhat, they should purify themselves of karmic obscurations through practicing purity through regret.

5.24 “If they seek the three knowledges or the six higher cognitions, the enlightenment that is the independence of the śrāvaka and pratyekabuddha, or if they seek omniscient wisdom, completely pure wisdom, inconceivable wisdom, unshakable wisdom,³⁴¹ or the omniscient wisdom of complete buddhahood, they should purify themselves of karmic obscurations through practicing purity through regret.

5.25 “Why is that? Noble son, it has been taught that all phenomena arise from causes and conditions, and also the tathāgatas have taught that there is the cessation of separate characteristics. Because causes and conditions are separate, in this way past phenomena cease and come to an end, so that all the various karmic obscurations are composite phenomena that have not been produced but are produced in the present and will not arise as future karmic obscurations.

5.26 “Why is that? Noble son, all phenomena are empty. The Tathāgata has taught that there is no self, individual, being, or soul; that there is no birth and no cessation; and that composite phenomena also do not exist.

5.27 “Noble son, all phenomena are not described in terms of their essence as a basis. Why is that? Because that transcends all features.

5.28 “It is taught that a noble man or noble woman who comprehends this sublime meaning, has strong conviction in it, [F.51.b] and develops veneration for it in their mind will become purified of karmic obscurations through regret because of that meaning—that there are no beings but there is the basis of the essence.

5.29 “Noble one, someone³⁴² who has four qualities will completely eliminate karmic obscurations and be permanently purified of them. What are those four? They are (1) not giving rise to wrong thoughts³⁴³ and maintaining a perfection of true mindfulness; (2) not maligning the extremely profound meaning; (3) developing an aspiration by thinking that beginning bodhisattvas are omniscient; and (4) developing limitless love for beings. Those are the four qualities.”³⁴⁴

5.30 Then the Bhagavat spoke this verse:

5.31 “Protecting the three yānas³⁴⁵ with a single-pointed mind,
Not maligning the profound Dharma,
Developing the perception of omniscience,

And a loving mind will purify karmic obscurations.

- 5.32 “Noble one, there are four kinds of karmic obscuration³⁴⁶ that are difficult to eliminate. What are those four? They are (1) committing very heavy transgressions of the bodhisattva vow; (2) maligning the Mahāyāna sūtras³⁴⁷ in one’s mind; (3) not increasing one’s own good roots; and (4) having attachment to the three existences.
- 5.33 “Moreover, there are four remedies for karmic obscuration. What are those four? They are (1) approaching with sincerity all the tathāgatas in the worlds in the ten directions and confessing all one’s transgressions; (2) praying for the tathāgatas to teach the profound, sublime Dharma for the sake of all beings; (3) rejoicing in all the merit of all beings;³⁴⁸ and (4) dedicating all merit’s roots of goodness to the highest, most complete enlightenment.”
- 5.34 Then Śakra, the lord of devas, asked the Bhagavat, [F.52.a] “Bhagavat, among all the men and women who are in the world, there are those who are capable of practicing the Mahāyāna and there are also those who are not capable. Therefore, how can one rejoice in the merit of all beings?”
- 5.35 “Noble one,” replied the Bhagavat, “it is true that some beings are unable to meditate on the Mahāyāna.³⁴⁹ However, if in the six periods of the day and night, with their robe over one shoulder, kneeling on their right knee with palms together in veneration, they rejoice with single-pointed mindfulness, then they will attain measureless merit.³⁵⁰
- 5.36 “Therefore, if they recite these words: ‘I today rejoice with appreciation in the beings in the world realms in the ten directions who are at present accomplishing generosity, virtuous conduct, and wisdom of the mind,’³⁵¹ then through the power of the merit of rejoicing in that way, they will doubtless attain a noble, superior,³⁵² unsurpassable, unequaled, sublimely supreme result.
- 5.37 “They should also rejoice in that same way in all the good roots of all beings³⁵³ in the past and in the future. Moreover, they should rejoice in all the merit that comes from the development of the aspiration to enlightenment by bodhisattvas at the beginning of bodhisattva conduct, and in the great merit that has arisen from the practice of bodhisattva conduct over a hundred great eons, from the attainment of irreversibility on attaining the patience of birthlessness, and so on, up to the aggregation of merit that arises from the consecration of having one life remaining—they should rejoice sincerely in all that merit, and recite praises of it.
- 5.38 “In the same way, they should rejoice in and praise all the merit of all the bodhisattvas in the past and in the future. [F.52.b]
- 5.39 “Moreover, they should recite this: ‘I rejoice in all the buddha bhagavats in the worlds in the ten directions, who have attained true omniscience and sublime enlightenment³⁵⁴ and are turning the wheel of the highest Dharma

in order to completely relate this to endless beings, who give the unimpeded gift of the Dharma,³⁵⁵ who beat the drum of the Dharma, who blow the conch of the Dharma,³⁵⁶ who raise the banner of the Dharma, and who send down a rain of the Dharma,³⁵⁷ compassionately inspiring and guiding all beings, so that they all develop conviction, and through being satisfied by the gift of the Dharma are brought to the attainment of bliss that knows no cessation.³⁵⁸

5.40 “ ‘I also rejoice in the roots of goodness that arise from the accumulation of merit by the bodhisattvas, śrāvakas, and pratyekabuddhas, and I also rejoice in the attainment of that kind of perfection by those beings who had not attained such perfection until now.

5.41 “ ‘In the same way, I rejoice sincerely in all the merit of the buddhas, bodhisattvas, śrāvakas, and pratyekabuddhas of the past and the future.’³⁵⁹

5.42 “Noble one, that kind of rejoicing will bring the attainment of a measureless aggregation of merit. If all the beings in the world realms in as many trichiliocosms as there are grains of sand in the Ganges were all to eliminate their kleśas and attain arhatship, and if a noble man or noble woman for the duration of their lives were to continuously give them the offerings and service of robes, food, drink, bedding, and sublime, perfect medicines when they are ill, the merit that they would attain if compared to the previous merit from rejoicing would not come near to being a thousandth part of it.³⁶⁰ [F.53.a]

5.43 “Why is that? The merit that comes from offering has a number, has a measure, while the merit of rejoicing in the union of all merit is measureless and numberless. Therefore, it unites all the merit of the three times, and so if someone³⁶¹ wishes to multiply special roots of goodness, they should accomplish the merit of rejoicing in this way.

5.44 “If a woman wishes to transform her female body and achieve a male body, then if she accomplishes the merit from rejoicing, without doubt she will truly accomplish becoming a man in that very life exactly as she wished to.”³⁶²

5.45 Then Śakra, the lord of devas, said to the Bhagavat, “Bhagavat, having learned the merit that comes from rejoicing,³⁶³ I pray that you teach what merit comes from the supplication that requests bodhisattvas to turn the wheel of the Dharma³⁶⁴ in the future and bodhisattvas to practice correctly in the present.”

5.46 “Lord of devas,” replied the Bhagavat, “if a noble man or noble woman seeks the highest, most complete enlightenment and wishes to meditate on the paths of the śrāvakas, pratyekabuddhas, and bodhisattvas, then that individual,³⁶⁵ in the six periods of the day and night, as described before,³⁶⁶ maintaining single-pointed mindfulness, should recite this:

- 5.47 “ ‘Today with sincerity I bow down my head in homage to all the buddha bhagavats in the worlds in the ten directions, [F.53.b] who have attained the highest, most complete enlightenment but have not yet turned the wheel of the unsurpassable Dharma and are about to discard their karmically ripened body and pass into nirvāṇa.³⁶⁷ So that all beings will be liberated and happy,³⁶⁸ and, as taught previously, obtain a happiness that they have not previously had, I pray and request that they turn the great wheel of Dharma, send down a rain of the Dharma, light the great lamp of the Dharma and illuminate the true meaning, give the gift of the Dharma, and not pass into nirvāṇa but remain in the world for a long time.³⁶⁹ All the merit from this request and supplication that I have made today I dedicate to the highest, most complete enlightenment.
- 5.48 “ ‘In the same way that the past³⁷⁰ and present bodhisattva mahāsattvas dedicate to enlightenment the merit from their requests and supplications, in that same way I dedicate the merit from my request and supplication to the highest, most complete enlightenment.’
- 5.49 “Noble one, if someone³⁷¹ were to fill the world realms of this trichiliocosm with the seven kinds of jewels and offer them to the tathāgatas, the merit attained through the supplication to the tathāgatas to turn the wheel of the Dharma would be far superior to that. Why is that? It is because the former is a material gift, while the latter is a gift of the Dharma.
- 5.50 “Noble one, never mind filling the world realms of this trichiliocosm with the seven kinds of jewels and offering them to the tathāgatas, even if someone³⁷² were to fill the world realms of as many trichiliocosms as there are grains of sand in the Ganges with the seven kinds of jewels and offer them to all buddhas, [F.54.a] the merit attained through the supplication to the buddhas to turn the wheel of the Dharma would be far superior to that.
- 5.51 “³⁷³There are five superior benefits in a gift of the Dharma. What are those five? They are as follows: First, the gift of the Dharma is beneficial for oneself and others, but material gifts are not like that. Second, the gift of the Dharma brings beings out of the three realms, while the merit from a material gift does not transcend the desire realm. Third, the gift of the Dharma purifies³⁷⁴ the Dharma body, but material gifts only cause an increase in material forms. Fourth, the gift of the Dharma has no end, but material gifts will be used up. Fifth, the gift of the Dharma eliminates ignorance, but material gifts only overcome the craving³⁷⁵ of desire.
- 5.52 “Therefore, noble one, the merit from requesting and supplicating is measureless, cannot be quantified, and has no easy analogy.
- 5.53 “It is through the roots of goodness from requesting the tathāgatas to turn the great wheel of the Dharma when I was practicing bodhisattva conduct in the past that in this time Śakra, the king of the Brahmā devas, and so on,

prayed that I turn the great wheel of the Dharma.

5.54 “Noble one,³⁷⁶ this is because the request for the Dharma wheel to be turned is for the sake of the liberation and happiness of beings.³⁷⁷

5.55 “It is through the roots of goodness from requesting the tathāgatas to remain for a long time in the world and not pass into nirvāṇa while I was practicing bodhisattva conduct in the past that I have attained the ten strengths, the four confidences, the four discernments, [F.54.b] great love, great compassion, and countless unique qualities, and even though I will pass into the nirvāṇa that is the nirvāṇa without a remainder, my true Dharma will remain in the world for a long time. My Dharma body is pure and has no analogy; it has various sublime, perfect features, limitless knowledge, limitless powers, and limitless inconceivable qualities, and it benefits all beings, so that one could not finish describing it in a quintillion³⁷⁸ eons.

5.56 “The Dharma body contains all Dharmas, and all Dharmas are included within the Dharma body. The Dharma body remains always, but it does not fall into the view of eternalism. It is cessation, but it does not fall into the view of nihilism. Therefore, it destroys the various different views of beings and gives rise to the various correct views of beings. It liberates all beings from their bondage, but it has nothing it has to liberate.³⁷⁹

5.57 “It generates the roots of goodness of beings, so that it ripens those who have not been ripened and liberates those who have been ripened, and yet it does not perform any activity. It has no instability and therefore is far from any preoccupations and is perfectly detached, and because of having no activity it is independent and blissful. It perfectly transcends the three times and yet it manifests the three times. It has risen above the field of experience of the śrāvakas and pratyekabuddhas and is accomplished by great bodhisattvas.³⁸⁰ It is not different from the bodies of all tathāgatas. [F.55.a] All of this is attained through the power of the roots of goodness from requesting and supplication, and that is why I have now attained this kind of Dharma body. That being so, if whoever³⁸¹ wishes to seek the highest, most complete enlightenment teaches just one word or one verse of this Dharma³⁸² teaching to others, the good roots from that will be immeasurable, let alone requesting the tathāgatas to turn the great wheel of the Dharma and supplicating them not to pass into nirvāṇa but to remain in the world for a long time.”

5.58 Then Śakra, the lord of devas, asked the Bhagavat, “Bhagavat,³⁸³ how should a noble man or noble woman dedicate to the wisdom of omniscience all the good roots that come from seeking the highest, most complete enlightenment and meditating on the path of the three yānas?”³⁸⁴

- 5.59 The Bhagavat said to Śakra, the lord of devas, “Noble son, those beings³⁸⁵ who wish to dedicate whatever roots of goodness they have from seeking enlightenment and meditating on the path of the three yānas³⁸⁶ should in the six periods of the day and night³⁸⁷ say these words with veneration and a single-pointed mind:
- 5.60 “ ‘Whatever good roots I have that have come from perfecting my practice focused upon the Three Jewels throughout beginningless saṃsāra, even down to giving a handful of food to a creature that has been born as an animal,³⁸⁸ such as resolving conflicts with virtuous words, having gone to the Three Jewels for refuge and perfectly taken up the training, having practiced purity through regret, [F.55.b] and whatever good roots I have from requesting, supplicating, and rejoicing, I gather all that into one, and without feeling regret or loss, in my mind I give it completely to all beings.
- 5.61 “ ‘The good roots within the aspect of liberation are those known and seen by the buddha bhagavats and have the purity of being measureless and without impediment,³⁸⁹ so that all such merit’s roots of goodness are given to all beings without remaining in a mind with features or rejecting³⁹⁰ a mind with features. In that same way, I dedicate all the roots of goodness that have arisen from merit to all beings so that they will all obtain hands with the power of wish-fulfillment, so that jewels fall from the sky, and all the hopes of beings will be fulfilled.
- 5.62 “ ‘May they attain enjoyments that know no end, wisdom³⁹¹ that has no limit, and unimpeded eloquence in the sublime Dharma,³⁹² and may all beings attain together the highest, most complete enlightenment of buddhahood and attain omniscience.
- 5.63 “ ‘I dedicate all the immeasurable good qualities that are produced by this good root to the highest enlightenment.
- 5.64 “ ‘Also, just as past bodhisattva mahāsattvas, while they were practicing,³⁹³ dedicated all their good roots to omniscient wisdom, and just as the present and future bodhisattvas dedicate, in that way I dedicate all my merit’s good roots to the highest enlightenment.
- 5.65 “ ‘Through the power of these good roots, may all beings simultaneously attain the complete enlightenment of perfect buddhahood and, just like other buddhas, [F.56.a] be seated on the Bodhimaṇḍa at the foot of a Bodhi tree; remain in inconceivable, unimpeded³⁹⁴ purity, in the Dharma retention that knows no end, and in the heroic samādhi; defeat the limitless army of evil Māra; realize wisdom and vision; and in that way realize everything clearly in one instant and, in the last part of dawn, obtain the amṛta of the Dharma, directly experiencing the meaning of its sweetness.³⁹⁵

5.66 “ ‘Just as the Buddha Amitāyus,³⁹⁶ the Buddha Varaprabha,³⁹⁷ the Buddha Sublime Light,³⁹⁸ the Buddha Akṣobhya, the Buddha Radiance of Excellent Qualities,³⁹⁹ the Buddha Lion’s Radiance,⁴⁰⁰ the Buddha Śatakiraṇa,⁴⁰¹ the Buddha Smṛtiprabha,⁴⁰² the Buddha Ratnārci,⁴⁰³ the Buddha Appellation of Light,⁴⁰⁴ the Buddha Uj्ज्वालprabha,⁴⁰⁵ the Buddha Vast Radiant Light,⁴⁰⁶ the Buddha Supreme King of Auspiciousness,⁴⁰⁷ the Buddha Sublime Voice,⁴⁰⁸ the Buddha Foremost of Arrays,⁴⁰⁹ the Buddha Dharmadhvaṇī, the Buddha Superior Body,⁴¹⁰ the Buddha Delightful Rūpakāya,⁴¹¹ the Buddha Illuminating Light,⁴¹² the Buddha Brahma King of Purity,⁴¹³ the Buddha Highest Nature,⁴¹⁴ and so on, excellently attained complete buddhahood, and the way in which the tathāgatas of the past, future, and present manifest the enjoyment body and emanation body, and having attained the highest, most complete enlightenment, turned the wheel of the unsurpassable Dharma and liberated beings,⁴¹⁵ may I also be like that.’

5.67 “They should recite at length as has just been taught.

5.68 “Noble one, a man or woman with clear faith⁴¹⁶ who adopts from *The Supremely Victorious King of Sūtras, the Sublime Golden Light* [F.56.b] this chapter on purifying the obscuration of karma, and possesses it, reads it, chants it, remembers it without forgetting, and teaches it extensively to others, will attain a measureless, incalculable aggregation of merit.

5.69 “As an analogy, if all of the beings that exist in the trichiliocosm world realm were all at the same time⁴¹⁷ to attain human bodies, and having gained those human bodies were all to practice the path of the pratyekabuddhas; and if there were a man or woman who throughout their entire lives honored, venerated, and offered the four requisites⁴¹⁸ to each of those pratyekabuddhas; and if the man or woman were to build and offer a precious stūpa for each of those pratyekabuddhas after they had passed away that was filled with the seven jewels⁴¹⁹ to the same volume as Sumeru, the king of mountains, and those stūpas were twelve yojanas tall, and they constantly made offerings to them with flowers, perfumes, precious banners, flags, and parasols, then, noble one, what do you think? What kind of merit would those individuals obtain? How much would there be?”

“Bhagavat, there would a great amount,” said the lord of devas.

5.70 “Noble one, if someone⁴²⁰ were to take from *The Supremely Victorious King of Sūtras, the Sublime Golden Light* this chapter on purifying the obscurations, and possess it, read it, chant it, remember it without forgetting, and teach it extensively to others, and we compared the previously described merit to the merit that comes from that, then that previous merit would not be hundredth part of it, not a hundred thousandth, not a ten millionth, [F.57.a] and it could not be used as a measure for it, as an analogy for it, or as a cause for it.

- 5.71 “Why is that? Because a noble man or noble woman who maintains a correct practice and prays to the buddha bhagavats in the ten directions to turn the wheel of the Dharma will perfectly please the buddha bhagavats and will be praised by them.
- 5.72 “Noble one, I have taught that the gift of the Dharma is supreme among all acts of generosity, so that therefore, noble one, even making offerings to the Three Jewels cannot serve as an analogy for it.
- 5.73 “Inspiring others to go for refuge in the Three Jewels⁴²¹ and maintain the training without failure and without exhausting the three actions of body, speech, and mind—even that cannot serve as an analogy for it.⁴²²
- 5.74 “Even inspiring development of the enlightenment mind within the three yānas, in accordance with the power, abilities, and aspiration of an entire world—even that cannot serve as an analogy for it.
- 5.75 “Even all the beings that exist in all world realms in the three times attaining everything without impediment and quickly completing limitless merit—even that cannot serve as an analogy for it.
- 5.76 “Even all the beings that exist in the realms in the three times attaining everything without impediment and attaining the three enlightenments—even that cannot serve as an analogy for it.
- 5.77 “Even inspiring all the beings that exist in the realms in the three times to quickly leave behind the suffering in the four lower existences—even that cannot serve as an analogy for it.
- 5.78 “Even inspiring all the beings that exist in the three times to purify themselves of the extremely heavy karmic obscurations—even that cannot serve as an analogy for it.
- 5.79 “Even inspiring liberation from all suffering—even that cannot serve as an analogy for it.
- 5.80 “Even liberating beings from all kleśas and the torments of fear, terror, and suffering—even that cannot serve as an analogy for it. [F.57.b]
- 5.81 “Even inspiring others to rejoice in all the merit⁴²³ of beings in the presence of the buddhas of the three times and to make a prayer for enlightenment⁴²⁴—even that cannot serve as an analogy for it.
- 5.82 “Even inspiring others to eliminate all bad conduct, abuse, and insults and to pray to complete all good qualities and, in all lives, to make offerings to, venerate, and praise the Three Jewels, inspiring beings to practice meritorious actions with purity so that they completely attain enlightenment⁴²⁵—even that could not serve as an analogy.
- 5.83 “Therefore, a request and supplication to the Three Jewels in the three times in all world realms;⁴²⁶ a request for the six perfections to be completed; a request to turn the wheel of the unsurpassable Dharma; a supplication that

they remain in the world for countless eons and teach the profound, sublime, supreme Dharma—all that has merit that is extremely profound,⁴²⁷ yet you should know that even that could not serve as an analogy for it.”

5.84 Then Śakra, who is the lord of the devas, the Ganges goddess, the Brahmarāja, the Four Mahārājas, and countless devas rose from their seats, and with their robes over one shoulder, kneeling on their right knees, with palms placed together, bowed their heads and said to the Bhagavat, “Bhagavat, we have heard *The Supremely Victorious King of Sūtras, the Sublime Golden Light*; we have obtained it, read it, chanted it, and understood it,⁴²⁸ and we shall teach it extensively to others so that it will remain securely.

5.85 “Why is that? [F.58.a] Bhagavat, we seek to attain the highest, most complete enlightenment, and therefore we follow the superior⁴²⁹ characteristics of this meaning so that we may practice in accordance with the Dharma.”

5.86 Then Brahmā, Śakra, and the others⁴³⁰ in that place where the Dharma was taught scattered coral tree flowers of various kinds upon the Bhagavat, so that the entire great ground in the world realms of the trichiliocosm shook. There sounded the music of all the great drums and musical instruments of devas being played. Golden light rays radiated through all the world realms and a sublime sound occurred.⁴³¹

5.87 Then Śakra, the lord of devas, said to the Bhagavat, “Bhagavat, all of this is through the power of the blessing of⁴³² *The Sūtra of the Sublime Golden Light*, and therefore it protects and benefits in various ways with love and compassion, increases in various ways the good roots of bodhisattvas, and purifies karmic obscurations.”

5.88 “It is like that. It is like that,” replied the Bhagavat. “It is as you have said. Why is that? Noble one, I remember that in the past,⁴³³ countless hundreds of thousands of eons ago, at that time, in that time, there appeared in the world a tathāgata arhat samyaksaṃbuddha by the name of Great Precious King Illuminator.⁴³⁴

5.89 “The Tathāgata Great Precious King Illuminator appeared in the world at that time so that all devas, humans, Śakra, Brahmā, mendicants, brahmins, and other beings could attain nirvāṇa and bliss.⁴³⁵ [F.58.b]

5.90 “When he taught the Dharma to his first assembly, there were ten thousand million quintillion beings who attained nirvāṇa;⁴³⁶ they all attained the result of being an arhat, their outflows ceased, and they gained the three knowledges, the six higher cognitions,⁴³⁷ and unimpeded freedom.

5.91 “At the time of the second assembly, there were nine hundred thousand million quintillion beings who attained nirvāṇa;⁴³⁸ they all attained the result of being an arhat, their outflows ceased, and they gained the three knowledges, the six higher cognitions, and unimpeded freedom.

- 5.92 “At the time of the third assembly, there were nine hundred thousand million quintillion beings who attained nirvāṇa;⁴³⁹ all attained the result of being an arhat, and so on, as described before.⁴⁴⁰
- 5.93 “Noble one, at that time, I had a female body and my name was Precious Merit Radiance.⁴⁴¹ At the time of the third assembly, I approached that Bhagavat and obtained from him this *Sūtra of the Sublime Golden Light*, and I read it, chanted it, and taught it widely to others.
- 5.94 “Because I was seeking for the highest, most complete enlightenment, at that time the Bhagavat prophesied to me, the woman Precious Merit Radiance, that in a future time I would become a tathāgata, an arhat, a samyaksambuddha, one with wisdom and virtuous conduct, a sugata, a knower of the world, an unsurpassable being, a guide who tames beings, a teacher of devas and humans, a buddha, a bhagavat, by the name of Śākyamuni.⁴⁴²
- 5.95 “I abandoned that female body, and ever since then I have been above the four lower existences;⁴⁴³ I was born among devas and humans, enjoying perfect happiness. For four hundred eighty thousand⁴⁴⁴ lifetimes, I was a cakravartin king, and my fame filled and spread throughout all world realms up until this time, when I have attained perfect buddhahood.” [F.59.a]
- 5.96 Then, at that time, the entire great assembly saw the Tathāgata Great Precious King Illuminator turning the wheel of the Dharma and teaching the sublime, supreme Dharma.⁴⁴⁵
- 5.97 “Noble one, in the eastern direction from the Sahā world realm, beyond as many buddha realms as there are grains of sand in a hundred thousand Ganges Rivers, there is a world realm by the name of Ratnavyūha, where the Tathāgata Great Precious King Illuminator now dwells.⁴⁴⁶ Having attained nirvāṇa,⁴⁴⁷ he teaches the sublime, supreme Dharma and benefits beings, and that is the buddha that you see.⁴⁴⁸
- 5.98 “A noble man or noble woman who hears the name of the Tathāgata Great Precious King Illuminator will be set irreversibly upon the bodhisattva bhūmis and will attain the great nirvāṇa.
- 5.99 “Any woman who hears the name of that tathāgata⁴⁴⁹ will at the time of her death go directly to that tathāgata. Through the power of seeing the tathāgata, she will not be reborn in a female body.⁴⁵⁰
- 5.100 “Noble one, this extremely excellent *Sūtra of the Sublime Golden Light* benefits in various ways and increases in various ways the good roots of bodhisattvas and purifies them of karmic obscurations.
- 5.101 “Noble one, in whatever land bhikṣus, bhikṣuṇīs, upāsakas, and upāsikās teach to others this excellent *Sūtra of the Sublime Golden Light*, that land will obtain four kinds of benefit.⁴⁵¹ What are those four? [F.59.b] They are as follows: (1) the king of that land will have no illness⁴⁵² and be free of

obstacles; (2) he will have a long, unimpeded life; (3) there will be no adversarial enemies and his army will be heroic;⁴⁵³ and (4) the enjoyment of happiness will increase⁴⁵⁴ and the true Dharma will increase.⁴⁵⁵ Why is that? It is because that human king will continually be guarded by Śakra, Brahmā, the Four Mahārājas, and the retinue of yakṣas.”

5.102 Then the Bhagavat asked the assembly of devas,⁴⁵⁶ “Noble ones, are these things true?”

5.103 Śakra, Brahmā, the Four Mahārājas, and the retinue of yakṣas all said together to the Bhagavat, “It is so, it is so. In whatever lands this sublime king of sūtras is taught, read, and chanted, we Four Mahārājas, and so on, will continuously be present and will protect the rulers of those lands. We will dwell together in those lands.⁴⁵⁷ If those kings have demons, obstacles, or opposing enemies, we, the Four Mahārājas and the others, will cause all those to cease. We will also dispel misery, disease, and so on, bring healing, and increase lifespan; there will be good omens, prayers will be fulfilled as wished for, and there will always be happiness.⁴⁵⁸ We will make all the soldiers in that land heroic and diligent.”

5.104 “Excellent, noble sons, excellent!” said the Bhagavat. “You should accomplish exactly what you have just said. [F.60.a] Why is that? When the rulers of those lands act in accord with the Dharma,⁴⁵⁹ all the people will follow the king and practice in the same way, and you and the others will gain perfect form, strength, and benefits; your divine palaces will shine with light; and your entourages will be diligent and grow larger.”

Then Śakra, Brahmā, and the others said to the Bhagavat, “It will be like that.”

5.105 The Bhagavat then said, “Wherever this sublime sūtra is taught, read, and promulgated, the prime ministers and the inner ministers will gain four benefits. What are those four?⁴⁶⁰ First, there will be harmony among them; they will be close, respect each other, and have loving minds.⁴⁶¹ Second, they will always be beloved and empowered by the human king, and also mendicants, brahmins, and the people in the greater land and in the districts will venerate⁴⁶² them. Third, they will firmly control wealth,⁴⁶³ will venerate the Dharma, and will not seek worldly profit,⁴⁶⁴ so that their fame will be renowned, and they will be honored by many. Fourth, they will have long lives and happiness.⁴⁶⁵ Those are the four benefits.

5.106 “If a ruler of a land teaches this sūtra correctly,⁴⁶⁶ mendicants and brahmins will gain four superior benefits.⁴⁶⁷ What are those four? First, they will never be lacking in clothes, food, drink, bedding, or medicines when sick. Second, they will all contemplate, read, and chant without difficulty.

Third, if they are living on mountains or in forests, they will find happiness. Fourth, whatever they pray for in their minds will be accomplished. [F.60.b] Those are their four superior benefits.⁴⁶⁸

5.107 “If there are lands where this sūtra is taught, all the people will prosper and be happy; there will be no disease; merchants and travelers who go back and forth will obtain much wealth and jewels; and superior merit⁴⁶⁹ will be obtained. Those are called the various benefits that come from good qualities.”

5.108 Then Brahmā, Śakra, the Four Mahārājas, and their great retinues said to the Bhagavat, “Bhagavat, it should be known that if such a profound sūtra as this is present, then the thirty-seven qualities of the factors of enlightenment of the tathāgatas will also be present in the world and will not disappear, but when such a sūtra as this vanishes, then the true Dharma will also vanish.”

5.109 “Noble sons, it is so, it is so,”⁴⁷⁰ said the Bhagavat. “If someone with a one-pointed mind were to read correctly, recite correctly, possess correctly, contemplate correctly, and meditate correctly on just one word or one section⁴⁷¹ of this *Sūtra of the Sublime Golden Light* and teach it widely to many others and promulgate it for the sake of beings, then for a long time⁴⁷² there would be happiness and endless benefits from the merit.”⁴⁷³

5.110 When that vast assembly had heard the words spoken by the Bhagavat, they all gained superior benefits.⁴⁷⁴

5.111 This concludes “*The Purification of the Obscuration from Karma*,” the fifth chapter of “*The Supremely Victorious King of Sūtras, the Sublime Golden Light*.” [B4] [F.61.a]

6. CHAPTER 6: THE DHĀRAṆĪS OF COMPLETE PURIFICATION

- 6.1 ⁴⁷⁵ Then the bodhisattva mahāsattva Blazing Light Rays of Unhindered Traits of Lions,⁴⁷⁶ together with an entourage of countless millions,⁴⁷⁷ rose from his seat and, with his upper robe over one shoulder, knelt on his right knee, placed his palms together in homage, bowed his head down to the Bhagavat's feet, and made an offering to the Bhagavat of a variety of flowers, perfumes, precious banners, flags, and parasols.
- 6.2 Then he inquired of the Bhagavat, "Bhagavat, through how many causes and conditions is the enlightenment mind attained? What is the enlightenment mind? Bhagavat, in enlightenment there is no perception of a present mind, there is also no object of perception as a future mind, and there is no object of perception as a past mind.⁴⁷⁸ There is also no object of perception as an enlightenment mind that is other than enlightenment.⁴⁷⁹ Enlightenment cannot be described in words, and also the mind is not a form, it is not a characteristic, it is not a thing or an action,⁴⁸⁰ it is not composite, and there is no object of perception or comprehension of 'a being.'⁴⁸¹ Therefore, Bhagavat, how should the meaning of this profound Dharma be known?"
- 6.3 "Noble one, it is like that, it is like that," said the Bhagavat. "There is no object of perception as enlightenment's substance or an extremely sublime activity that accomplishes it.⁴⁸² Also there is no enlightenment mind apart from enlightenment. Therefore, enlightenment is indescribable. Also mind is indescribable, has no form or feature, has no substance⁴⁸³ or action, and is immaterial,⁴⁸⁴ and also there is no object of perception as 'beings.'
- 6.4 "Why is that? [F.61.b] It is because both enlightenment and mind are the same in their true nature, and because that which acts and that which is acted upon are the same. Nevertheless, it is not that the Dharmas cannot be known.

- 6.5 “Noble one, bodhisattva mahāsattvas have realized in that way the Dharmas that are to be known, and they perfectly teach enlightenment and the enlightenment mind. Enlightenment⁴⁸⁵ is not the past, it is not the future, and it is not even the present, and the mind is the same as that. Beings are also like that. In this there are no two characteristics as objects of perception. Why is that? It is because phenomena are unborn. Enlightenment has no object of perception. Even the name *enlightenment* does not exist as an object of perception. Beings and the name *beings* do not exist as objects of perception. Śrāvakas and the name *śrāvakas* do not exist as objects of perception. Pratyekabuddhas and the name *pratyekabuddhas* do not exist as objects of perception. Bodhisattvas and the name *bodhisattvas* do not exist as objects of perception. Buddhas and the name *buddhas* do not exist as objects of perception. Conduct and the name *conduct* do not exist as objects of perception. Nonconduct and the name *nonconduct* do not exist as objects of perception.⁴⁸⁶ In this way, because of their not being objects of perception, they remain in all extinguished phenomena.⁴⁸⁷ These are produced on the basis of the good roots of merit.
- 6.6 “Noble one, it is like this: as an analogy, Sumeru, the precious king of mountains, is beneficial for everyone; in the same way, this enlightenment mind is beneficial for beings and therefore is the cause of the first perfection of generosity.
- 6.7 “Noble one, it is like this: as a further analogy, the great earth supports many things, and as the enlightenment mind is like that, it is the cause of the second perfection of correct conduct. [F.62.a]
- 6.8 “It is like this: as a further analogy, the great powerful lion⁴⁸⁸ travels alone without fear, and in that way, the enlightenment mind is free of fear and alarm, and therefore it is the cause of the third perfection of patience.
- 6.9 “It is like this: as a further analogy, Nārāyaṇa’s wind wheel⁴⁸⁹ is powerful and fast, and in that way, the enlightenment mind cannot be influenced,⁴⁹⁰ and therefore it is the cause of the fourth perfection of diligence.
- 6.10 “It is like this: as a further analogy, a divine palace made of the seven precious materials has four successive staircases and four doors through which very cool air blows, giving a pleasant sensation. In that same way, the enlightenment mind seeks for the treasure of the qualities of meditative stability and increases it,⁴⁹¹ and therefore it is the cause of the fifth perfection of meditation.
- 6.11 “It is like this: as a further analogy, the disk of the sun spreads light rays, and in that same way, the enlightenment mind always quickly defeats the darkness of the ignorance of saṃsāra, and therefore it is the cause of the sixth perfection of wisdom.

- 6.12 “It is like this: a head merchant fulfills the prayers in everyone’s minds, and in that same way, the enlightenment mind passes over the frightening path of saṃsāra and obtains the jewels of good qualities, and therefore it is the cause of the seventh perfection of superior knowledge in skillful methods.
- 6.13 “It is like this: the moon when pure and full is not darkened, and in that same way, this enlightenment mind makes all conduct perfectly pure, and therefore it is the cause of the eighth perfection of prayer.
- 6.14 “It is like this: the prime minister who is in charge of a cakravartin king’s army has the power of the fulfillment of wishes, and in that same way, this enlightenment mind brings a vast benefit to beings through immeasurable qualities, and a completely pure and well-adorned buddha realm; therefore, it is the cause of the ninth perfection of strength. [F.62.b]
- 6.15 “It is like this: in the same way as space and a cakravartin, this enlightenment mind is unimpeded and present in all fields of activity and has attained independence and has reached the level of empowerment; therefore, it is the cause of the tenth perfection of knowledge.
“You should diligently train in ten such causes.⁴⁹²
- 6.16 “Noble one, the bodhisattva mahāsattvas complete the perfection of generosity through five qualities.⁴⁹³ What are those five? They are (1) the power of faith, (2) compassion, (3) being without a mind that seeks what is desired, (4) gathering all beings, and (5) seeking omniscient wisdom.
“Noble one, these complete the perfection of generosity of the bodhisattva mahāsattvas.
- 6.17 “Noble one, the bodhisattva mahāsattvas complete the perfection of correct conduct through five qualities.⁴⁹⁴ What are those five? They are (1) the purity of the three kinds of actions; (2) not creating the causes and conditions of the kleśas of all beings; (3) closing the door to the lower existences and opening the door to the happy existences; (4) transcending the level of the śrāvakas and pratyekabuddhas; and (5) completing all merit.
“Noble one, these complete the perfection of correct conduct of the bodhisattva mahāsattvas.
- 6.18 “Noble one, the bodhisattva mahāsattvas complete the perfection of patience through five qualities.⁴⁹⁵ What are those five? They are (1) the ability to subjugate the kleśas of desire and anger; (2) without cherishing one’s body and life, not seeking for happiness and pacifying perceptions; (3) accepting suffering when encountered by thinking of karma from the past; [F.63.a] (4) developing thoughts of love and compassion and ripening the good roots of beings; and (5) attaining the profound patience of the quality of birthlessness.

“Noble one, these complete the perfection of patience of the bodhisattva mahāsattvas.

- 6.19 “Noble one, the bodhisattva mahāsattvas complete the perfection of diligence through five⁴⁹⁶ qualities. What are those five? They are (1) not wishing to remain with the kleśas; (2) not practicing happiness until merit has been completed; (3) not having thoughts of weariness in undergoing various hardships; (4) ripening all beings through skill in the methods of gathering and benefiting them with great love and compassion; and (5) aspiring to master the level of irreversibility.

“Noble one, these complete the perfection of diligence of the bodhisattva mahāsattvas.

- 6.20 “Noble one, the bodhisattva mahāsattvas complete the perfection of meditation through five qualities.⁴⁹⁷ What are those five? They are (1) gathering good qualities and not creating thoughts;⁴⁹⁸ (2) always aspiring to liberation and having no attachment to the two extremes; (3) attaining the higher cognitions and ripening the good roots of beings; (4) purifying the Dharma realm and eliminating the stains of the mind; and (5) cutting through the kleśa roots of beings. [F.63.b]

“Noble one, these complete the perfection of meditation of the bodhisattva mahāsattvas.

- 6.21 “Noble one, the bodhisattva mahāsattvas complete the perfection of wisdom through five qualities.⁴⁹⁹ What are those five? They are (1) always making offerings to and closely relying on all the buddhas and bodhisattvas, who have clarity and skill in methods, and not wearying or turning back; (2) always aspiring in the mind to hear the tathāgatas teach the profound Dharma without ever feeling that it is enough; (3) aspiring to examine through the sublime ultimate and relative wisdoms; (4) quickly eliminating all kleśas, which are to be eliminated through meditation;⁵⁰⁰ and (5) understanding the qualities of the five fields of knowledge.⁵⁰¹

“Noble one, these complete the perfection of wisdom of the bodhisattva mahāsattvas.

- 6.22 “Noble one, the bodhisattva mahāsattvas complete the perfection of skill in methods through five qualities.⁵⁰² What are those five? They are (1) understanding and comprehending the particular aspirations, kleśas, and mental conduct of all beings; (2) understanding clearly in the mind all the gateways of remedies in the limitless Dharmas; (3) attaining mastery of rising out of and entering into the samādhis of great love and compassion; (4) aspiring to attain ripening and excellence through meditation on the perfections; and (5) aspiring to gather and realize all the qualities of buddhahood without exception.

6.23 “Noble one, these complete the perfection of skill in methods of the bodhisattva mahāsattvas. [F.64.a]

6.24 “Noble one, the bodhisattva mahāsattvas complete the perfection of prayer through five qualities.⁵⁰³ What are those five? They are (1) the mind being happily at rest concerning all phenomena being primordially unborn and unceasing and neither existent nor nonexistent; (2) the mind being happily at rest having examined the sublime, supreme nature of the meaning of all Dharmas, which is pure and stainless; (3) the mind being happily at rest in the true nature of the mind that transcends all features and is uncreated, without activity, without differences, and unshakable; (4) the mind being happily at rest in relative truth because of wishing to benefit beings; and (5) the mind being happily at rest in the simultaneous practice of śamatha and vipaśyanā.

“Noble one, these complete the perfection of prayer of the bodhisattva mahāsattvas.

6.25 “Noble one, the bodhisattva mahāsattvas complete the perfection of strength through five qualities.⁵⁰⁴ What are those five? They are (1) knowing, through the strength of true knowledge, the conduct of all beings, and the good and bad in their minds;⁵⁰⁵ (2) leading all beings into very profound and excellent Dharma; (3) knowing exactly and correctly the karmic factors of all beings who are circling in saṃsāra; (4) analyzing and comprehending through the strength of correct knowledge the faculties and the three natures⁵⁰⁶ in beings; and (5) correctly and appropriately teaching beings so that they develop good roots, ripening them and through the strength of knowledge liberating them. [F.64.b]

“Noble one, these complete the perfection of strength of the bodhisattva mahāsattvas.

6.26 “Noble one, the bodhisattva mahāsattvas complete the perfection of knowledge through five qualities.⁵⁰⁷ What are those five? They are (1) distinguishing between good and bad qualities; (2) not rejecting but accumulating good qualities; (3) not being saddened by saṃsāra nor delighting in nirvāṇa; (4) reaching the ultimate state through possessing the practice of merit and wisdom; and (5) obtaining the supreme empowerment, and attaining the unique qualities of a buddha, and so on, and omniscient knowledge.

“Noble one, these complete the perfection of knowledge of the bodhisattva mahāsattvas.

6.27 “Noble one, what is the meaning of *perfection*? It is like this: that which accomplishes the supreme benefit is perfection; that which completes limitless, great, profound knowledge is perfection; the mind having no attachment to qualities of conduct or nonconduct is perfection; knowing and

correctly discriminating between the faults of saṃsāra and the good qualities of nirvāṇa is perfection; gathering all individuals who have ignorance and who have wisdom is perfection; teaching the various kinds of excellent, precious Dharma is perfection; [F.65.a] completing unimpeded liberation and wisdom is perfection; discriminating and knowing the nature of Dharmas and the nature of beings is perfection; reaching the state of nonregression from generosity, and so on, up to knowledge is perfection; completing the patience of the quality of birthlessness⁵⁰⁸ is perfection; ripening the good roots of merit in all beings is perfection; attaining enlightenment and completing the ten strengths, the four confidences, the unique qualities, and so on, of buddhahood is perfection; the realization of the nonduality of the characteristics of saṃsāra and nirvāṇa is perfection; repeatedly benefiting beings is perfection; when tīrthikas come and ask questions, teaching them correctly and converting them is perfection; turning the twelve aspects of the excellent wheel of the Dharma is perfection; and not having attachment and being free of not seeing and of faults is perfection.

6.28 “Noble one, the appearance of a sign that is the omen⁵⁰⁹ for the first bodhisattva bhūmi⁵¹⁰ is like this: all bodhisattvas see countless, innumerable trichiliocosm world realms becoming filled with various treasures of jewels.

6.29 “Noble one, the appearance of a sign that is the omen⁵¹¹ for the second bodhisattva bhūmi⁵¹² is like this: [F.65.b] all bodhisattvas see that the ground in the trichiliocosm world realms has become as flat as the palm of the hand; has a variety of countless, innumerable, excellent colors; and is adorned by pure jewels.

6.30 “Noble one, the appearance of a sign that is the omen⁵¹³ for the third bodhisattva bhūmi⁵¹⁴ is like this: all bodhisattvas see themselves as a warrior adorned in armor and defeating⁵¹⁵ all their adversaries.

6.31 “Noble one, the appearance of a sign that is the omen⁵¹⁶ for the fourth bodhisattva bhūmi⁵¹⁷ is like this: all bodhisattvas see circles of wind from the four directions scattering a variety of sublime flowers that cover the earth.

6.32 “Noble one, the appearance of a sign that is the omen⁵¹⁸ for the fifth bodhisattva bhūmi⁵¹⁹ is like this: all bodhisattvas see bodies covered by the adornment of various precious jewelry and garlands of flowers adorning their heads.

6.33 “Noble one, the appearance of a sign that is the omen⁵²⁰ for the sixth bodhisattva bhūmi⁵²¹ is like this: all bodhisattvas see a flower pond made of the seven precious materials, with four stairways, with a bottom of gold sand, filled with perfectly clear, aromatic water that possesses the eight good

qualities and is covered by blue lotuses, night lotuses, and white lotuses, and those playing within it are very happy—it is very pure and beyond analogy.

6.34 “Noble one, the appearance of a sign that is the omen⁵²² for the seventh bodhisattva bhūmi⁵²³ is like this: all bodhisattvas see before a bodhisattva those beings who are going to fall into the hells,⁵²⁴ but through the power of the bodhisattva they do not fall, are not even injured, and are not even terrified or frightened. [F.66.a]

6.35 “Noble one, the appearance of a sign that is the omen⁵²⁵ for the eighth bodhisattva bhūmi⁵²⁶ is like this: all bodhisattvas see that to their right and left they are being guarded by lions, the kings of beasts, and an entire multitude of wild beasts are frightened and terrified of them.

6.36 “Noble one, the appearance of a sign that is the omen⁵²⁷ for the ninth bodhisattva bhūmi⁵²⁸ is like this: all bodhisattvas see cakravartins encircled by retinues numbering many hundreds of thousands who are making offerings to them, and they are adorned by a variety of precious white parasols above their heads.

6.37 “Noble one, the appearance of a sign that is the omen⁵²⁹ for the tenth bodhisattva bhūmi⁵³⁰ is like this: all bodhisattvas see a tathāgata with a shining golden body, with pure, immeasurable light rays, every excellence, and encircled by countless hundreds of thousands of Brahmā kings who are honoring him and making offerings to him, so that he turns the extremely excellent wheel of the unsurpassable Dharma.

6.38 “Noble one, why is the first bhūmi called Perfect Joy? It is like this: first, a mind that transcends the world, which had never been previously attained, is attained at this time, and then there is the great accomplishment that is what had been prayed for, and therefore a perfect joy arises; that is why the first bhūmi is called Perfect Joy.

6.39 “The second bhūmi is called Stainless because it is completely purified of all extremely subtle stains and of errors in conduct. [F.66.b]

6.40 “The third bhūmi is called Shining because there is the radiance of the light rays of measureless wisdom and samādhi, which cannot be destabilized, cannot be overcome, and which is the root of the power of retention that holds whatever has been heard.

6.41 “The fourth bhūmi is called Blazing⁵³¹ because there is the fire of wisdom that incinerates all kleśas and increases the radiance of light, and there is the meditation on the factors of enlightenment.

6.42 “The fifth bhūmi is called Difficult Training⁵³² because there is the mastery of the supreme knowledge of meditation through skillful methods, which is extremely difficult to attain, and the kleśas that are difficult to subjugate through the paths of seeing and meditation are subjugated.

- 6.43 “The sixth bhūmi is called Manifested because there is the clear manifestation of the continuity of the Dharma of conduct and the manifestation of all featureless mentation.
- 6.44 “The seventh bhūmi is called Gone Far because there are no obstacles to that which is stainless, because of featureless mentation, because there is long meditation in liberated samādhi, and because that bhūmi is pure and unhindered.
- 6.45 “The eighth bhūmi is called Unwavering because through attainment of the mastery of featureless mentation, the kleśas are unable to cause instability.
- 6.46 “The ninth bhūmi is called Perfect Understanding because through the mastery of teaching all the various different kinds of Dharma, there is an increase of wisdom that is without faults or dependence⁵³³ and there is the attainment of unimpeded power.
- 6.47 “The tenth bhūmi is called Cloud of Dharma because the Dharma body is like the sky, and wisdom, having become like a great cloud, pervades everything.
- 6.48 “Noble one, the first bhūmi is obscured by these two kinds of ignorance: the ignorance of attachment to the features of self and phenomena, and the ignorance of being afraid and terrified of the lower existences of saṃsāra. [F.67.a]
- 6.49 “The second bhūmi is obscured by these two kinds of ignorance: the ignorance of the lack of awareness of subtle points in the trainings so that they are transgressed, and the ignorance that adopts various kinds of activities.
- 6.50 “The third bhūmi is obscured by these two kinds of ignorance: the ignorance of the craving that wishes to attain what has not been attained, and the ignorance that obscures the superior powers of retention.
- 6.51 “The fourth bhūmi is obscured by these two kinds of ignorance: the ignorance that delights in the flavor of resting in meditation, and the ignorance of craving for pure, extremely excellent qualities.
- 6.52 “The fifth bhūmi is obscured by these two kinds of ignorance: the ignorance of rejecting saṃsāra and the ignorance of seeking for nirvāṇa.
- 6.53 “The sixth bhūmi is obscured by these two kinds of ignorance: the ignorance of movement within the practice,⁵³⁴ and the ignorance of the manifest appearance of features.
- 6.54 “The seventh bhūmi is obscured by these two kinds of ignorance: the ignorance of directly engaging in subtle features,⁵³⁵ and the ignorance of delighting in featureless mentation.

- 6.55 “The eighth bhūmi is obscured by these two kinds of ignorance: the ignorance of exertion in meditation on featurelessness, and the ignorance of attachment to attaining power over features.
- 6.56 “The ninth bhūmi is obscured by these two kinds of ignorance: the ignorance of not being skilled in⁵³⁶ the limitless meanings and the limitless names, words, and letters that are to be taught, and the ignorance of not having attained the power of eloquence as wished for.
- 6.57 “The tenth bhūmi is obscured by these two kinds of ignorance: the ignorance of not having attained mastery over manifesting miracles,⁵³⁷ and the ignorance of not comprehending very subtle, secret activities. [F.67.b]
- 6.58 “The bhūmi of buddhahood is obscured by these two kinds of ignorance: the ignorance of the obscuration caused by the subtle objects of knowledge in the entire field of experience, and the ignorance of the negative propensities of extremely subtle kleśas.
- 6.59 “Noble one, the bodhisattva mahāsattva who is on the first bhūmi practices the perfection of generosity; on the second bhūmi practices the perfection of correct conduct; on the third bhūmi practices the perfection of patience; on the fourth bhūmi practices the perfection of diligence; on the fifth bhūmi practices the perfection of meditation; on the sixth bhūmi practices the perfection of wisdom; on the seventh bhūmi practices the perfection of skill in methods; on the eighth bhūmi practices the perfection of prayer; on the ninth bhūmi practices the perfection of strength; and on the tenth bhūmi practices the perfection of knowledge.
- 6.60 “Noble one, through the first development of the enlightenment mind, the bodhisattva mahāsattvas accumulate and give rise to the samādhi that is a superior jewel;⁵³⁸ through the second development of the enlightenment mind, the bodhisattva mahāsattvas accumulate and give rise to the samādhi that is beautiful;⁵³⁹ through the third development of the enlightenment mind, the bodhisattva mahāsattvas accumulate and give rise to the samādhi that is difficult to destabilize; through the fourth development of the enlightenment mind, the bodhisattva mahāsattvas accumulate and give rise to the samādhi that is irreversible; through the fifth development of the enlightenment mind, the bodhisattva mahāsattvas accumulate and give rise to the samādhi of precious flowers; through the sixth development of the enlightenment mind, the bodhisattva mahāsattvas accumulate and give rise to the samādhi of the shining light rays of the sun’s disk; through the seventh development of the enlightenment mind, the bodhisattva mahāsattvas accumulate and give rise to the samādhi that accomplishes all prayers exactly as wished for; through the eighth development of the enlightenment mind, the bodhisattva mahāsattvas accumulate and give rise to the samādhi of directly perceived presence;⁵⁴⁰ through the ninth

development of the enlightenment mind, the bodhisattva mahāsattvas accumulate and give rise to the samādhi of the essence of wisdom;⁵⁴¹ [F.68.a] and through the tenth development of the enlightenment mind, the bodhisattva mahāsattvas accumulate and give rise to the samādhi that is heroic.

6.61 “Noble one, these are what are called the ten kinds of the development of enlightenment mind by the bodhisattva mahāsattvas.

6.62 “Noble one, the dhāraṇī obtained by the bodhisattva mahāsattvas on the first bhūmi is called *strength of remaining within the qualities*.”⁵⁴²

6.63 Then the Bhagavat taught the dhāraṇī mantra:

6.64 *tadyathā | pūrṇāmanorathe doho doho yāvat sūryāvabhāsātā yāvad candre daudante
tāvād rakṣamān daṇḍaparihāraṃ kuru svāhā |*⁵⁴³

6.65 “Noble one, this dhāraṇī is recited so that more buddha bhagavats than there are grains of sand in a Ganges River will protect the bodhisattvas on the first bhūmi.

6.66 “Whoever recites and possesses this dhāraṇī mantra will be freed from all fear of vicious beasts such as tigers, jackals, and lions; malevolent pretas; attacks from humans, nonhumans, and so on; and harm from demons, obstacle makers, and suffering,⁵⁴⁴ and they will be liberated from the five kinds of obscurations and will remember and not forget the first bhūmi.

6.67 “Noble one, the dhāraṇī obtained by the bodhisattva mahāsattvas on the second bhūmi is called *location of extreme bliss*.”⁵⁴⁵

6.68 *tadyathā | uttoli ciriciri uttorā torāṇāṃ śānto śānto uttoli hulu hulu svāhā |*⁵⁴⁶

6.69 “Noble one, this dhāraṇī is recited so that more buddha bhagavats than there are grains of sand in two Ganges Rivers will protect the bodhisattvas on the second bhūmi.

6.70 “Whoever recites and possesses this dhāraṇī mantra will be freed from all fear of vicious beasts, vicious pretas, [F.68.b] human and nonhuman attacks, and harm from demons, obstacle makers, and suffering,⁵⁴⁷ and they will be liberated from the five kinds of obscurations and will remember and not forget the second bhūmi.

6.71 “Noble one, the dhāraṇī obtained by the bodhisattva mahāsattvas on the third bhūmi is called *strength that is difficult to conquer*.”⁵⁴⁸

6.72 *tadyathā | daṇṭhike paṇṭhike karaṭhā kaurāṭhi keyūre dantele svāhā |*⁵⁴⁹

6.73 “Noble one, this dhāraṇī is recited so that more buddha bhagavats than there are grains of sand in three Ganges Rivers will protect the bodhisattvas on the third bhūmi.

- 6.74 “Whoever possesses and recites this dhāraṇī mantra will be freed from all fear of vicious beasts, vicious pretas, human and nonhuman attacks, and harm from demons, obstacle makers, and suffering,⁵⁵⁰ and they will be liberated from the five kinds of obscurations and will remember and not forget the third bhūmi.
- 6.75 “Noble one, the dhāraṇī obtained by the bodhisattva mahāsattvas on the fourth bhūmi is called *vast benefit*.⁵⁵¹
- 6.76 *tadyathā | śiri śiri dima dimani dhari dharini śiri śiriṇi viśalā viśālā vaśa vaśani bandhniye svāhā |*⁵⁵²
- 6.77 “Noble one, this dhāraṇī is recited so that more buddha bhagavats than there are grains of sand in four Ganges Rivers will protect the bodhisattvas on the fourth bhūmi.
- 6.78 “Whoever possesses and recites this dhāraṇī mantra will be freed from all fear of vicious beasts, vicious pretas, human and nonhuman attacks, and harm from demons, obstacle makers, and suffering,⁵⁵³ and they will be liberated from the five kinds of obscurations [F.69.a] and will remember and not forget the fourth bhūmi.
- 6.79 “Noble one, the dhāraṇī obtained by the bodhisattva mahāsattvas on the fifth bhūmi is called *adorned by various qualities*.⁵⁵⁴
- 6.80 *tadyathā | hari hariṇi ciri ciriṇi karimāṇi saṃkarimāṇi sāma vāsani jambhani stambhani mohani svayaṃbhūkke svāhā |*⁵⁵⁵
- 6.81 “Noble one, this dhāraṇī is recited so that more buddha bhagavats than there are grains of sand in five Ganges Rivers will protect the bodhisattvas on the fifth bhūmi.
- 6.82 “Whoever possesses and recites this dhāraṇī mantra will be freed from all fear and terror and will be liberated from vicious beasts, vicious pretas, human and nonhuman attacks, and harm from demons, obstacle makers, and suffering,⁵⁵⁶ and they will be liberated from the five kinds of obscurations and will remember and not forget the fifth bhūmi.
- 6.83 “Noble one, the dhāraṇī obtained by the bodhisattva mahāsattvas on the sixth bhūmi is called *completely expanded wisdom*.⁵⁵⁷
- 6.84 *tadyathā | vitori vitori mariṇi kali kali vidho hante lulu lulu culu culu tolūva tolūva śaśa śaccha pariśa svasti sarva satvānāṃ siddhyantu mama mantrapādāni svāhā |*⁵⁵⁸
- 6.85 “Noble one, this dhāraṇī is recited so that more buddha bhagavats than there are grains of sand in six Ganges Rivers will protect the bodhisattvas on the sixth bhūmi.

- 6.86 “Whoever possesses and recites this dhāraṇī mantra will be freed from all fear and terror and will be liberated from vicious beasts, vicious pretas, human and nonhuman attacks, thieves, sudden harm, kleśas, all forms of suffering, and the five kinds of obscurations,⁵⁵⁹ [F.69.b] and they will remember and not forget the sixth bhūmi.
- 6.87 “Noble one, the dhāraṇī obtained by the bodhisattva mahāsattvas on the seventh bhūmi is called *the conduct of the dharma of the jinas*.⁵⁶⁰
- 6.88 *tadyathā | jaha jaharu jaha jaha jaharu vailuke vailuke amṛtagaṇi puruṣaṇi veruteke parubatta vidhe heke vinda vileni amṛluteki vaijuyu vaijuyu svāhā |* ⁵⁶¹
- 6.89 “Noble one, this dhāraṇī is recited so that more buddha bhagavats than there are grains of sand in seven Ganges Rivers will protect the bodhisattvas on the seventh bhūmi.
- 6.90 “Whoever possesses and recites this dhāraṇī mantra will be freed from all fear and terror and will be liberated from vicious beasts, vicious pretas, human and nonhuman attacks, thieves, sudden harm, kleśas, all forms of suffering, and the five kinds of obscurations,⁵⁶² and they will remember and not forget the seventh bhūmi.
- 6.91 “Noble one, the dhāraṇī obtained by the bodhisattva mahāsattvas on the eighth bhūmi is called *inexhaustible treasure*.⁵⁶³ The dhāraṇī is:
- 6.92 *tadyathā | sari śari śiriṇi mite mite kari kari heru heru curu curu bandhani svāhā |* ⁵⁶⁴
- 6.93 “Noble one, this dhāraṇī is recited so that more buddha bhagavats than there are grains of sand in eight Ganges Rivers will protect the bodhisattvas on the eighth bhūmi.
- 6.94 “Whoever possesses and recites this dhāraṇī mantra will be freed from all fear and terror and will be liberated from vicious beasts, vicious pretas, human and nonhuman attacks, thieves, sudden harm, kleśas, all forms of suffering, and the five kinds of obscurations,⁵⁶⁵ and they will remember the eighth bhūmi. [F.70.a]
- 6.95 “Noble one, the dhāraṇī obtained by the bodhisattva mahāsattvas on the ninth bhūmi is called *immeasurable name*.⁵⁶⁶ The dhāraṇī is:
- 6.96 *tadyathā | haricaṇḍalike kulamābhadrī torasipata patasi śiri śiri gaśiri gāpiśiri svasti sarvasatvānāṇi svāhā |* ⁵⁶⁷
- 6.97 “Noble one, this dhāraṇī is recited so that more buddha bhagavats than there are grains of sand in nine Ganges Rivers will protect the bodhisattvas on the ninth bhūmi.

- 6.98 “Whoever possesses and recites this dhāraṇī mantra will be freed from all fear and terror and will be liberated from vicious beasts, vicious pretas, human and nonhuman attacks, thieves, sudden harm, kleśas, all forms of suffering, and the five kinds of obscurations,⁵⁶⁸ and they will remember the ninth bhūmi.
- 6.99 “Noble one, the dhāraṇī obtained by the bodhisattva mahāsattvas on the tenth bhūmi is called *defeating the vajra mountain*.⁵⁶⁹ The dhāraṇī is:
- 6.100 *tadyathā | siddhe susiddhe mocani mokṣaṇi mукte vimukte amale vimale damale māṅgale hiraṇyagarbhe ratnagarbhe samantabhadre sarvārtha sādhanī manase mahāmanase adbhute atyadbhute araṇe viraje acyute amṛte araṇe viraje prahme prahma svarepūraṇi pūraṇi manorathe svāhā |*⁵⁷⁰
- 6.101 “Noble one, this dhāraṇī is the auspicious words of consecration, recited so that more buddha bhagavats than there are grains of sand in ten Ganges Rivers will protect the bodhisattvas on the tenth bhūmi.
- 6.102 “Whoever possesses and recites this dhāraṇī mantra will be freed from all fear and terror and will be liberated from vicious beasts, vicious pretas, human and nonhuman attacks, thieves, and sudden harm;⁵⁷¹ all malevolence and harm will be dispelled and cease, and they will be liberated from the five kinds of obscurations and will remember the tenth bhūmi.”
- 6.103 Then the bodhisattva mahāsattva by the name of Radiating Lions’ Features,⁵⁷² [F.70.b] having heard the Bhagavat teach those dhāraṇīs, rose from his seat and, with his upper robe over one shoulder, knelt on his right knee, placed his palms together in homage, bowed down to the Bhagavat’s feet, and praised him with these verses:
- 6.104 “I respectfully praise the one beyond example.
Only the Buddha can guide and liberate beings
Who have lost the true knowledge,
The Dharma with very profound qualities.
- 6.105 “The Tathāgata has eyes of wisdom
That do not see a single characteristic of phenomena.
The complete examination⁵⁷³ with the eyes
Of the true Dharma is inconceivable.
- 6.106 “Each single phenomenon is birthless;
Each single phenomenon has no cessation.
Through seeing equally in that way,
You have reached the highest state.
- 6.107 “Not being terrified⁵⁷⁴ of saṃsāra,

- Not remaining in nirvāṇa,
Unattached to the two extremes,
In that way you attained nirvāṇa.
- 6.108 “Bhagavat, you know the one taste⁵⁷⁵
Of that which is pure and impure.
Through the concept-free state,
You have attained supreme purity.
- 6.109 “The Bhagavat has an immeasurable body.
He does not teach even a single word,
Yet a vast rain of Dharma
Falls upon his many followers.
- 6.110 “The Buddha sees⁵⁷⁶ the characteristics of beings;
He knows the entirety of their variety.
And yet he always saves them
And leads them from their suffering.
- 6.111 “There is no happiness or suffering;
No permanence or impermanence,
Self or selflessness, and so on; no singleness
Or multiplicity; and no birth or cessation.
- 6.112 “He has an outer appearance because
He gives these and many other teachings.
It is like the analogy of an empty valley’s echo.
It is solely the Buddha who knows this.
- 6.113 “The Dharma realm has no specifics,
And so there are no different yānas,
But in order to liberate beings,
There are the three kinds of teaching.” [F.71.a]
- 6.114 Then the great Brahmarāja⁵⁷⁷ rose from his seat and, with his upper robe
over one shoulder,⁵⁷⁸ knelt on his right knee, placed his palms together,
reverently bowed down to the Bhagavat’s feet, and said to the Bhagavat,
“Bhagavat, this *Supremely Victorious King of Sūtras, the Sublime Golden Light* is
rare and beyond evaluation; it is good in the beginning, good in the middle,
and good in the end;⁵⁷⁹ it has a good meaning; it has good words;⁵⁸⁰ and it
can accomplish all the Dharmas of the Buddha. A human who possesses and
holds it is someone who repays all the buddhas.”

- 6.115 “Noble one, it is so, it is so. It is as you have said,” replied the Bhagavat. “Noble one, all who listen to and hear this sūtra will progress irreversibly to the highest, most complete enlightenment.
- 6.116 “Why is that? Noble one, it can ripen the supreme good roots of the bodhisattvas who are irreversibly upon the bhūmis. It is the seal of the supreme Dharma, and it is the king of all sūtras. Therefore, listen to it and hear it; possess it and hold it; read it and recite it.
- 6.117 “Noble one,⁵⁸¹ beings who have not planted good roots, who have not ripened their good roots, and who have not served the buddhas will not be able to hear this sublime Dharma.
- 6.118 “Those noble men or noble women who hear and possess it will be purified of all their karmic obscurations, which will cease, and they will be supremely pure, always see the buddhas, and never be apart from what are termed the supreme practices of the buddhas and kalyāṇamitras. They will attain the unceasing, unobscured gateway⁵⁸² of supreme dhāraṇīs, which are like this: [F.71.b] the unceasing, unobscured dhāraṇī of the arising of the supreme qualities of the seal of the ocean; the unceasing, unobscured dhāraṇī that is unimpeded in the minds,⁵⁸³ types of conduct, and languages of all beings; the unceasing, unobscured dhāraṇī of the light of the characteristics of the stainless disk of the sun; the unceasing, unobscured dhāraṇī of the light of the characteristics of the full moon; the unceasing, unobscured dhāraṇī that defeats corruption⁵⁸⁴ and increases good qualities; the unceasing, unobscured dhāraṇī that demolishes vajra mountains; the unceasing, unobscured dhāraṇī that holds what cannot be taught, the essence of the causes and conditions that it is not appropriate to teach; the unceasing, unobscured dhāraṇī of the unimpeded voice for the Dharma that tells the truth;⁵⁸⁵ the unceasing, unobscured dhāraṇī of the seal of the mind and virtuous conduct of stainless space; and the unceasing, unobscured dhāraṇī of the directly perceived appearances of all the bodies of endless buddhas,⁵⁸⁶ and so on.
- 6.119 “Noble one, the bodhisattva mahāsattvas will emanate as the bodies of buddhas in all buddha realms in the ten directions and teach the highest sublime Dharma⁵⁸⁷ in order that the extent of all gateways to these unceasing, unobscured dhāraṇīs will be accomplished and attained. This is because the true nature of phenomena does not move, does not stay, does not go, and does not come. Even though they⁵⁸⁸ accomplish and ripen the good roots of beings, they do not see a single being becoming ripened. Even though they teach various kinds of Dharmas, even in words they do not move, stay, go, or come. Even though they teach production and cessation,

they comprehend that there is no production or cessation. Why is there no coming or going in phenomena? It is because there is no difference in the nature of any phenomena.”

6.120 When this Dharma teaching was given, three thousand million⁵⁸⁹ bodhisattvas attained patience of the quality of birthlessness; innumerable bodhisattvas attained the irreversible enlightenment mind; innumerable, [F.72.a] endless bhikṣus and bhikṣuṇīs attained the pure Dharma eyes regarding phenomena; and innumerable beings developed the enlightenment mind.

6.121 Then, at that time, the Bhagavat spoke this verse:

6.122 “The Dharma of the jinas⁵⁹⁰ repels saṃsāra.
It is profound, vast, supreme, and difficult to see.
Those who are blind, obscured by desire,
Do not see it and therefore acquire suffering.”

6.123 That great multitude then rose up together from their seats, bowed their heads to the Buddha’s feet, and said to the Buddha, “Bhagavat, wherever someone teaches,⁵⁹¹ reads, and recites this *Supremely Victorious King of Sūtras, the Sublime Golden Light*, we and the rest of this multitude will go there and be the assembly that listens. We will benefit that preceptor who teaches the Dharma, and make him blissful and happy, free of obscurations, and relaxed in body and mind. We and the others will sincerely make offerings to him and make the multitudes who listen happy.⁵⁹²

6.124 “We will make that land have no enemies, terror, fear, harm, famine, or tribulations. We will cause the people of that land to multiply and spread. We will not allow devas, nonhumans,⁵⁹³ or other beings to trample, walk, make dirty, and so on, the area that is the location of that Dharma teaching. Why is that? Because that place where the Dharma is taught is a shrine, and so we will offer incense, flowers, flags, and parasols to it. We and others will always protect it and keep it free from deterioration and decay.”⁵⁹⁴

6.125 Then the Bhagavat said to that multitude, “Noble ones, if you and others should meditate diligently on this supreme sūtra, then this sublime Dharma will remain for a long time in this world.” [F.72.b]

6.126 This concludes “*The Dhāraṇīs of Complete Purification*,” the sixth chapter of “*The Supremely Victorious King of Sūtras, the Sublime Golden Light*.” [B5]

7. CHAPTER 7: A PRAISE USING THE ANALOGY OF A LOTUS

7.1 ⁵⁹⁵ Then the Bhagavat said to the virtuous goddess who is the goddess of the Bodhi tree,⁵⁹⁶ “Now know this, Goddess Śrī,⁵⁹⁷ you should listen well and remember this praise of the buddhas and purification through regret that came as a loud sound from a golden drum that was seen in the bodhisattva’s⁵⁹⁸ dream at night.⁵⁹⁹

7.2 “In the past, there was a king by the name of Lord of Golden Nāgas,⁶⁰⁰ who always praised and extolled the buddhas in the ten directions and three times as being like a red lotus.”

7.3 He then recited these verses of praise to the multitude:

“ ‘Those jinas who have appeared in the past,
And the jinas present in the ten directions,⁶⁰¹
I pay homage to all those jinas⁶⁰²
And I praise all those jinas.⁶⁰³

7.4 “ ‘A lord of munis is peaceful, totally peaceful, and pure.
His body shines with a golden color.⁶⁰⁴
A buddha’s voice is the most melodious of all voices,⁶⁰⁵
Speech that resounds like the voice of Brahmā.

7.5 “ ‘He has hair⁶⁰⁶ like a bee, a peacock, and ink,⁶⁰⁷
With blue curls, like the blue jaybird.
His teeth are as white as snow or a conch⁶⁰⁸
And always shining as if adorned by gold.⁶⁰⁹

7.6 “ ‘His eyes are blue, wide, and perfectly stainless;
They are like blue lotuses in blossom.
His broad, excellent tongue is the color of a red lotus—
It is like a lotus, a shining lotus blossom.⁶¹⁰

- 7.7 “ ‘Between the eyebrows, the ūṛṇā hair is the color of a conch or lotus root.⁶¹¹
 It curls to the right and is the color of a white beryl.
 It is like a crescent moon, a sliver of the moon.
 The protector Muni’s body shines like a carpenter bee.⁶¹²
- 7.8 “ ‘His face has a bright and prominent nose
 That is smooth, excellent, and like a golden staff— [F.73.a]
 A perfect, sublime, noble, supreme nose,⁶¹³
 The always smooth nose of all the jinas.
- 7.9 “ ‘From each and every pore there
 Rises a hair that curls to the right,
 Growing as a dark blue curl,
 Blue and adorning, like a peacock’s neck.
- 7.10 “ ‘As soon as he was born, his body shone,
 Filling⁶¹⁴ all worlds in the ten directions with light,
 Ending the endless sufferings in the three worlds,
 And satisfying beings with every happiness.⁶¹⁵
- 7.11 “ ‘He created an accumulation of all happiness
 For the beings in the hells, the animals,
 The pretas, devas,⁶¹⁶ and human beings,
 And brought to an end all lower existences.
- 7.12 “ ‘His excellent color is beautiful like gold;
 His body resembles purified gold.
 The Sugata’s⁶¹⁷ face is like a stainless moon;
 It is a beautiful and stainless face.
- 7.13 “ ‘His smooth body has limbs that are like a youth’s.⁶¹⁸
 He walks and strides like a supreme lion.
 His powerful⁶¹⁹ arms hang down very long
 Like vines on a sal tree moved by the breeze.⁶²⁰
- 7.14 “ ‘He shines light rays as a fathom-wide aura;
 He is as bright as a thousand suns.⁶²¹
 The stainless body of the lord of munis⁶²²
 Illuminates all of the infinite realms.⁶²³
- 7.15 “ ‘He is shining with light, like the moon⁶²⁴
 In endless hundreds of thousands of realms.
 All of their lights cease to be because
 They are brightly illuminated by the Buddha.

- 7.16 “ ‘The sun of the Buddha is the lamp of the world.
The Buddha’s sun is like a hundred thousand suns,⁶²⁵
And within hundreds of thousands of realms⁶²⁶
Beings can see the sun of the Tathāgata.⁶²⁷
- 7.17 “ ‘His body is formed from⁶²⁸ a hundred thousand merits.
His body is adorned by all good qualities.
The Jina’s arms are like the trunk of an elephant king.⁶²⁹
His supreme hands and feet are stainless and shining.⁶³⁰ [F.73.b]
- 7.18 “ ‘The buddhas who have been are as numerous as particles,
As numerous as the dust on the surface of the earth;
Those who will appear, who are as numerous as the smallest particles,
And those who are present, who are as numerous as the smallest particles,
- 7.19 “ ‘To those jinas I pay homage⁶³¹
In pure faith, with body and speech,
Offering flowers and offering perfumes
With a hundred colors⁶³² and a virtuous mind.⁶³³
- 7.20 “ ‘I could not describe those qualities of the jinas⁶³⁴
In a thousand eons with a hundred tongues.⁶³⁵
The virtues that the jinas have perfected⁶³⁶
Are a numerous variety of supreme essences.⁶³⁷
- 7.21 “ ‘With a thousand⁶³⁸ tongues I could not describe
Even a little of the qualities of a single jina,
Let alone the qualities of all the jinas.
For just a single quality there would be a vast teaching.⁶³⁹
- 7.22 “ ‘If the world and its paradises became an ocean
And up to the summit of existence became filled with water,
It would be possible to measure that with the tip of a hair,
But one could not measure a single quality of the sugatas.
- 7.23 “ ‘Whatever supreme results of merit I have accumulated
Through all my teaching, praises, and offerings⁶⁴⁰
With faith, and with my body, speech, and mind,⁶⁴¹
Through that may beings attain buddhahood.⁶⁴²
- 7.24 “The king thus praised the Buddha,
And then the king made this prayer:⁶⁴³
‘Wherever I am reborn,⁶⁴⁴
Throughout endless future eons,

- 7.25 “ ‘May I see a dream of such a drum,⁶⁴⁵
 There, may I hear this kind of confession;
 And may I obtain in those hundreds of lifetimes
 A praise of the jinas like this *Source of Lotuses*.⁶⁴⁶
- 7.26 “ ‘May I hear in a dream of those
 Infinite, unequaled qualities of the buddhas,⁶⁴⁷
 Which are rare even in a thousand⁶⁴⁸ eons,
 And then teach them in the day.⁶⁴⁹
- 7.27 “ ‘May I free beings from the ocean of suffering.
 May I complete the six perfections
 And afterward attain the highest enlightenment,
 And may I attain a realm without equal.⁶⁵⁰
- 7.28 “ ‘Through the ripened result of offering a drum,
 And through the cause that is praising the jinas,⁶⁵¹ [F.74.a]
 May I directly see the Śākya lord of munis,
 And may I attain there the prophecy of my buddhahood.
- 7.29 “ ‘May these who are my two sons—
 Kanakendra⁶⁵² and Kanakaprabhāsvara⁶⁵³—
 May these two youths also attain there
 The prophecy of their highest enlightenment.
- 7.30 “ ‘May those beings who have no savior or defender,
 Who are without a protector and are suffering,⁶⁵⁴
 Throughout all future eons
 Have saviors, defenders, and protectors.
- 7.31 “ ‘May the sources of all suffering come to an end,
 And may there be the sources of all happiness.⁶⁵⁵
 May I have the conduct of enlightenment in future eons,
 Which are as numerous as the eons of the past.⁶⁵⁶
- 7.32 “ ‘Through *The Sublime Golden Light* confession,
 May my ocean of bad actions dry up,
 May I be purified of my ocean of karma,⁶⁵⁷
 [And may my ocean of kleśas cease to exist.]⁶⁵⁸
- 7.33 “ ‘May my ocean of merit become complete.
 May my ocean of wisdom be pure.⁶⁵⁹
 Through the power of the light of stainless wisdom,
 May there be an ocean of all qualities.⁶⁶⁰

- 7.34 “ ‘May the precious qualities of enlightenment be complete.
May I attain the radiance of merit through
The power of *The Sublime Golden Light* confession.
May I attain this pure enlightenment.⁶⁶¹
- 7.35 “ ‘Through⁶⁶² the sublime light of stainless wisdom,⁶⁶³
May I obtain the light from my body.⁶⁶⁴
Through the light of my merit being bright,⁶⁶⁵
May I become the lord of all three worlds.⁶⁶⁶
- 7.36 “ ‘May I always have the power of merit.
May I be liberated from the ocean of suffering
And practice enlightened conduct in future eons
With every ocean-like happiness.
- 7.37 “ ‘May I, in a future time, attain [F.74.b]
A realm that possesses infinite qualities,
Just like the supreme realms in the three worlds
That have existed throughout the past,
That possessed all the infinite qualities of the jinas.’⁶⁶⁷
- 7.38 “Goddess Śrī, you should know
That King Lord of Golden Nāgas,
Who experienced giving rise to this prayer,⁶⁶⁸
Has now taken birth as you.
- 7.39 “Those two sons in that past time,
Kanakendra and Kanakaprabhāsvara,
Are now Rūpyaketu and Rūpyaprabha,
And they have received their prophecy from me.”⁶⁶⁹
- 7.40 All that gathered multitude, on hearing that teaching, developed the
enlightenment mind and said that now and in the future they would practice
this purity through regret and make the prayer.⁶⁷⁰
All developed the aspiration to enlightenment.
- 7.41 “May we now and in all future times
Always make this confession!”
- 7.42 *This concludes “A Praise Using the Analogy of a Lotus,” the seventh chapter of “The
Supremely Victorious King of Sūtras, the Sublime Golden Light.”*

8. CHAPTER 8: THE DHĀRAṆĪ OF GOLDEN VICTORY

8.1 ⁶⁷¹ Then the Bhagavat said to the bodhisattva mahāsattva Sukhavihāra within that vast assembly, “Noble one, there is a dhāraṇī called *golden victory*, and any noble man or noble woman who wishes to directly see, honor, and make offerings to the buddhas of the past, the future, and the present should possess it. Why is that? It is because this dhāraṇī is the mother of the past, future, and present buddhas.

8.2 “Therefore, whoever possesses this dhāraṇī will possess great merit and is someone who has planted good roots with countless buddhas of the past and so now possesses this dhāraṇī. Know that someone who has pure, faultless, correct conduct will enter through the gateway of this profound Dharma without impediment and without doubts.”⁶⁷²

The Bhagavat then taught the rite for practicing the mantra:

8.3 ⁶⁷³Recite these names of the past buddhas⁶⁷⁴ and bodhisattvas and then with a one-pointed mind pay homage to them; [F.75.a] after that, recite the mantra:

8.4 “I pay homage to all the buddhas in the ten directions.

8.5 “I pay homage to the bodhisattva mahāsattvas.

8.6 “I pay homage to all the śrāvakas, pratyekabuddhas, and āryas.

8.7 “I pay homage to the Buddha Śākyamuni.

8.8 “I pay homage to the Buddha Akṣobhya in the east.

8.9 “I pay homage to the Buddha Ratnaketu in the south.

8.10 “I pay homage to the Buddha Amitāyus in the west.

8.11 “I pay homage to the Buddha Dundubhisvara in the north.

8.12 “I pay homage to the Buddha Vast Qualities above.

8.13 “I pay homage to the Buddha Appearance of Qualities below.

8.14 “I pay homage to the Buddha Ratnagarbha.

8.15 “I pay homage to the Buddha Samantaprabha.

8.16 “I pay homage to the Buddha Samantāvabhāsa.

- 8.17 "I pay homage to the Buddha King Pile of Courage.
 8.18 "I pay homage to the Buddha Completely Victorious Lotus.
 8.19 "I pay homage to the Buddha Equally Seeing.
 8.20 "I pay homage to the Buddha Ratnaśikhi.
 8.21 "I pay homage to the Buddha Highest Jewels.
 8.22 "I pay homage to the Buddha Ratnaprabha.
 8.23 "I pay homage to the Buddha Vimalaraśmi.⁶⁷⁵
 8.24 "I pay homage to the Buddha Courageous Intention.
 8.25 "I pay homage to the Buddha Completely Pure Moonlight Sign Renowned King.
 8.26 "I pay homage to the Buddha Flower Array Radiance.
 8.27 "I pay homage to the Buddha Aṃśurāja.
 8.28 "I pay homage to the Buddha King of Beautiful Splendor Stainless Reputation.
 8.29 "I pay homage to the Buddha Lord of Fearless Thought.
 8.30 "I pay homage to the Buddha Abhayakīrti.
 8.31 "I pay homage to the Buddha Supremely Victorious King. [F.75.b]
 8.32 "I pay homage to the bodhisattva mahāsattva Avalokiteśvara.
 8.33 "I pay homage to the bodhisattva mahāsattva Kṣitigarbha.
 8.34 "I pay homage to the bodhisattva mahāsattva Ākāśagarbha.
 8.35 "I pay homage to the bodhisattva mahāsattva Mañjuśrī.
 8.36 "I pay homage to the bodhisattva mahāsattva Vajrapāṇi.
 8.37 "I pay homage to the bodhisattva mahāsattva Samantabhadra.
 8.38 "I pay homage to the bodhisattva mahāsattva Akṣayamati.
 8.39 "I pay homage to the bodhisattva mahāsattva Mahāsthāmaprāpta.
 8.40 "I pay homage to the bodhisattva mahāsattva Maitreya.
 8.41 "I pay homage to the bodhisattva mahāsattva Sumati.
 8.42 "Having paid homage to them, recite this dhāraṇī:

8.43 *namo ratnatrayāya | tadyathā | kuṭi kuṭini imirito koṣaṇi imiriṇi irī svāhā | "*

8.44 Then the Bhagavat said to the bodhisattva Sukhavihāra, "This dhāraṇī is the mother of the buddhas in the three times. Therefore, any noble man or noble woman who obtains and possesses this dhāraṇī will generate immeasurable, endless merit. They will have honored, made offerings to, venerated, and praised countless buddhas. Those buddhas will have given to them the prophecy of their attainment of the highest enlightenment.

8.45 "Sukhavihāra, someone who possesses this dhāraṇī mantra will attain the fulfillment of their wishes, such as clothes, food, wealth, jewels, precious materials,⁶⁷⁶ becoming learned and wise, becoming healthy, and having a long life, and their merit will increase greatly. Whatever it is that they wish for, there is nothing that will not be accomplished.

- 8.46 “Sukhavihāra, those who possess and hold this mantra will always, until their attainment of the highest, most complete enlightenment, be accompanied by the bodhisattva Golden Mountain Citadel, [F.76.a] the bodhisattva Maitreya, the bodhisattva Sāgara, the bodhisattva Samantāvalokiteśvara, the bodhisattva Mañjuśrī, the bodhisattva Mahāpiṅgala, and so on, and those bodhisattvas will protect them.
- 8.47 “Sukhavihāra, know this! When reciting this dhāraṇī mantra, one should perform this rite: First, repeating it ten thousand and eight times, perform the propitiation rite.⁶⁷⁷ Then, adorn a maṇḍala inside a solitary building,⁶⁷⁸ and on the first⁶⁷⁹ day of the month, wash and put on new⁶⁸⁰ clothes. Burn incense, scatter flowers, and make various kinds of offerings, including food, which you place inside the maṇḍala.⁶⁸¹
- 8.48 “At the beginning, recite the names of the buddhas and bodhisattvas as previously described. With a very focused mind, regret your past actions, and then kneel with your right knee on the ground and repeat the mantra a thousand and eight times. Then sit up straight and think about that which you wish for. Then, at sunrise,⁶⁸² eat one pure meal⁶⁸³ within the maṇḍala. Then, if after fifteen days have passed, when the person comes out from the maṇḍala they will have inconceivable merit and majesty and there is no aspiration of theirs that will not be fulfilled.
- 8.49 “If their wishes are not fulfilled, they should reenter that maṇḍala and do the recitation continually, without forgetting it, until their wishes are fulfilled.”
- 8.50 *This concludes “The Dhāraṇī of Golden Victory,” the eighth chapter of “The Supremely Victorious King of Sūtras, the Sublime Golden Light.”*

9. CHAPTER 9: THE TEACHING ON THE NATURE OF EMPTINESS

- 9.1 ⁶⁸⁴ Then the Bhagavat, having taught that dhāraṇī mantra, in order to benefit that vast assembly of bodhisattva mahāsattvas, devas, humans, and so on, and enable them to understand the very profound ultimate truth, and in order to teach⁶⁸⁵ them emptiness, recited these verses: [F.76.b]
- 9.2 “I have taught the true⁶⁸⁶ Dharma of emptiness
Extensively in other profound sūtras.
At this time, in this king of sūtras,
I shall teach inconceivable emptiness in brief.
- 9.3 “Beings with no knowledge are unable to understand
A lengthy, extensive, profound Dharma.
Therefore, from my teaching briefly in this sūtra,
They will understand the Dharma of emptiness perfectly.⁶⁸⁷
- 9.4 “Because of my great compassion and love for beings,
From my teaching today in this vast gathered assembly,
Through the perfect cause and condition of extremely skillful methods,
They will clearly understand the meaning of emptiness.⁶⁸⁸
- 9.5 “Know that this body is like an empty village⁶⁸⁹
Where live six thieves⁶⁹⁰ who do not know one another.
The six sensory objects dwell with the separate senses, the thieves,
And they similarly have no knowledge of one another.⁶⁹¹
- 9.6 “The sense of sight is always looking at forms.
The sense of hearing continuously hears sounds.
The sense of smell is always smelling smells.
The sense of taste is always experiencing flavors.

- 9.7 “The sense of touch seizes soft tactility.
The mental sense never tires of cognizing phenomena.
These six senses follow after things
And give rise to thoughts about their objects.
- 9.8 “The consciousnesses are not real, like magical illusions.
They dwell in the sense organs and, wanting company,⁶⁹² search for it.
The six consciousnesses in the six senses are like
A man who is running around in an empty village.
- 9.9 “The mind follows into the places of searching,
And, through the sensory bases cognizing objects of perception,
There is the constant craving for form, sound, smell, taste, and touch,
And there is not a single instant when the practice of Dharma is present.⁶⁹³
- 9.10 “According to the conditions, the six senses run,
Like a bird flying unimpeded in the sky.
In dependence on the senses as a basis,
There is the ability to cognize external objects.
- 9.11 “The body has no consciousness, and it has no creator.
It has an unstable nature and was created through conditions.
It arises from invalid conceptualization.
It is like a machine that is used for work. [F.77.a]
- 9.12 “Earth, fire, water, and air together create the body,
So according to causes and conditions, different results are obtained.
Though they dwell together, they harm one another
Like four poisonous snakes in one basket.
- 9.13 “The four snakes of the great elements have different natures.
Though they live together, some are higher, some lower.
They go upward and downward, pervading the body,
And in the end these become phenomena that cease.
- 9.14 “Among these four poisonous snakes,
The earth and water snakes mostly sink downward.
The fire and air snakes have a light nature,
And because of this conflict, many illnesses arise.
- 9.15 “The mind and consciousnesses live in this body
And create various kinds of good and bad actions
So that they go to the deva, human, or three lower existences,
Taking a body in accord with the power of their karma.

- 9.16 “When the body has encountered illness, after death
It is completely filled by feces, urine, and all other impurities.
It becomes rotten,⁶⁹⁴ damaged by worms, and undesirable to see,
And it is cast into a charnel ground as if it were rotten wood.
- 9.17 “You should observe phenomena in that way!
Why should you believe that a self or a being exists?
All phenomena come to an end and so are impermanent.
They all rise from the condition of ignorance.
- 9.18 “These great elements⁶⁹⁵ have no reality.
They have no real existence; their nature is unborn.
Therefore, it is taught that the great elements are in essence empty.
Know that these are empty and that they are not real.⁶⁹⁶
- 9.19 “The nature of ignorance is primordially nonexistent.⁶⁹⁷
It is not existent⁶⁹⁸ through an accumulation based on the power of many
factors.
A correct understanding is devoid of it at all times,⁶⁹⁹
And therefore that is why I teach it to be ignorance.
- 9.20 “Formations and consciousness are the factors for name and form;
The six āyatana, contact, and sensation arise afterward.
Craving, grasping, and becoming produce birth, old age, and death,
And they are followed by misery, lamentation, and agitation.
- 9.21 “There is no time limit to circling in saṃsāra,
Continuously bound and pierced by bad karma and various sufferings.
[F.77.b]
Although this has no existent nature and in essence is empty,
It is created by mistaken thoughts.
- 9.22 “I have completely eliminated all kleśas,
And I am always active within true wisdom.
I realized that all the five-skandha houses are empty
And searched for the true state of enlightenment.
- 9.23 “I have opened the gate⁷⁰⁰ to the great city⁷⁰¹ of amṛta.
I have revealed the⁷⁰² vessel of excellent amṛta.
I have obtained the flavor of the true amṛta
And am constantly giving the amṛta to beings.
- 9.24 “I have beaten the sublime, great drum⁷⁰³ of the Dharma.
I have blown the supreme,⁷⁰⁴ great conch of the Dharma.

- I have perfectly⁷⁰⁵ lit the great lamp of the Dharma,
And I have sent down the sublime, great⁷⁰⁶ rain of the Dharma.
- 9.25 “I have completely defeated the enemy, the kleśas.⁷⁰⁷
I have raised the great banner of the unsurpassable Dharma.
I have brought ignorant beings across the ocean of existence.
I have closed the gateway to the three lower existences.⁷⁰⁸
- 9.26 “Beings are burned by the blazing fire of the kleśas
And have no one to save them, no protector.
I have brought them relief with the perfectly cooling amṛta
That relieves their bodies and minds of torment.⁷⁰⁹
- 9.27 “Therefore, throughout countless past eons,
I reverently made offerings to the tathāgatas.
Maintaining correct conduct, dedicated to enlightenment,
I sought the state of the bliss of the Dharma body.
- 9.28 “Without regret,⁷¹⁰ I gave to others my eyes,⁷¹¹
Arms, legs,⁷¹² children, wives, and servants.
I gave to everyone who asked for them
My wealth and jewelry of the seven jewels.⁷¹³
- 9.29 “Through meditation⁷¹⁴ on patience and the other perfections,
I completed the ten bhūmis and attained true buddhahood.
Therefore, I am called an omniscient one,
But there are no beings who can fathom that.⁷¹⁵
- 9.30 “All that grows from this great earth
Throughout the trichiliocosm world realms—
The forests, the trees, the wild rice, and sesame,⁷¹⁶
Bamboo, and so on, every kind of plant life there is—⁷¹⁷
- 9.31 “If these and others were cut down and chopped up [F.78.a]
Until they were made into a powder of the smallest particles,
And if this were made into a heap,
Its size would be hard to know.
- 9.32 “And similarly, if in all the realms in the ten directions
That fill the element of space⁷¹⁸
Their earth was made into a powder of particles,
One would be unable to calculate the number of those particles.
- 9.33 “But if the knowledge of all beings
Were to all be given to one man,

And with that measureless knowledge
He could know the number of those particles,

9.34 “And if a group of such wise persons⁷¹⁹ tried to know
What a bhagavat muni knows in a single instant,
They would fail to know or calculate a tiny part of it,
Even in many tens of millions of eons.”

9.35 At that time, the vast assembly, having heard the Bhagavat teaching this profound nature of emptiness, realized that the four great elements and the five skandhas of all countless beings are by nature empty, and the six senses and six sensory objects are not real but create bondage. They rejected saṃsāra and prayed that they would accomplish truly departing from it, and with extremely clear minds they were overjoyed, and they devotedly practiced what had been taught.

9.36 *This concludes “The Teaching on the Nature of Emptiness,” the ninth chapter of “The Supremely Victorious King of Sūtras, the Sublime Golden Light.”*

10. CHAPTER 10: THE FULFILLMENT OF PRAYERS ON THE BASIS OF EMPTINESS

- 10.1 Then the goddess Wish-Fulfilling Radiating Light, who was within the great assembly, was delighted and overjoyed on hearing that very profound Dharma teaching. She rose from her seat and, with her upper robe over one shoulder, knelt on her right knee, placed her palms together in homage, and said to the Bhagavat, “Bhagavat, what instruction do you give on a Dharma for the practice of meditation on the ways of profound meaning?”⁷²⁰
- 10.2 Then she spoke this verse: [F.78.b]
- 10.3 “If I ask the illuminator of the world,
The supreme chief of two-legged beings,
For the true conduct of bodhisattvas,
I pray that with compassion you will bestow it.”
- 10.4 The Bhagavat said to the noble goddess:
- 10.5 “If you have any doubts,
Ask about them as you wish,
And I will teach their elucidation.”
- 10.6 Then the noble goddess said to the Bhagavat:
- 10.7 “If we practice enlightened conduct
In the same way as the bodhisattvas,
It will be of benefit⁷²¹ to ourselves and others,
And we will forsake saṃsāra and nirvāṇa.”⁷²²
- 10.8 The Bhagavat then said to the noble goddess, “One should practice the Dharma of enlightenment by being based upon the Dharma realm and meditating on the Dharma conduct of sameness. How does one practice the Dharma of enlightenment by being based upon the Dharma realm and

meditating on the Dharma conduct of sameness?⁷²³ In this way, the Dharma realm is taught through the five skandhas so that the Dharma realm itself is the five skandhas. However, one cannot say that it is the five skandhas and one cannot say it is not the five skandhas. Why is that? If the Dharma realm is the five skandhas, that would be the nihilist view, and if it is other than the five skandhas that would be the eternalist view. Therefore, the Dharma realm has neither of those two characteristics. It is not present in the two extremes. It cannot be viewed. It transcends being an object of view. It has no name. It is featureless. That is what is called the Dharma realm.

10.9 “Noble goddess, how is the Dharma realm taught through the five skandhas?⁷²⁴ It is like this: The five skandhas are not produced by causes and conditions. Why is that? If they are produced by causes and conditions, then are they produced because they have already been produced, or are they produced because they have not yet been produced? If they have already been produced, what need would there be for causes and conditions? If they are not produced, then there is no production to perceive. Why is that? [F.79.a] An unproduced phenomenon has no existence and therefore⁷²⁵ has no name, has no features, does not cease,⁷²⁶ and can have no analogy, because it has not been produced by causes and conditions.

10.10 “Noble goddess, it is like this: As an example, a drumbeat is dependent on wood. It is dependent on a skin, a stick, a hand, and so on. Therefore, although a drumbeat originates, the past of that which is a drumbeat is empty, its future is empty, and its present origination is empty.⁷²⁷ The drumbeat does not originate from the wood, it does not originate from the skin, and it does not originate from the stick or the hand. It does not originate from the three times. Therefore, it is not produced. That which is not produced does not cease. That which does not cease does not come from anywhere. That which does not come from anywhere does not go anywhere. That which does not go anywhere is not eternal. It is not nothingness. That which is neither eternal nor nothingness is not one and it is not separate.

10.11 “Why is that? If the five skandhas were one, they would not be different from the Dharma realm. If it were like that, then it would be logical that even ordinary beings would see the genuine truth and attain the nirvāṇa that has the highest genuine⁷²⁸ truth.⁷²⁹ But this is not so, and therefore it should be known that they are not one.

10.12 “If they were separate, then all the composite characteristics⁷³⁰ of the buddhas and bodhisattvas would include attachment so that they would not become liberated from the bondage of the kleśas and would not attain the highest, most complete enlightenment of buddhahood.

- 10.13 “Why is that? It is because all ārya individuals have realized the essential sameness of the composite and noncomposite,⁷³¹ and therefore they are not separate from each other. [F.79.b] Thus, one should know that the five skandhas are neither existent nor nonexistent. They are neither produced by causes and conditions nor not produced by causes and conditions.
- 10.14 “This the āryas know, but it is not within the field of experience of others, and therefore it cannot be known through words and terminology. It has no name, no features, no cause, no condition, and no analogy and is devoid of a beginning or end.⁷³² It is primordially, naturally empty. Therefore, the Dharma realm can be taught⁷³³ through the five skandhas.
- 10.15 “Noble goddess, if any noble man or noble woman who wishes to seek for the highest, most complete enlightenment seeks for it elsewhere than the ultimate and relative, that would be extremely difficult to comprehend and contemplate. The nature of the field of experience of the āryas and of ordinary beings is neither one nor different. Therefore, the conduct of enlightenment should be practiced based upon the Dharma realm without eliminating the relative and without being apart from the ultimate.”
- 10.16 When the Bhagavat had said that, the noble goddess was delighted and happy. She rose from her seat and, with her upper robe over one shoulder, knelt on her right knee, placed her palms together, and with a one-pointed mind bowed down her head and said to the Bhagavat, “Bhagavat, I shall train today in that practice of the true meaning of enlightenment that the Bhagavat has spoken of.”
- 10.17 Then the great Brahmarāja, the lord of the Sahā world realm, who was present within that vast assembly, said to the noble goddess Wish-Fulfilling Radiating Light, “This bodhisattva conduct is difficult to accomplish, so how are you going to master it today?” [F.80.a]
- 10.18 The noble goddess said to Brahmarāja, “O great Brahmarāja, that which the Bhagavat has taught is truly very profound, so that no ordinary being can know its meaning; it is the field of experience of āryas, and therefore it is sublime and difficult to know. If it is true and not false that I can today attain a state of bliss through relying on this Dharma,⁷³⁴ then may all the countless, innumerable, numberless beings in this world realm of the five degenerations become golden in color, possess the thirty-two signs, be neither male nor female, be seated upon a precious lotus, and enjoy limitless bliss. May there fall a rain of sublime, divine flowers. May music resound from divine musical instruments without their being played. And may there be a perfection of all articles of offering.”
- 10.19 As soon as the noble goddess had said that, all of the beings in that time of the five degenerations became golden in color with the signs of a great being, were neither male nor female, were seated upon precious lotuses, and

enjoyed limitless bliss. It was just as in the palace of the Paranirmita-vaśavartin deities. There were no lower existences. There were arranged rows of precious trees, and the world realm was filled with flowers from the trees⁷³⁵ that were made of the seven precious materials. Also, there fell a rain of divine flowers of the seven precious materials, and divine music played.

10.20 The noble goddess Wish-Fulfilling Radiating Light transformed also from having a female body to having the body of a Brahmā deva.

10.21 Then the great Brahmarāja asked the bodhisattva Wish-Fulfilling Radiating Light, “Venerable one, how did you practice bodhisattva conduct?”

10.22 The bodhisattva Wish-Fulfilling Radiating Light replied, “Great Brahmarāja, if a moon on water were to practice enlightened conduct, that is how I practiced enlightened conduct. [F.80.b] If someone in a dream were to practice enlightened conduct, that is how I practiced enlightened conduct. If a mirage were to practice enlightened conduct, that is how I practiced enlightened conduct. If a valley’s echo were to practice enlightened conduct, that is how I practiced enlightened conduct.”

10.23 When great Brahmarāja heard that, he asked the bodhisattva Wish-Fulfilling Radiating Light, “Venerable one, based on what meaning did you say those words?”

10.24 The bodhisattva Wish-Fulfilling Radiating Light replied, “O Brahmarāja! Although there is not a single phenomenon that does not have the characteristic of the true nature, nevertheless they are created through causes and conditions.”⁷³⁶

10.25 “If that is so,” said Brahmarāja, “then it would be logical that childlike, ordinary beings would attain the highest, most complete enlightenment of buddhahood.”

10.26 “What are you thinking that made you say that?” asked the bodhisattva Wish-Fulfilling Radiating Light. “Do you think that ignorant individuals are separate, that wise individuals are separate, that enlightenment is separate, that nonenlightenment is separate, that liberation is separate, and that nonliberation is separate?”

10.27 “Brahmarāja, phenomena are the same in that way and have no separation. This Dharma realm has no separate nature,⁷³⁷ and so on, up to attachment having no separate nature.⁷³⁸ It has no increasing or lessening.

10.28 “O Brahmarāja! It is like a conjurer, or a conjurer’s pupil, who is skilled in manifesting illusions, who at a crossroads gathers pebbles, plants, tree leaves, and so on, piles them into a heap, and who then through magic manifests herds of elephants, herds of horses, a mass of chariots and soldiers, and so on, and a heap of the seven precious materials, and various kinds of treasures that are seen by many people. [F.81.a]

- 10.29 “When they are manifested, there are those beings who are stupid and ignorant, who fail to analyze it, who do not realize the source of the illusions, and so when they see and hear them, they think, ‘The herds of elephants, horses, and so on that we can see and hear are real, and anything else is a lie!’ Therefore, they don’t subsequently examine or investigate them.
- 10.30 “Those who are intelligent are not like that. They know what the source of illusions is, so that when they see and hear them, they think, ‘The elephants, horses, and so on that I see do not exist, but they are an optical illusion from magic.’ As they think that they are not real, they do not think that the elephants and so on and the treasures exist. They think, ‘These are nothing but names without any reality whatsoever.’ Therefore, whatever they see or hear, they do not believe that they are real,⁷³⁹ and subsequently, when they analyze and contemplate them, they know perfectly that they are not real.
- 10.31 “In that same way, the wise realize that all phenomena have no real essence. In terms of the relative, when in their minds they pay attention to the truthfulness of the things that manifest and are described according to whatever they see and whatever they hear, they know that they are not like that, because they reveal correct meanings that are just designations.⁷⁴⁰
- 10.32 “Brahmarāja, childlike, ordinary beings who have not attained the world-transcending wisdom eyes of the āryas do not know the inexpressible nature of phenomena. Therefore, when they see or hear composite or noncomposite phenomena, they think, ‘This is how it truly is,’ and develop attachment; they do not know that ultimately the nature of phenomena is inexpressible. [F.81.b]
- 10.33 “When ārya individuals see or hear composite or noncomposite phenomena, to the extent of their power and ability they do not develop attachment, thinking, ‘These are real.’ Therefore, they think, ‘In everything there are no real composite phenomena or real noncomposite phenomena, and as they are not real, whatever composite or noncomposite characteristics I think of are just names and have no real essence whatsoever.’
- 10.34 “Those ārya individuals know and comprehend that, but because they wish others to understand the true meaning, they correctly⁷⁴¹ teach it in relative terms.
- 10.35 “In the same way, Brahmarāja, those ārya individuals, although they have realized, through their superior knowledge and vision, the inexpressible true nature of phenomena, they teach various relative names and terms in order for others to understand composite and noncomposite phenomena in that way.”
- 10.36 Then Brahmarāja asked the bodhisattva Wish-Fulfilling Radiating Light, “How many beings will understand this profound true Dharma?”

- 10.37 “O Brahmarāja,” replied Wish-Fulfilling Radiating Light, “the phenomena of the minds and mental events of many illusory beings will understand this kind of true, profound Dharma.”
- 10.38 Brahmarāja said, “People who are illusory manifestations are nonexistent by nature. From where do their minds and mental events arise?”
- 10.39 “The beings who know that the Dharma realm is not existent and is not nonexistent will know this profound meaning,” replied Wish-Fulfilling Radiating Light.
- 10.40 Then Brahmarāja said to the Bhagavat, [F.82.a] “Bhagavat, this bodhisattva Wish-Fulfilling Radiating Light has inconceivably realized this profound meaning.”
- 10.41 “It is like that. It is like that,” replied the Bhagavat. “Brahmarāja, it is just as you have said. The bodhisattva Wish-Fulfilling Radiating Light has taught it, and you have developed the aspiration to meditate on and train in the patience that is because of the birthlessness of phenomena.”⁷⁴²
- 10.42 Then the great Brahmarāja, along with a great entourage of Brahmās, rose together from their seats, and with their robes over one shoulder and with palms together in veneration, they bowed down their heads to the bodhisattva Wish-Fulfilling Radiating Light’s feet. They said, “This is very rare and marvelous!”⁷⁴³ On this day we have met this great being and have heard the true Dharma.”
- 10.43 Then the Bhagavat said to Brahmarāja, “In the future, this Wish-Fulfilling Radiating Light will become a tathāgata, an arhat, a samyaksaṃbuddha, one with wisdom and virtuous conduct,⁷⁴⁴ a sugata, a knower of the world, an unsurpassable being, a guide who tames beings, a teacher of devas and humans, a buddha, a bhagavat, by the name of Essence of the Glorious Blazing Jewel.”
- 10.44 When this chapter was taught, three hundred million⁷⁴⁵ bodhisattvas attained irreversibility from the highest, most complete enlightenment. Eight hundred million devas and countless, innumerable kings, ministers, and ordinary people became free of dust and attained pure, stainless Dharma eyes.
- 10.45 At that time, in that vast assembly, five million⁷⁴⁶ bhikṣus, who were irreversible⁷⁴⁷ from the practice of bodhisattva conduct and from the aspiration to enlightenment and had heard the Dharma teaching of the bodhisattva Wish-Fulfilling Radiating Light, all became stable and perfected supreme, inconceivable prayers. [F.82.b] They developed the aspiration for enlightenment, and each one took off their robes and offered them to the bodhisattva and developed the aspiration of supreme diligence. They made this prayer: “We dedicate all the good roots we have accumulated to irreversibility from the highest, most complete enlightenment.”

- 10.46 “Brahmarāja, through that merit, this multitude of bhikṣus will practice exactly what they have been taught, and after ninety great eons have passed, they will comprehend and understand it so that they will truly emerge from saṃsāra.”
- 10.47 The Bhagavat then prophesied to that multitude of bhikṣus, “Bhikṣus, after thirty asaṃkhyeya eons have passed, you will all attain complete buddhahood during an eon by the name of Difficult to Conquer King of Radiance in a realm by the name of Vimalaprabhā. You will all attain the highest, most complete enlightenment of buddhahood simultaneously, and you will all have the same name—King Who Is Ornamented by the Arrangement of Prayers—and you will possess ten features.
- 10.48 “Brahmarāja, whoever listens to and possesses this extremely wonderful sūtra—*The Sublime Golden Light*—will possess majestic power.
- 10.49 “If someone without method were to practice the six perfections for many hundreds of thousands of great eons, and a noble man or noble woman were to write out this *Sūtra of the Sublime Golden Light* and every half-month one-pointedly read and recited it, the previous accumulation of merit would not be even a hundredth of this accumulation of merit. It would not come close to being any number, analogy, or cause of it. [F.83.a]
- 10.50 “Therefore, Brahmarāja, today I will give you instruction. I teach that you should maintain mindfulness and teach it widely to others.
- 10.51 “Why is that? In the past, when I was practicing the path of a bodhisattva, just as a warrior entering battle dedicates life and body to it, in the same way I promulgated, kept, read, recited, and correctly⁷⁴⁸ taught others this sublime, supreme king of sūtras.
- 10.52 “Brahmarāja, when a cakravartin is in the world, his seven jewels do not cease to exist, but if the king’s life comes to end, the seven jewels will vanish and cease.
- 10.53 “Brahmarāja, in that same way, when this *Supremely Victorious King of Sūtras, the Sublime Golden Light* is in the world, the unsurpassable, precious Dharma will not cease. If this sūtra ceases to exist, then the Dharma will cease in that region. Therefore, one should, with a one-pointed mind, listen to, obtain, read, and recite this king of sūtras and teach it to others and encourage them to write it out while practicing the perfection of diligence—being completely diligent without concern for life or body. This is supreme among all merits, and therefore my pupils similarly should diligently train in meditation on its practice.”
- 10.54 Then the great Brahmarāja, the innumerable Brahmā entourage, Śakra, the Four Mahārājas, and the yakṣas rose from their seats. With their robes over one shoulder, kneeling on their right knees, and with palms together in veneration, they said to the Bhagavat, [F.83.b] “Bhagavat, we will protect and

spread this *Supremely Victorious King of Sūtras, the Sublime Golden Light* and protect anyone who teaches it. If there is an obstacle, we will eliminate it and cause those teachers to have many virtues, have good color and strength and unimpeded eloquence, make their bodies and minds carefree, and also make their audiences experience happiness. If there is famine, adverse enemies, or harm from nonhumans in the land where they dwell, we and our entourages of devas will protect them and increase the enjoyment of happiness for the people and prevent there being any sudden harm. That is the power that we and our entourages of devas have. If anyone makes an offering to this sūtra, we will honor them and make offerings to them, considering them to be no different from the Buddha.”

10.55 Then the Bhagavat said to great Brahmarāja, the Brahmā entourage, and so on, until the Four Mahārājas, the yakṣas, and so on, “Excellent, excellent! You have heard the wonderful, profound Dharma, and through guarding and protecting this sublime, supreme king of sūtras and those who hold the sūtra, you will attain endless superior merit, and you will quickly attain the highest, most complete enlightenment of perfect buddhahood.”

10.56 Then Brahmarāja and the others, having heard what the Bhagavat said, were overjoyed and placed it above their heads.

10.57 This concludes “*The Fulfillment of Prayers on the Basis of Emptiness*,” the tenth chapter of “*The Supremely Victorious King of Sūtras, the Sublime Golden Light*.”
[F.84.a]

11. CHAPTER 11: THE FOUR MAHĀRĀJAS LOOK UPON DEVAS AND HUMANS

- 11.1 ⁷⁴⁹ Then the deva king Vaiśravaṇa, the deva king Dhṛtarāṣṭra, the deva king Virūḍhaka, and the deva king Virūpākṣa rose from their seats, and with their upper robes over one shoulder, knelt on their right knees and, facing the Bhagavat with palms together, bowed their heads to the Bhagavat's feet and said to the Bhagavat, "Bhagavat, this *Supremely Victorious King of Sūtras, the Sublime Golden Light* is constantly regarded and seen by all buddhas; it is honored by all bodhisattvas; it is paid homage to by all the hosts of devas;⁷⁵⁰ it is constantly offered to by all devas and asuras;⁷⁵¹ it is constantly rejoiced in by all the hosts of devas; it is constantly praised by all the protectors of the world; it is possessed by the śrāvakas and pratyekabuddhas; it illuminates all the divine palaces of the devas; it bestows a superior happiness upon all beings; it ends the suffering of beings who are in the hells, are pretas, and are animals; it dispels all fear and terror; it repels all hostile enemies; it creates excellent harvests during the bad times of famine; it ends all the suffering from diseases; and it ends all bad omens and hundreds of thousands of harms from suffering.
- 11.2 "Bhagavat, this *Supremely Victorious King of Sūtras, the Sublime Golden Light* bestows happiness and is also beneficial⁷⁵² for us. Therefore, Bhagavat, we pray that you will teach it through an extensive instruction within this vast assembly. If we Four Mahārājas and our retinues can obtain⁷⁵³ the flavor of this Dharma of unsurpassable amṛta, our power and magnificence will increase, [F.84.b] we will become diligent and heroic, and our miraculous powers will greatly increase and be superior.
- 11.3 "Bhagavat, we Four Mahārājas practice the Dharma correctly and always teach the true Dharma and guide the Dharma kingdoms. Therefore, we constantly establish devas, nāgas, yakṣas, gandharvas, asuras, garuḍas, kumbhāṇḍas, kinnaras, mahoragas, and human kings to guide Dharma

kingdoms through the true Dharma, so that bad actions are stopped and eliminated, and all demons who have no love or compassion and steal the vitality of others will stay far away.⁷⁵⁴

11.4 “Bhagavat, we Four Mahārājas and the twenty-eight great generals of the yakṣas, along with many hundreds of thousands of yakṣas, continually look at this Jambudvīpa with our pure divine vision, which transcends that of humans, and we defend it and protect it.

“Bhagavat, for that reason and condition, we kings are called *world protectors*.

11.5 “Bhagavat, if in this Jambudvīpa there is a king of a country whose opposing enemies are always near, or there is the calamity of disease or famine, or there are a hundred thousand bad omens, then, Bhagavat, if there is a bhikṣu dharmabhāṇaka who adopts, possesses, reads, and comprehends this *Supremely Victorious King of Sūtras, the Sublime Golden Light*, which we Four Mahārājas venerate and make offerings to, then we Four Mahārājas will go to him to make him understand, and inspire him and supplicate him. [F.85.a] Then that dharmabhāṇaka, through the power of recognizing our miraculous manifestations, will go to that land and there widely promulgate this *Supremely Victorious King of Sūtras, the Sublime Golden Light*. Then, through the power of this sūtra, the hundred thousand calamities and bad omens will all cease and be dispelled.

11.6 “Bhagavat, in the land of whichever king the dharmabhāṇaka bhikṣu who possesses this *Supremely Victorious King of Sūtras, the Sublime Golden Light* goes, know that this sūtra has also gone into that land.

11.7 “Bhagavat, at that time the king will go to the dharmabhāṇaka and will listen to whatever Dharma teaching he gives. Having heard it, he will be overjoyed and will honor, make offerings to, and serve that dharmabhāṇaka. With a mind of clear faith he will protect him, and misery and calamities will cease.

“When this sūtra is correctly taught, it will be beneficial for everyone.

11.8 “Bhagavat, through that cause and condition,⁷⁵⁵ all of us Four Mahārājas will single-mindedly guard that human king and all the humans of that land so that they will be freed of calamities and always be established in happiness.

11.9 “Bhagavat, if there is a bhikṣu, bhikṣuṇī, upāsaka, or upāsikā who possesses this sūtra,⁷⁵⁶ and if at that time a human king should seek them out, and without reluctance make offerings to them, then we Four Mahārājas will bring happiness to that ruler of the land and all the people in that land and will banish calamities far away.

- 11.10 “Bhagavat, if there is someone who adopts this sūtra, possesses it, reads it, and recites it, and if a human king reveres and makes offerings to and praises that person, then we Four Mahārājas will revere, venerate, and respect him above all other kings so that he will be praised by the kings of other lands.” [F.85.b]
- 11.11 When that vast assembly heard those words, they held them with great joy.
- 11.12 *This concludes “The Four Mahārājas Look Upon Devas and Humans,” the eleventh chapter of “The Supremely Victorious King of Sūtras, the Sublime Golden Light.” [B6]*

12.

CHAPTER 12: THE FOUR MAHĀRĀJAS PROTECTING THE LAND

- 12.1 ⁷⁵⁷ Then the Bhagavat praised the Four Mahārājas, saying “excellent, excellent!” on hearing that they would defend and guard those who possessed the sūtra and those who honored and made offerings to the supremely victorious sūtra *The Sublime Golden Light*.
- 12.2 He then said, “You Four Mahārājas have honored, served, made offerings to, venerated, and praised many hundreds of thousands of quintillions of buddhas in the past, and you have generated roots of merit, have truly accomplished the Dharma, and have always taught the Dharma; by guiding the world through the Dharma in this way, you have long had the motivation of great love to constantly benefit beings. Because of the cause and condition of aspiring to bring happiness, you are now enjoying its perfect ripening.
- 12.3 “If there is a king who honors and makes offerings to the supremely victorious sūtra *The Sublime Golden Light*, you should make an effort to guard him and cause him to obtain happiness.
- 12.4 “You Four Mahārājas with your army, attendants, and many hundreds of thousands of yakṣas will guard the way of the Dharma of the buddha bhagavats of the past, future, and present. You will protect it and keep it in your care.⁷⁵⁸
- 12.5 “Therefore, if you Four Mahārājas, and also your followers and the countless, incalculable hundreds of thousands of yakṣas, guard this sūtra, then you will be guarding the true Dharma of the buddhas of the past, future, and present.
- 12.6 “Therefore, when you Four Mahārājas and also your deva followers and the yakṣas [F.86.a] battle with the asuras, you will always attain the benefits of victory.
- 12.7 “If you guard and possess this sūtra, then through the power of this sūtra many sufferings, attacks from enemies, famine, illness, and disease will all cease and be dispelled. Therefore, if you see the four kinds of followers⁷⁵⁹

obtaining this king of sūtras, possessing it, reading it, and reciting it, then with a diligent mind you should guard them, dispel all harm, and bring them happiness.”

12.8 The Four Mahārājas then rose from their seats, and with their upper robes over one shoulder, they knelt on their right knees, and with palms together in homage they said to the Bhagavat, “Venerable Bhagavat, in the future, when this *Supremely Victorious King of Sūtras, the Sublime Golden Light* is promulgated and is present in any land, village, town, mountain, forest, or solitary wilderness, and the king of that land listens to it single-mindedly and possesses it, praises it, makes offerings to it, and supplies requisites, making an offering of them, to the four kinds of followers who possess this sūtra, and protects them with a very trusting mind, he will dispel harm and unhappiness. Because of those causes and conditions, we will protect that king and many people and bring them happiness. We will banish misery and suffering far away, increase lifespans, and create a perfection of magnificence.

12.9 “Bhagavat, if the king of that land, on seeing the four kinds of followers possessing this sūtra, reverently protects them and offers and provides them with whatever they need as if they were his parents, then we Four Mahārājas will continually protect him, and he will be revered by the entire multitude of beings. [F.86.b]

12.10 “Therefore, for that purpose, we, together with an incalculable number of yakṣas and spirits, with our bodies unseen, will secretly be in the places where this king of sūtras is promulgated and is present, and we will defend and protect it so that its promulgation will be free from obstacles.

12.11 “We will protect and remember the individuals, the kings, and so on, who will listen to this sūtra, so that harm will be dispelled, they will be brought to happiness, and enemies who come from other regions will be repulsed.

12.12 “When any human king listens to this sūtra, if a neighboring enemy prepares a fourfold invading army with the thought, ‘I will defeat those lands,’ then, Bhagavat, the power of the blessing of this king of sūtras will cause that neighboring enemy to face another opposing enemy and be defeated.

12.13 “If many bad omens and diseases occur in his land,⁷⁶⁰ and at that time a neighboring king, on seeing that, prepares his fourfold army and goes to that land to defeat it, then at that time we, together with an incalculable and endless number of yakṣas and spirits, each one with a body unseen, will give our protection and aid so that the opposing enemy will become naturally subdued and unable to consider even going to that land, let alone engaging in a battle with armies and weapons.”

- 12.14 Then the Bhagavat said to the Four Mahārājas, “It is excellent, excellent that you mahārājas will defend and protect this sūtra.
- 12.15 “Many hundreds of thousands of quintillions of eons ago, I practiced various austerities and attained the highest, most complete enlightenment of buddhahood. Having attained omniscience, I taught this Dharma so that any human king who obtains this sūtra, honors it, and makes offerings to it will have all harms cease and will have perfect happiness. [F.87.a]
- 12.16 “He will protect the villages, towns, and markets and will repel invading enemies. There will never be any harm, fighting, or dispute for all the kings within Jambudvīpa.
- 12.17 “Four Mahārājas, know that the eighty-four thousand kings of the eighty-four thousand villages, towns, mountains, and markets in this Jambudvīpa will experience the happiness of what is enjoyed in their own domains and will have independence. Because they enjoy increased wealth, jewels, and prosperity, they will not steal from one another but will enjoy the ripened results of their past causes. Therefore, they will not give rise to bad thoughts and desire and seek the lands of others. They will all have few desires and give rise to thoughts of benefiting others. There will be no suffering from fighting, quarreling, bondage, and so on. The people living in those lands will also naturally experience happiness; those above and below will be in harmony like water and milk mixed, so that they will be pleasant and respectful to one another. They will delight in one another and therefore be affectionate, loving, and compassionate and will benefit one another, thus generating roots of merit. Through those causes and conditions, this Jambudvīpa will become happy,⁷⁶¹ with excellent harvests; the population will increase, filling the land; the great earth will become powerful;⁷⁶² the temperature will be even; there will be no adverse seasons; the sun, moon, planets, and constellations will not leave their orbits but will be constant; the wind will rise and the rain fall at the appropriate times; there will be freedom from bad omens; wealth and jewels will be obtained and will increase; [F.87.b] the people’s minds will be without miserliness and they will be generous; they will follow the path of the ten good actions; and when people pass away, most will be reborn in the higher realms, so that the population of the paradises will increase.
- 12.18 “Mahārājas, in the future, when there is a human king who listens to this sūtra, protects it, reverently makes offerings to it, and wishes to venerate and praise the four kinds of followers who possess the sūtra, and moreover wishes to bring benefit and happiness to you and your followers and your entire entourage of countless hundreds of thousands of yakṣas, and for that reason that king constantly listens to this sublime king of sūtras and possesses it, then through the power of hearing this sublime, supreme flavor

of the amṛta of the river of the Dharma, the power of your bodies and minds and those of others will increase so that you will have diligence and increased courage, merit, and magnificence.

12.19 “If those human kings listen single-mindedly to this sūtra and possess it, then they will be making vast, immense, extremely rare offerings to me, the perfect buddha, Śākyamuni, and those who make those offerings to me will have made offerings to the many hundreds of thousands of quintillions of past, future, and present buddhas. Those who have made offerings to the buddhas of the three times will attain an immeasurable aggregation of inconceivable merit. Therefore, because of that cause and condition, you and the others will have protected those kings and their queens, attendants, and courts, and you will eliminate harm and misery. If they also establish the deities who guard the palace in the constant enjoyment of happiness, then they will possess inconceivable merit. [F.88.a] The humans who live in those lands will experience a variety of the happinesses of the five sensory pleasures, and all bad things will cease.”

12.20 Then the Four Mahārājas said to the Bhagavat, “Bhagavat, in the future, a human king who aspires to listen to this *Sūtra of the Sublime Golden Light* and wishes to protect and defend himself, his queens, his princes, and so on, as far as the palace attendants, and so on, and also the cities, markets, and palaces; and who wishes to attain⁷⁶³ sublime, supreme, inconceivable happiness and the bliss of solitude; and who wishes to have in that life a noble and high sovereignty, to possess, spread, and constantly increase his power;⁷⁶⁴ and if he also wishes to accumulate an endless, immeasurable aggregation of inconceivable merit and wishes for there to be no invading armies, misery, disturbances, demons, or obstacles in his land, then, Bhagavat, that human king should be attentive, undistracted, and reverential and listen sincerely to this sublime, supreme king of sūtras and possess it.

12.21 “When he wishes to listen to this Dharma, he should first adorn a sublime, supreme palace that is dear to the king, sprinkle scented water on a clear area, scatter various sublime, perfect flowers, set up a lion throne as a superior Dharma seat, adorn it with various jewels, and erect parasols, banners, and flags. He should burn priceless incense and have music played. Then, that human king should wash his body clean, anoint his body with perfumed ointments, put on new, clean clothes, adorn himself with strings of jewelry, and sit on a low seat, [F.88.b] without thoughts of superiority, forsaking the demonstration of his power. He should listen to this king of sūtras free of pride and with one-pointed mindfulness.

12.22 “He should also perceive the upādhyāya who recites this Dharma to be a great teacher. He should have love for his queens, princes, attendants, and court within the palace, and they should look at one another with great

- happiness. He should speak to them with gentle words and an air of harmony. His own body and mind should be filled with great happiness, thinking, ‘Today I have attained pure thoughts and this immense, vast, great, superior benefit,’ and he should make offerings to this king of sūtras.
- 12.23 “Thinking in that way when he sees the upādhyāya who recites the Dharma coming toward him, he should reverently perceive him as a rarity.”⁷⁶⁵
- 12.24 Then the Bhagavat said to the Four Mahārājas, “Mahārājas, in that way, this upādhyāya who recites the Dharma⁷⁶⁶ should not be without a welcome. At that time, in that moment,⁷⁶⁷ that human king should wear clean, new clothes and adorn himself with various strings of jewels. He should himself hold a white parasol, incense, and flowers, and, assembling his army and having music played extensively, he should come out of the city on foot. In order to gain auspiciousness, with an attitude of reverence he should welcome the upādhyāya who recites the Dharma.⁷⁶⁸
- 12.25 “Four Mahārājas, for what cause and condition should the human king himself honor and make offerings in that way? It is because with each step in which the human king lifts and sets down his foot, he is honoring, making offerings to, serving, and showing reverence to a hundred thousand quintillion bhagavats. Moreover, for that number of eons he will truly transcend the suffering of saṃsāra. [F.89.a] Moreover, he will enjoy the superior, supreme enjoyments of a cakravartin king for that number of eons. Through the power of each step, his merit in that life will increase so that he will have independent sovereignty and an inconceivable ripening of results, will be venerated by entire multitudes, and for countless hundreds of thousands of eons will enjoy a divine palace made of the seven precious materials that is delighted in by devas and humans. In all his lifetimes, he will be a king with a long life and eloquent words and will be trusted by devas and humans. He will have no fears or terrors. He will have great fame and be looked up to by entire multitudes. He will enjoy the highest bliss among devas and humans. He will attain great strength. He will have the qualities of great magnificence. The features of his body will be excellent and beautiful beyond equal or analogy. He will see the teacher of devas and humans. He will meet kalyāṇamitras. He will accomplish an immeasurable accumulation of merit and have perfect good fortune.
- 12.26 “Mahārājas, know this: those human kings, in order to see measureless, various beneficial qualities, will themselves go from one yojana up to a hundred thousand yojanas in order to greet the dharmabhāṇaka upādhyāyas, and they will perceive those dharmabhāṇaka upādhyāyas to be the Teacher.”⁷⁶⁹

- 12.27 “Then, when he goes to the town or city, he should think, ‘Today the tathāgata arhat samyaksaṃbuddha Śākyamuni is coming to my palace and will receive my offerings, and he will teach me the Dharma. Through the power of my hearing the Dharma, I will become irreversible in my progress toward the highest, most complete enlightenment, [F.89.b] so that this is the same as meeting many hundreds of thousands of quintillions of buddha bhagavats. Today I have made very immense, vast, supreme, superior offerings of pleasant requisites of various kinds to the buddhas of the past, the future, and the present and honored them. Today I have uprooted all the suffering in the world of Yama, the hells, the pretas, and the animal rebirths. Today I have planted the roots of merit for attaining countless hundreds of thousands of quintillions of rebirths as cakravartins, Śakras, and Brahmās. Today I have saved countless hundreds of thousands of quintillions of beings from the suffering of saṃsāra and placed them in the bliss of nirvāṇa. Today I have accumulated an endless, incalculable aggregation of inconceivable merit.⁷⁷⁰ I have established in happiness the many attendants and people in the palace and brought peace to the land, so that there are no harms, pernicious poisons, or malevolent humans. Enemies from elsewhere will not come and cause harm and there will be no misery or illness.’
- 12.28 “Mahārājas, know this: When at that time those kings in that way revere and venerate the true Dharma and make offerings to, honor, venerate, and praise the bhikṣus, bhikṣuṇīs, upāsakas, and upāsikās who possess this sublime sūtra, if they first dedicate the roots of merit and supreme merit that come from that solely to you and your followers, then those human kings will possess the great merit of good karma as a cause and condition, and in that life they will attain great power and their magnificence will increase. They will be adorned by splendor and supreme features, and all their adversaries will be eliminated by the true Dharma.” [F.90.a]
- 12.29 The Four Mahārājas then said to the Bhagavat, “Bhagavat, when any human king in that way honors the true Dharma with reverence and listens to this sūtra, and honors, makes offerings to, venerates, and praises the four kinds of followers who possess this sūtra, then at that time, that king, in order to please us, should sprinkle scented water and scatter many sublime, perfect flowers upon the place where the Dharma seat is situated, and place and arrange seats for the Four Mahārājas. Then we will listen to the Dharma together with that king.
- 12.30 “That king should then dedicate to us whatever share of the merit of good roots will be beneficial for us.⁷⁷¹
- 12.31 “Bhagavat, at that time, that human king should supplicate the dharmabhāṇaka to teach the Dharma, and when the dharmabhāṇaka is on their seat, the king should burn various sublime, supreme incenses for us

and then make an offering to this sūtra.

12.32 “Bhagavat, at that time, the aroma of that incense⁷⁷² will in a single instant rise into the sky and pervade our aerial palaces. It will transform into a parasol of incense, and our divine entourages will smell the supreme aroma of the incense. The smoke of the incense will have a golden light that will illuminate our palaces and the residence of Brahmā, and all the residences of Śakra, lord of devas; of the goddess Sarasvatī; of the great goddess Śrī; of Sthāvarā, goddess of the earth; of the great general Saṃjñeya; of the twenty-eight great yakṣa generals; of Maheśvara, the king of devas; of Vajrapāṇi, the lord of secrets; of the great general Māṇibhadra; of Hārītī with her entourage of five hundred children; of the nāga king Anavatapta; and of the nāga king Sāgara.⁷⁷³ [F.90.b]

12.33 “Bhagavat, in that way, the aroma of the incense in the aerial palaces of each of those and their entourages, and of others, will instantly transform into parasols of incense that are seen and their aroma experienced. Their colored light rays will also be seen to illuminate all the divine aerial palaces.”

12.34 The Bhagavat said to the Four Mahārājas, “Mahārājas, the light rays of the incense will not illuminate, transform into parasols of incense, and radiate great light rays solely at those aerial palaces. When the human king holds the censer in his hands, burns the sublime, supreme incense, and makes an offering to this sūtra, the smoke of that incense will in an instant, in a moment, fill up the billion suns and moons, the billion Sumerus, kings of mountains, the billion four-continent worlds that are in the trichiliocosm world realm, and all the palaces of the devas, nāgas, yakṣas, gandharvas, asuras, garuḍas, kinnaras, and mahoragas that there are in the trichiliocosm world realm—it will spread and fill all of space. The various kinds of incense aromas will transform into parasols of incense,⁷⁷⁴ and those parasols will be golden in color and will illuminate all divine palaces.

12.35 “In that way, all the clouds of incense and parasols of incense of various kinds there will be in the trichiliocosm world realm are the result of the power of the magnificence of *The Sublime Golden Light, the Supremely Victorious King of Sūtras*.

12.36 “And when the human king holds the censer in his hands and makes an offering to this sūtra, it is not only this trichiliocosm world realm that is pervaded by all the various aromas of that incense. In an instant, in a moment, they pervade countless, endless hundreds of thousands of quintillions of buddha realms in the ten directions that are as numerous as the grains of sand in the Ganges River. [F.91.a] They become parasols of incense in the skies above all the buddha realms and completely illuminate them in a similar fashion.

- 12.37 “At that time, those many buddhas will be aware of and know those excellent aromas of the incense, and they will see the canopies of incense and their golden color. The buddha bhagavats of the ten directions, who are as numerous as the sand grains in the Ganges River, will manifest miracles, and those many buddha bhagavats, seeing and discriminating in the same way, will praise the dharmabhāṇaka, speaking to him in unison: ‘It is excellent, excellent that you, great being, have widely, greatly promulgated this wonderful, extremely profound sūtra and have perfected an incalculable, endless, and inconceivable accumulation of merit.’
- 12.38 “The merit of someone who listens to this sūtra is vast in extent, let alone that of someone who writes it out, obtains it, possesses it, reads it, teaches it to others, and practices it in accordance with its teaching. Why is that? Noble ones, it is because those who hear *The Supremely Victorious King of Sūtras, the Sublime Golden Light* become irreversible in their progress to the highest, most complete enlightenment.
- 12.39 “At that time, the tathāgatas in countless, innumerable hundreds of thousands of quintillions of buddha realms, as numerous as the sand grains in the Ganges River, will speak in unison to the dharmabhāṇaka bhikṣu who is seated on the Dharma throne, praising him with the words, ‘Well done! Well done! Noble one, in a future time, through the power of your diligence, you will accomplish countless hundreds of thousands of ascetic practices. When you have completed the accumulations, you will transcend many āryas, [F.91.b] you will emerge from the three realms and become a supreme leader, and you will sit at the foot of a Bodhi tree, will be adorned by that which is superior, and will be a refuge for the beings who have the necessary factors in the trichiliocosm world realm. You will eliminate the terrifying armies of Māra and will realize the extremely profound, highest, most complete enlightenment.
- 12.40 “ ‘Noble one, having sat upon the vajra seat, you will turn the Dharma wheel that is praised by the buddhas and is unsurpassable, very profound, and has twelve wonderful aspects. You will beat the supreme, great drum of the highest Dharma. You will blow the extremely wonderful conch of the highest Dharma. You will raise the superior banner of the highest Dharma. You will light the extremely bright lamp of the highest Dharma. You will send down the rain of the unsurpassable amṛta of the Dharma. You will cut through the measureless bondage of the enemies, the kleśas. You will make countless, endless hundreds of thousands of quintillions of beings transcend the ocean of great terrors. You will free them from the endless births and deaths of saṃsāra. You will meet countless hundreds of thousands of quintillions of buddhas.’ ”⁷⁷⁵

- 12.41 Then the Four Mahārājas said to the Bhagavat, “Bhagavat, the complete practice of⁷⁷⁶ *The Supremely Victorious King of Sūtras, the Sublime Golden Light* has such countless benefits in the future and the present. Therefore, when for that reason the human kings who have listened to this extremely wonderful sūtra will have developed good roots from all the countless hundreds of thousands of quintillions of buddhas, we will guard those kings and think of them. [F.92.a]
- 12.42 “Moreover, in order that this measureless benefit can be seen, in each of the aerial palaces belonging to us, the Four Mahārājas, and also our entourages, along with countless hundreds of millions of yakṣas,⁷⁷⁷ parasols of clouds of the aromas of incense and various kinds of miraculous manifestations will be seen.
- 12.43 “At that time, we will make our bodies invisible, and in order to listen to the Dharma, we will go to the perfectly cleaned and beautifully adorned palace of such a king. In the same way, Brahmā, Śakra, the great goddess Sarasvatī, the great goddess Śrī, Sthāvarā, who is the goddess of the earth, the great general Saṃjñeya, the twenty-eight great yakṣa generals, the deity Maheśvara, Vajrapāṇi, who is the lord of secrets, the great general Māṇibhadra, Hārītī with her entourage of five hundred children, the nāga king Anavatapta, the nāga king Sāgara, and the entourages of countless hundreds of thousands of quintillions of devas, yakṣas, and so on, in order to listen to the Dharma, each with their body invisible, will come to the place where the Dharma is to be taught, which is the human king’s palace in which a superior Dharma seat has been beautifully arranged.
- 12.44 “Bhagavat, we, the Four Mahārājas, and also our entourages and the yakṣas, single-mindedly, together with that human king, will become kalyāṇamitras and great patrons of the unsurpassable Dharma, and through that cause we will be satisfied by the taste of its amṛta. For that reason, we will guard that king, completely dispel harm, and cause him to attain happiness. We will cause all bad actions and bad omens to cease in his palace, cities, towns, and land.” [F.92.b]
- 12.45 Then the Four Mahārājas simultaneously placed the palms of their hands together and said to the Bhagavat, “Bhagavat, if there is a human king in whose land this sūtra is present but who does not promulgate it, rejects it in his mind, has no aspiration to listen to it, does not make offerings to it, does not venerate it, does not praise it, and who on seeing the four kinds of followers who possess the sūtra does not venerate them, make offerings to them, or serve them, then we, the Four Mahārājas, our followers, and countless devas will not hear this extremely profound and wonderful Dharma. The flavor of its amṛta will be abandoned, the continuity of the true Dharma will be destroyed, there will be no magnificence and power, the

lower existences will increase, devas and humans will diminish, and beings will drown in the river of saṃsāra and will go astray from the route to nirvāṇa, so that, Bhagavat, we, the Four Mahārājas, our followers, the yakṣas, and so on, on seeing this will abandon that land and will have no intention to defend it and protect it. It will not be we alone who abandon that king, for the countless devas of great virtue who protect that land will also forsake that land. Because they forsake it, various kinds of calamities will occur in that land, and the kingdom will be destroyed. The entire population will be without virtuous motivation and will bind each other, slay each other, abuse each other, quarrel with each other, slander each other, deceive each other, and punish the innocent. Because of having such states of mind there will be illness and disease, [F.93.a] a comet⁷⁷⁸ will appear repeatedly, two suns will appear simultaneously, there will be continuous comets,⁷⁷⁹ there will be the inauspicious omens of gray rainbows,⁷⁸⁰ shooting stars will fall, the earth will shake, sounds will come from wells, untimely severe rain will fall and winds will blow, there will always be the calamity of famine, grain will not ripen, the people of the land will experience calamities of suffering from the violence of invading enemies, and there will be unhappiness and no joy throughout the land.

12.46 “Bhagavat, if we, the Four Mahārājas, the countless thousands of devas, and the deities of great virtue who previously protected the land abandon it, then at that time there will arise countless hundreds of thousands of such evil omens.

12.47 “Bhagavat, if any human king wishes to protect his land so that it will constantly enjoy happiness, wishes to bring many beings to happiness,⁷⁸¹ wishes to eliminate his adversaries, wishes for his own kingdom to always increase and spread, and wishes for the true teachings to remain in the world so that harmful suffering, bad actions, and evil qualities will cease, then, Bhagavat, the ruler of those lands should listen to and obtain this sublime king of sūtras, and he should honor, serve, and make offerings to those who read, recite, acquire, and possess this sūtra.

12.48 “Also, through the power of the blessing of the good roots of listening to the Dharma, we, the Four Mahārājas and our entourage of countless deities, will taste the flavor of the unsurpassable amṛta of the Dharma, [F.93.b] which will be a benefit⁷⁸² for us and our followers, and the other devas will also obtain a perfect benefit.⁷⁸³ Why is that? Because a human king has listened single-mindedly to this sūtra and obtained it.

12.49 “Bhagavat, Mahābrahmā has constantly taught worldly and nonworldly instructions to beings. Śakra, the lord of the devas, has also taught various kinds of instructions, and the ṛṣis who possess the five higher cognitions have taught many instructions. But, Bhagavat, although there are these

countless hundreds of thousands of quintillions of instructions by Brahmā, Śakra, and the ṛṣis endowed with the five higher cognitions, nevertheless, *The Sūtra of the Sublime Golden Light*, which the Buddha Bhagavat taught for devas and humans with a motivation of love, compassion, and kindness, is a hundred thousand quintillion times superior to those former instructions. They cannot even serve as an analogy for it. Why is that? Because through its power all the kings in Jambudvīpa will guide the world through the true Dharma and bring happiness to beings. We and our followers will give our protection so that there will be no calamity of suffering—moreover, there will be no calamity of invasion;⁷⁸⁴ bad, unvirtuous actions will all be cast far away; all demons and hinderers⁷⁸⁵ in the land will be dispelled; and through the guidance of this true Dharma there will be no conflict.

12.50 “For this purpose, the human kings will light the lamp of Dharma in their own lands, bringing infinite illumination, and will benefit⁷⁸⁶ the hosts of devas and their entourages.

12.51 “Bhagavat, we Four Mahārājas [F.94.a] and our innumerable following of devas and yakṣas, the devas in Jambudvīpa, and all pretas, through the power of these causes and conditions, will taste the flavor of the unsurpassable amṛta of the Dharma and will possess magnificence and power. There will be the perfect radiance of light, all beings will become happy, and moreover they will in the future enjoy extreme happiness constantly for countless, inconceivable hundreds of thousands of quintillions of eons. Also, this will please countless buddhas,⁷⁸⁷ and they will develop good roots and attain the highest, most complete enlightenment of perfect buddhahood. All such incalculable, endless benefit⁷⁸⁸ transcends that from the retinue of greatly compassionate Brahmā, is greater than that from greatly wise Śakra, and is superior to that from the ṛṣis with the five higher cognitions who have accomplished various ascetic practices. Therefore, it is a hundred thousand quintillion times greater than them.

12.52 “The indescribable Tathāgata Arhat Samyaksaṃbuddha has taught for the sake of beings the wonderful, valid teaching of this kind of sūtra, and from its clear comprehension the rulers of the lands in Jambudvīpa and the many communities of humans in the world will protect the Dharma rites and the land, and humans will be guided and inspired.

12.53 “All these benefits of the merit for everyone attaining happiness through the power of the blessing of this king of sūtras comes from the vast promulgation of this sūtra because of the power of the love and compassion of the great teacher Śākyamuni.

12.54 “Therefore, Bhagavat, in order to have such causes and conditions, human kings should obtain this sublime sūtra, [F.94.b] make offerings to it, honor it, revere it, and praise it. Why is that? This sūtra is called the supreme king of

- sūtras because it benefits all due to its inconceivable and supreme qualities.”
- 12.55 The Bhagavat then said to the Four Mahārājas, “If you, the Four Mahārājas, with your followers and the countless hundreds of thousands of quintillions of deva followers, see a human king single-mindedly listening to this sūtra, making offerings to it, honoring it, revering it, and praising it, you should guard him and dispel harm. That will then cause you to experience perfect bliss. If the four kinds of followers are widely promulgating this king of sūtras, then as that is truly the vast activity of a buddha among devas and humans, it will benefit countless beings. You should constantly guard and defend such individuals. Ensure that there will be no other factors that will bring harm to those four kinds of followers, and that their bodies and minds will be in solitude and happiness so that this king of sūtras will spread and bring a continuous benefit to beings throughout the future.”
- 12.56 Then the deva king Vaiśravaṇa⁷⁸⁹ rose from his seat and said to the Bhagavat, “Bhagavat, I have the rite of the dhāraṇī of the precious wish-fulfilling jewel. Any being who wishes to possess it will gain immeasurable qualities. They will complete the two accumulations of merit and wisdom.⁷⁹⁰ [F.95.a] Those who seek to possess it should first recite this mantra of protection for the body. The mantra is thus:
- 12.57 *namo vaiśravaṇāya mahārājāya | tadyathā | rara rara kuno kuno khuno khuno ruṇo ruṇo saba saba kara kara mahāvikaraṃ mahāvikaraṃ mahākāla mahārāja rakṣa rakṣatu* [say your name]⁷⁹¹ *mām sarvasatvānāṃ ca svāhā* | ⁷⁹²
- 12.58 “Bhagavat, by reciting this mantra and applying the mantra seven times to a white cord, each time untying a knot, and then tying it to the upper arm, the benefit will be that demons will be unable to find them. They should blend many incenses into one, which means equal amounts of bdellium, sandalwood, frankincense, and pinwheel flower,⁷⁹³ and, holding a censer in their hands, they should burn the incense and make an offering. They should wash themselves perfectly clean, wear new, clean clothes and, in a solitary house,⁷⁹⁴ repeat the mantra that invokes Vaiśravaṇa, the king of devas. This is the mantra:
- 12.59 *namo vaiśravaṇāya mahāadhanadāya caṇḍeśvarāya ākarṣa aparājita caṇḍeśvara paramakāruṇika sarvasatvāhitacintā* [say your name] *mama dhanavardho parameśvara⁷⁹⁵ svayaṃ ākarṣaya svāhā* | ⁷⁹⁶
- 12.60 “After repeating this mantra completely seven times, they should then recite the essence mantra. Before reciting those mantras, they should bow down reverently to the Three Jewels and then do the recitation beginning with the

name of Vaiśravaṇa, the lord of devas. Then wealth will be bestowed, all the aspirations of beings will be completely fulfilled, and happiness will be bestowed upon them.

12.61 “Having paid homage in that way, if they recite the essence mantra of the precious wish-fulfilling jewel of King Vaiśravaṇa, the happiness they wish for will be bestowed.”

12.62 Then Vaiśravaṇa, the lord of devas, recited in the presence of the Bhagavat the essence mantra of the precious wish-fulfilling jewel: [F.95.b]

12.63 *namo ratnatrayāya | namo vaiśravaṇāya mahārājāya | tadyathā | simi simi sumu sumu caṇḍa caṇḍa cara cara sara sara kara kara kili kili kuru kuru muru muru curu curu sādahaya⁷⁹⁷ ātmanām nityam⁷⁹⁸ antardhātu svāhā | namo vaiśravanāya svāhā | dhanadāya svāhā | manorathaparipūrāya⁷⁹⁹ svāhā | ⁸⁰⁰*

12.64 “When reciting the mantra, it should first be repeated a full thousand times. Then afterward, in a clean room, they should plaster a narrow area of the floor with cow dung, making a small circle, and then single-mindedly make an offering with whatever food they have. They should continuously burn excellent incense so that its smoke is continually rising. They should maintain mindfulness of the previous essence mantra night and day, repeating it just loudly enough so that they themselves can hear it but others will be unaware of it.

12.65 “At that time, Jinaṣabha,⁸⁰¹ the son of Vaiśravaṇa, will manifest in the form of a youth and come before them and ask, ‘Why have you called my father?’ They should answer him, ‘I seek wealth in order to make offerings to the Three Jewels, and so I pray for him to bestow it on me.’ At that time, Jinaṣabha,⁸⁰² on hearing those words, will return to his father and say to his father, ‘Today a human practitioner of virtue is single-mindedly making offerings to the Three Jewels, but because he is lacking in wealth, he is supplicating you, father.’ Then the father will say, ‘You should go to him quickly and give him a hundred kārṣāpaṇas every day,’ and so he will then come to them.

12.66 “If they see such an omen because they have been reciting the mantra,⁸⁰³ they should know that their goal will be accomplished. They should burn the incense alone in a clean room, and in front of their bed they should place a small incense container. Then every dawn they should look inside to see what wealth they have acquired within that incense container. On those days that they acquire wealth, they should offer incense, flowers, and food to the Three Jewels and use it all for gifts to the poor and destitute. [F.96.a] They should not be miserly and keep the wealth,⁸⁰⁴ but instead they should have a motivation of love and compassion for beings. They should not

develop a motivation of anger, deception, or malice. If anger arises, it will destroy the power of their accomplishment, so they should always guard the mind and not become angry.

12.67 “Moreover, while possessing this mantra, if they always think of and praise me, the deva king Vaiśravaṇa, and my sons, daughters, and retinue,⁸⁰⁵ they will always follow the ten good actions, and those deities will increase and augment the power of their merit, increase all good actions, and gain the realization of enlightenment. Numerous deities, on seeing this, will all be overjoyed and come together to guard an individual who is reciting the mantra.

12.68 “Moreover, those mantra holders will have a long life, will live for innumerable years, will always be free of the three lower existences, and will never be harmed. They will obtain the precious wish-fulfilling jewel and treasures. They will attain higher cognitions, power, and the fulfillment of all their aspirations. Even if they seek advice on what to do,⁸⁰⁶ that will be accomplished just as wished for. They will even understand the language of all wild animals.

12.69 “Bhagavat, if someone wishes to see the manifestation of my body when they are reciting the mantra, then on the eighth or fifteenth day of the month they should have an image of the Buddha painted on white cotton made beautiful with various pigments and a binding medium.⁸⁰⁷ The artist who paints that image should take the eight vows. He should paint an image of Great Goddess Śrī on the Buddha’s left. On the Buddha’s right he should paint me, King Vaiśravaṇa, with my sons, daughters, and entourage, [F.96.b] and it should be placed upon a throne.⁸⁰⁸

12.70 “Scatter various flowers, burn excellent, perfect incense, and keep lamps alight day and night. Excellent, perfect food and drink of various kinds should be offered with a motivation of veneration in the three periods and the mantra recited. Do not have a motivation for gain.⁸⁰⁹

12.71 “When invoking me, they should recite this mantra:

12.72 *namaḥ śrīkaṇṭhāya buddhāya | namo vaiśravaṇāya yakṣarājāya mahārājāya atirājāya | namaḥ śrī mahādeviyai |⁸¹⁰ tadyathā | tara tara turu turu vara vara suśuddho suśuddho hana hana maṇikanaka | vajravaidūrya muktikālaṃkṛta sarirāya sarvasatvānāṃ hitakāma vaiśravaṇa śriyadevīprabhāya ehi ehi māvilamba ghūrṇa ghūrṇa⁸¹¹ parasya parasya dadāhi mama amukanāsyā | darśanakāmasya darśanaṃ mama mana, pralahadāya svāhā |*

12.73 “Bhagavat, when I see humans who recite the mantra and, moreover, make such vast offerings, I will develop a motivation of love and affection and rejoicing, and I will transform into the form of a child or young person, or an old man, or a bhikṣu, and, holding the precious wish-fulfilling jewel and a

bowl of gold in my hands, I will enter the circle⁸¹² and show veneration with my body. I will speak the name of the Buddha and say to those reciting the mantra, ‘You will accomplish your goals exactly as you have wished,’ so that if they wish to vanish into a forest, if they wish to obtain jewels, if they wish to inspire affection and honor from the entire multitude of beings, if they wish to acquire wealth such as gold and silver, if they wish to attain the accomplishments of the mantra, or if they wish to acquire the higher cognitions, [F.97.a] a very long life, or excellent perfect pleasures, there will be no wish of his that cannot be accomplished.

12.74 “Today, though I reveal only this much, whatever is wished for will be accomplished, and whatever unending precious treasures that have not been attained, whatever ultimate qualities that are not possessed, they will be accomplished. It may be possible for the sun and moon to fall onto a narrow piece of ground, it may be possible for this great earth to sometimes transform into something else,⁸¹³ but my words of truth could never fail, so that wished-for happiness will always be obtained.

12.75 “Bhagavat, if someone who acquires this king of sūtras, possesses it, reads it, and recites it were to recite this mantra, then without fatigue they would quickly accomplish the rites.⁸¹⁴

12.76 “Bhagavat, today I have taught this mantra for the sake of beings who are in poverty and afflicted by suffering. Therefore, they will gain a great benefit, and they will all attain wealth, happiness, independence, and freedom from harm.

12.77 “I will follow those individuals as long as they live, guard them, and dispel all harm. Moreover, I will illuminate with light as far as a hundred steps all around those individuals who possess and promulgate this *Supremely Victorious King of Sūtras, the Sublime Golden Light* and recite the mantra. I will have the hundreds of thousands of yakṣas continually serve them and be their servants for whatever they wish, so that there will be nothing that they wish that cannot be accomplished.

12.78 “My words of truth that I speak are not untrue, which the Bhagavat alone has the power to know.” [F.97.b]

12.79 Vaiśravaṇa, the king of devas, having uttered this mantra, at that time the Bhagavat said, “Mahārāja,⁸¹⁵ it is well done, well done, that you tear open the net of the suffering of poverty for all beings so that they attain happiness,⁸¹⁶ and that you have taught this mantra in order to promulgate this sūtra widely in the world.”⁸¹⁷

12.80 The Four Mahārājas then simultaneously rose from their seats and, with their upper robes over one shoulder, bowed down their heads to the Bhagavat’s feet, knelt on their right knees, reverently placed their palms

together, and praised the qualities of the Bhagavat with these wonderful verses:

- 12.81 “Bhagavat, your face is like a clear full moon.
You⁸¹⁸ are like the light rays shone by a thousand suns.
Your eyes are like pure, vast, blue lotuses.
Your complete white teeth are like conches.⁸¹⁹
- 12.82 “Bhagavat, your qualities are like an infinite ocean
That accumulates countless, wonderful jewels of the truth,⁸²⁰
Its water of the qualities of wisdom ever increasing,
And filled with a hundred thousand sublime samādhis.
- 12.83 “The soles of your feet, adorned by wheels, beautify everywhere,
With completely equal hubs and rims and a thousand spokes.
You have the perfect signs that are like the king of geese,
With your hands and feet being adorned by webbing.
- 12.84 “Bhagavat, your shining body is like a mountain of gold,
Pure, superior, and beyond any analogy.
Like Sumeru, your qualities are vast.
Bhagavat, lord of mountains, we pay homage to you.
- 12.85 “Your signs and features are immeasurable like space.
You radiate more light rays than a thousand moons.
You are inconceivable, like a mirage or illusion.
To you who has no attachment we pay homage.”
- 12.86 At that time, when the Four Mahārājas had praised the Bhagavat, the
Bhagavat spoke these verses to the Four Mahārājas:
- 12.87 “This sūtra of *The Sublime Golden Light*
Has been taught by those with the unsurpassable ten strengths. [F.98.a]
You Four Mahārājas should have the motivation
Of rejoicing in tirelessly protecting it.
- 12.88 “The profound, wonderful jewel of this sūtra
Bestows happiness on all beings.
It will always be promulgated in Jambudvīpa
In order for those beings to be happy.
- 12.89 “It will dispel the suffering of all beings—
Those who are pretas, animals, or beings in the hells—
All of the different kinds of beings
In the worlds of this trichiliocosm.

- 12.90 “All the kings who live in this Jambudvīpa
And all the other kinds of beings
Will be always happy through the power of the sūtra
Dispelling the suffering of many illnesses, with no thieves or robbers.⁸²¹
- 12.91 “Because the sūtra is widely spread throughout a land, there is
Perfect happiness, excellent harvests, and no adversity from calamities.⁸²²
Whoever listens to this king of sūtras
Will be in a noble family and succeed in their goals.⁸²³
- 12.92 “If one wishes for excellent harvests and freedom from conflict,
Everything will be accomplished exactly as wished for.⁸²⁴
Opposing enemies will be repulsed
And one’s land will be constantly happy.⁸²⁵
- 12.93 “Through the power of this sublime king of sūtras,
Numerous sufferings are dispelled and there is no misery or fear.
All the requisites for happiness will appear
When this precious king of trees resides in the home.⁸²⁶
- 12.94 “The sublime king of sūtras is like this:
It gives perfect qualities to human kings
And is like the analogy of perfect, cool water
That dispels the affliction of thirst.
- 12.95 “The sublime king of sūtras is like this:
It fulfills the motivation of aspiring for merit.
If someone wants to possess a basket of excellent jewels,⁸²⁷
It provides that possession,⁸²⁸ exactly as wished for.
- 12.96 “The sublime king of sūtras is like this:
Merit is accomplished as wished for, with no decline.
You lords of devas and your hosts of devas
Must make offerings to this king of sūtras.
- 12.97 “If you possess the sūtra as is taught,
All your wisdom and magnificence will be perfected. [F.98.b]
All the present buddhas in the ten directions
Have the intention to teach this king of sūtras.⁸²⁹
- 12.98 “They see those who read, recite, and possess it
And praise them, saying, ‘Excellent! Wonderful!’
The bodies and minds of those who listen to this sūtra
Will experience happiness, joy, and delight.

- 12.99 “Many hundreds of yakṣas continually
Guard those places where it is.⁸³⁰
The many devas in this world realm
Are countless, innumerable.
- 12.100 “The hosts of devas that dwell
In Jambudvīpa are beyond number.
Those hosts of devas, with complete joy,
Listen to this lord of sūtras.⁸³¹
- 12.101 “They all, through listening to this sūtra,
Become delighted and tirelessly give protection.
Whoever listens to this king of sūtras
Will be mighty, courageous, and always powerful.
- 12.102 “They benefit all the myriad human disciples⁸³²
So that harm is eliminated and radiance is increased.”
- 12.103 The Four Mahārājas, on hearing these verses, were happy, delighted, and overjoyed. They therefore said to the Bhagavat, “Bhagavat, we have never before heard such a profound and wonderful sūtra as this.” Overpowered with joy, they shed tears and wept, and their limbs⁸³³ trembled and shook. Because of the manifestation of such a marvelous, wonderful, inconceivable thing, they scattered divine coral tree flowers and great coral tree flowers upon the Bhagavat and made superior offerings to him. They said to the Bhagavat, “Bhagavat, we, the Four Mahārājas, each with a following of five hundred yakṣas, will always be present and perfectly guard here and there this sūtra and those dharmabhāṇakas and defend them so that they will be defended by the light of wisdom. If any line of verse or word of this sūtra is omitted, in order that they be remembered and not omitted, we will bestow an extremely superior doorway to the power of retention, so that the sūtra will be complete. [F.99.a]
- 12.104 “Moreover, we will ensure that this sublime, supreme king of sūtras, wherever it is present, will be promulgated widely among beings and will not quickly vanish.”
- 12.105 At that time, when the Bhagavat taught this Dharma within that large assembly, countless beings gained the eloquence of great wisdom and accumulated an incalculable aggregation of merit; freed from the harm of misery, they attained happiness of mind, became learned in various treatises, attained the path of abandoning saṃsāra, became irreversible, and quickly realized enlightenment.

12.106 This concludes *“The Four Mahārājas Protecting the Land,”* the twelfth chapter of *“The Supremely Victorious King of Sūtras, the Sublime Golden Light.”* [B7]

13.

CHAPTER 13: THE DHĀRAṆĪ OF NONATTACHMENT

- 13.1 ⁸³⁴ Then the Bhagavat said to Venerable Śāriputra, “Śāriputra, there is the Dharma teaching called *The Dhāraṇī of Nonattachment*. It is a Dharma that must be accomplished by the bodhisattvas. It was held by the bodhisattvas of the past. It is the mother of the bodhisattvas.”
- 13.2 Venerable Śāriputra asked the Bhagavat, “Bhagavat, what is the word and the meaning⁸³⁵ of *dhāraṇī*? Bhagavat, that which is called *dhāraṇī* does not have a direction or location. Neither is it without a direction or location.”
- 13.3 The⁸³⁶ Bhagavat replied to Venerable Śāriputra, “Śāriputra, it is excellent, excellent that you have correctly entered the Mahāyāna, that you believe in the Mahāyāna, and that you revere the Mahāyāna. [F.99.b] As you have said, that which is called *dhāraṇī* does not have an existing direction or location, and neither is it without an existent direction or location. It is not a phenomenon. It is not a nonphenomenon. It is not past, it is not future, and it is not present. It is not a thing, and it is not nothing. It is not a condition, and it is not a noncondition. It is not composite, and it is not noncomposite. It is not the creation of a phenomenon, and it is not the cessation of a phenomenon.
- 13.4 “Nevertheless, in order to benefit bodhisattvas, that word is taught. The power of the qualities of a dhāraṇī, the way of its valid path, and the presentation of its might are the qualities of the buddhas, the correct conduct of the buddhas, the training of the buddhas, the secret intention of the buddhas, and the source of the appearance of the buddhas, and therefore *The Dhāraṇī of Nonattachment* is a supremely wonderful Dharma teaching.”
- 13.5 Then⁸³⁷ Venerable Śāriputra said to the Bhagavat, “Bhagavat Sugata, I pray that you teach the practice of this dhāraṇī to me. If bodhisattvas remain within this, they will become irreversible from enlightenment, their valid

- prayers will be fulfilled, they will have no location, they will attain natural eloquence, and they will attain that which is marvelous and wonderful. This will all come from having obtained this dhāraṇī.”
- 13.6 “Excellent, Śāriputra, excellent! It is so! It is so!” replied the Bhagavat. [F.100.a] “Just as you have said, if a bodhisattva obtains this dhāraṇī, that individual should be known to be no different from the buddhas. Someone who makes offerings to, honors, venerates, and provides requisites for that bodhisattva should be known as making offerings to the buddhas.
- 13.7 “Śāriputra, if any other individual who hears, acquires, possesses, reads, recites, and believes in this dhāraṇī is honored, offered to, and served as if they are in that way no different from the buddhas, then through that cause and condition the highest result will be attained.”
- 13.8 The Bhagavat then taught the dhāraṇī mantra:
- 13.9 *tadyathā | sandhāraṇi utdhāraṇi saṃpratiṣṭhite sunāma supraṭiṣṭhite vijayabala
sattvapratiṣṭhā suāroha jñānapratiutpādani avanāvani abhiṣiṅcani abhivyaṅhāra⁸³⁸
śubhavati suniṣṭhita⁸³⁹ bahugumbha abhivadā svāhā |*
- 13.10 “Śāriputra,” said the Bhagavat, “know that if a bodhisattva is established in these words of the unbounded dhāraṇī and possesses it perfectly, then for one eon, for a hundred eons, for a thousand eons, for a hundred thousand eons, the true prayers created by that individual will not be concluded, and their body will not be harmed by swords, sticks, poison, water, fire, or vicious wild animals.
- 13.11 “Why is that? Śāriputra, it is because this *Dhāraṇī of Nonattachment* is the mother of the buddhas of the past, the mother of the buddhas of the future, and the mother of the buddhas of the present.
- 13.12 “Śāriputra, if someone were to fill ten asaṃkhyeya trichiliocosm world realms with the seven jewels [F.100.b] and offer them to the tathāgatas, and were to offer them excellent, perfect clothing and food of various kinds for asaṃkhyeya eons, the merit that comes from someone who possesses just one word of this dhāraṇī would be still far greater.
- 13.13 “Why is that? Śāriputra, it is because this extremely profound Dharma teaching of the unbounded dhāraṇī is the mother of the tathāgatas.”
- 13.14 At that time, Śāriputra and the entire great assembly became extremely joyful on hearing those words, so that they all wished to possess that dhāraṇī.⁸⁴⁰
- 13.15 *This concludes “The Dhāraṇī of Nonattachment,” the thirteenth chapter of “The Supremely Victorious King of Sūtras, the Sublime Golden Light.”*

14.

CHAPTER 14: THE PRECIOUS WISH- FULFILLING JEWEL DHĀRAṆĪ

- 14.1 Then the Bhagavat, in the midst of the great assembly, said to Venerable Ānanda, “You should know this: the dhāraṇī called *the precious wish-fulfilling jewel* will cast all harm far away; it will prevent and dispel all harmful thunder and lightning. That is the teaching of the bhagavat⁸⁴¹ arhat samyaksaṃbuddhas of the past. Therefore, I also will teach it to you, this great assembly, in order to benefit devas and humans, to care for the world, so that all will be protected and attain happiness.”
- 14.2 On hearing the Bhagavat’s words, Venerable Ānanda and everyone in the great assembly single-mindedly looked upon the Bhagavat’s face and listened to the vidyāmantra.
- 14.3 The Bhagavat said, “You should listen well. In the eastern direction from here, there is Āgata,⁸⁴² the king of lightning; [F.101.a] to the south there is Śateru,⁸⁴³ the king of lightning; to the west there is Instantaneous Light,⁸⁴⁴ the king of lightning; and to the north there is Satamapati,⁸⁴⁵ the king of lightning.
- 14.4 “If a noble man or noble woman hears the names of these kings of lightning and knows their directions, then that individual will be free from anything that terrifies or frightens, and all sudden harms will cease.
- 14.5 “If the names of these kings of lightning in the four directions are written in the place where they are dwelling, then there will be no danger from lightning in that place where they dwell, and there will be no impediments from demons,⁸⁴⁶ obstacle makers, or calamities. All sudden, premature death will be cast far away.”
- 14.6 Then the Bhagavat recited the dhāraṇī mantra:
- 14.7 *tadyathā | nimi nimi nimindhari indrestrai loka lokani śiriśolavati harakṣa harakṣa |*
May this place where I, [say your name], dwell be free from all fear and terror, from all harm from suffering, and from all thunder, lightning,

hailstorms, and sudden death. *Svāhā* | ⁸⁴⁷

14.8 Then the bodhisattva mahāsattva Avalokiteśvara rose from his seat within that great assembly and, baring one shoulder, reverently placed his palms together and said to the Bhagavat, “Bhagavat, I also, in the presence of the Bhagavat, will briefly teach a precious wish-fulfilling jewel dhāraṇī in order to benefit⁸⁴⁸ devas and humans, to care for the world, so that all will be protected and attain happiness, and so that they will have the strength of great might and their aspirations will be accomplished exactly as wished for.” [F.101.b]

14.9 He then spoke the dhāraṇī mantra:

14.10 *tadyathā | kate vikate nikate pratyarthike pratyamitre śuddhe mukte vimale prabhāsvare aṇḍare paṇḍare śvete paṇḍaravāsini harikaṇḍari piṅgala⁸⁴⁹ akṣi dadhi mukhi rakṣa rakṣa* | May this place where I, [your name], dwell be free from all fear and terror, from all harm from suffering, and from all thunder, lightning, hailstorms, and sudden death, May I never see any bad, sinful thing but always be looked upon by the bodhisattva Ārya Avalokiteśvara with the blessing of his great compassion and be completely protected! *Svāhā* | ⁸⁵⁰

14.11 Then the bodhisattva Vajrapāṇi, the lord of secrets, rose from his seat, reverently placed his palms together, and said to the Bhagavat, “Bhagavat, I⁸⁵¹ also will teach the dhāraṇī called *invincible* in order to greatly benefit⁸⁵² devas and humans, to care for the world, so that all will be protected and attain the power of great resplendence, and so that their aspirations will be accomplished exactly as wished for.”

14.12 He then spoke the dhāraṇī mantra:

14.13 *tadyathā | muni muni muni nadhari muni mati mati sumati mahāmati hā hā hā hā ma bhayantīti pāpa vajrapāṇi āha drāviḍa svāhā* | ⁸⁵³

14.14 “Bhagavat, I will guard day and night any man or woman who single-mindedly possesses this dhāraṇī mantra called *invincible*, writes it out, reads it, recites it, and remembers it without omission, so that all terror and fear, and so on, up to all sudden death will be cast far away.”

14.15 Then Mahābrahmā, the lord of the Sahā trichiliocosm, rose from his seat, reverently placed his palms together, and said to the Bhagavat, [F.102.a] “Bhagavat, I also will teach the dhāraṇī that is a wonderful Dharma teaching in order to greatly benefit⁸⁵⁴ devas and humans, to protect the world from all harm, to attain the power of great magnificence, and so that their aspirations will be accomplished exactly as wished for.”

14.16 He then spoke the dhāraṇī mantra:

14.17 *tadyathā | hili mili cili svāhā brahmapūre svāhā brahmasvare svāhā
brahmabhisugarbhe puṣpasamistare svāhā |*

14.18 “Bhagavat, this dhāraṇī mantra is called *Brahmā’s punishment*, and I will guard those who possess this dhāraṇī, so that all harm from misery and all bad actions will be cast far away and all sudden death will be cast away.”

14.19 Then Śakra, the lord of devas, rose from his seat, reverently placed his palms together, and said to the Bhagavat, “Bhagavat, I also will teach a great dhāraṇī vidyāmantra called *vajrasāni* in order to dispel all fear and terror, demons,⁸⁵⁵ obstacle makers, and so on, up to casting far away all sudden death, and to save them from suffering, bestowing happiness and benefit⁸⁵⁶ upon devas and humans.

14.20 *tadyathā | nivarāṇi banddha mādantema⁸⁵⁷ titi titi gaurī gandhari caṇḍālī mātaṅgi
pukkasi parṇale⁸⁵⁸ hinamadhyamadharīṇi malani dalamdade⁸⁵⁹ cakrāvākrī⁸⁶⁰ śavari
śavari svāhā |*

14.21 Then the deva king Vaiśravaṇa, the deva king Dhṛtarāṣṭra, the deva king Virūḍhaka, and the deva king Virūpākṣa rose from their seats, reverently placed their palms together, and said to the Bhagavat, “Bhagavat, we⁸⁶¹ also will teach a dhāraṇī called *the gift to beings of freedom from fear* in order to always defend them from being afflicted by suffering, and to obtain happiness, [F.102.b] to increase their lifespans, to have no illness, and so on, up to casting sudden death far away:

14.22 *tadyathā | puṣpe supuṣpe dhumaparihāre āryaprasāste śānti nirmukte maṅgalya⁸⁶²
hiraṇyagarbhe stute stavite svāhā |*

14.23 Then many nāga kings, such as the nāga king Sāgara,⁸⁶³ the nāga king Vidyutprabha, the nāga king Anavatapta, the nāga king Lightning Tongue, and the nāga king Śātaraśmi, rose from their seats, reverently placed their palms together, and said to the Bhagavat, “Bhagavat, we also have a dhāraṇī called *the precious wish-fulfilling jewel* that prevents harmful lightning, dispels all fear and terror, brings vast benefit to devas and humans, defends the entire beloved world, has the power of great magnificence, accomplishes aspirations as wished for, and so on, up to casting premature death far away. It neutralizes poisons and dispels all conjured spirits, mantras, and inauspicious things. We offer this dhāraṇī mantra to the Bhagavat and ask that you regard us kindly through your compassion. We pray that you accept it so that we may become freed from existence as nāgas and forever cast away the desires of miserliness.

- 14.24 “Why is that? It is through this desire of miserliness that we experience many sufferings in saṃsāra. We wish to destroy the seed of the desire of miserliness, Bhagavat. We nāgas are miserly, and so our minds are encircled by miserliness.”⁸⁶⁴
- 14.25 They then recited the dhāraṇī mantra:
- 14.26 *tadyathā | acale⁸⁶⁵ amare amṛte akṣaye abhiye puṇyai paryavate sarvapāpaṃ praśamāniye svāhā āryapuṇyasopākiye⁸⁶⁶ svāhā |*
- 14.27 “Bhagavat, if a noble man or noble woman recites this vidyāmantra [F.103.a] or writes it out and makes a text and carries it and possesses it, or reads and recites it, or reverently makes offerings to it, then lightning and thunderbolts will not fall. Fear, terror, the affliction of suffering, misery, illness, and so on, up to sudden death will all be cast far away. There will be no harm from poison, conjured spirits,⁸⁶⁷ or tigers, lions, wolves, or poisonous snakes that attack humans, nor from flies, mosquitoes, and so on.”
- 14.28 The Bhagavat then said to the great assembly, “Well done! Well done! All of these dhāraṇī mantras have great power, so that all the things wished for in the minds of beings will be perfectly obtained, exactly as they wanted. They will bring a vast benefit as long as the mind is one-pointed. Do not have any doubt!”
- 14.29 Then the large assembly, having heard the words of the Bhagavat, were overjoyed, had conviction, and correctly retained the teaching.
- 14.30 *This concludes “The Precious Wish-Fulfilling Jewel Dhāraṇī,” the fourteenth chapter of “The Supremely Victorious King of Sūtras, the Sublime Golden Light.”*

15.

CHAPTER 15: THE GREAT GODDESS SARASVATĪ

- 15.1 ⁸⁶⁸ Then, within that great assembly, the great goddess Sarasvatī rose from her seat, bowed down her head to the Bhagavat’s feet, and said to the Bhagavat, “Bhagavat, if a dharmabhāṇaka correctly teaches this *Supremely Victorious King of Sūtras, The Sublime Golden Light*, I will increase his wisdom and inspire poetic eloquence. If the dharmabhāṇaka preceptor omits a letter, a syllable, or the meaning of a word, [F.103.b] I will cause him to remember everything and have excellent comprehension and bestow upon him unimpeded, total possession of the power of mental retention.
- 15.2 “Moreover, any being who has developed good roots with many hundreds of thousands of buddhas and holds this *Supremely Victorious King of Sūtras, The Sublime Golden Light* will greatly promulgate it in this Jambudvīpa so that it will not soon vanish. Then countless beings, through hearing this sūtra, will all quickly attain⁸⁶⁹ eloquence and inconceivable great wisdom, will become learned in various treatises and skills, and will quickly depart from saṃsāra and attain the highest, most complete enlightenment of buddhahood. It will cause them to have in their lifetime an increased lifespan and a perfection of the necessities for life.⁸⁷⁰
- 15.3 “Bhagavat, for the sake of those Dharma preceptors who hold the sūtra and the other beings who aspire to listen to this sūtra, I wish to teach the practice of cleansing by applying mantras to medicines. It will dispel and bring to an end for them any malevolent planets or bad signs that appear; conflict with the planets and constellation of one’s birth; the suffering of illness; fighting, quarreling, and war; nightmares; demons, obstacle makers, and conjured spirits; poisons and contaminations;⁸⁷¹ spells, vetālas, and so on; and all obscurations from bad karma and the creation of obstacles. Therefore, those who are wise should practice the rite of cleansing in this way.⁸⁷²

- 15.4 “Sweet flag, cow bezoar,⁸⁷³ and fenugreek;
Musk,⁸⁷⁴ realgar, and acacia,⁸⁷⁵
Orris root, jñāmaka, and shami;
Chir pine rosin, cinnamon, and nut grass;
- 15.5 “Agarwood, sandalwood, and pinwheel flower; [F.104.a]
Frankincense, saffron, and karpūra,⁸⁷⁶
Spikenard, tabasheer, and cardamom;
Deodar leaves and vetiver;
- 15.6 “Frankincense,⁸⁷⁷ *Artemisia* plant, and bdellium;
Mustard seed, cumin, and ironwood flowers;
And dammar gum and costus root, in equal amounts
Mix into one in the Puṣya lunar house,
- 15.7 “Then take up that powdered perfume
And apply this mantra one hundred and eight times:
- 15.8 *tadyathā | sukrte⁸⁷⁸ kṛtakamalanīlajinakarate⁸⁷⁹ haṃkarāte⁸⁸⁰ indrajali⁸⁸¹ śakaddre
vaśaddre⁸⁸² avartakasike⁸⁸³ nakutra kukavilakavimalamati śīlamati⁸⁸⁴
sandhidhudhumamavati śīśiri satyasthite⁸⁸⁵ svāhā | ⁸⁸⁶*
- 15.9 “If you wish to cleanse in accordance with the Dharma,
Make a square maṇḍala eight cubits wide,
And in a place that is pleasant and solitary
Think in your mind of the goals to be achieved.
- 15.10 “Smear the maṇḍala with cow dung⁸⁸⁷
And spread flowers all over it.
Fill perfectly clean gold and silver bowls
With milk and honey with a perfect taste.⁸⁸⁸
- 15.11 “Place four people at the four gates of the maṇḍala
In order to guard it in accord with the Dharma.
Four youths⁸⁸⁹ with bodies perfectly adorned
Each hold pots of water at the corners.
- 15.12 “Continually burn bdellium⁸⁹⁰ there
And continually play the five kinds of music.⁸⁹¹
On all four sides of the maṇḍala
Beautify the banners with parasols and streamers.
- 15.13 “Inside the maṇḍala, place a clear mirror,
A sharp sword, and four arrows.
Arrange⁸⁹² a large vessel in the center of the maṇḍala

And place a wooden platform on top of it.

- 15.14 “Mix the previous powder⁸⁹³ with water
And place it inside the maṇḍala.
Having arranged and placed it in that way,
Then recite the mantra and close the maṇḍala.

- 15.15 “The mantra for closing the boundary:

- 15.16 *syād yathedaṁ⁸⁹⁴ arake⁸⁹⁵ nayane⁸⁹⁶ hile [F.104.b] mile gile⁸⁹⁷ khikhile svāhā | ⁸⁹⁸*

- 15.17 “Having closed the boundary in that way,
And having entered into the maṇḍala,
Apply the mantra to the water twenty-one times
And sprinkle it into the four directions.

- 15.18 “Then apply the mantra to the perfumed water
A total of one hundred and eight times.
Surround all four sides with curtains,
And after that wash your body.

- 15.19 “The mantra for the water and the perfumed water is thus:

- 15.20 *tadyathā | sagaṭe viḡaṭe viḡatāvati svāhā | ⁸⁹⁹*

- 15.21 “After washing, the washing water and whatever food and drink have been
offered within the maṇḍala should be cast into a river or a pond. Collect
everything else.

- 15.22 “Having washed in that way, you should put on clean clothes, come out of
the maṇḍala, and enter a clean dwelling. The mantra practitioner, in order to
bestow a vast commitment, must completely eliminate various bad actions
and continually practice various good actions and develop great compassion
for beings. Through those causes and conditions, one will attain an
immeasurable ripening of wish-fulfilling merit. Also, there is a prayer in
verse:⁹⁰⁰

- 15.23 “Any being who is afflicted by the suffering of illness
And is not healed by various medicines and treatments
Should cleanse according to this rite of washing
And moreover read and recite this sūtra.

- 15.24 “With a mind that is undistracted day and night,
And with single-minded veneration and developed motivation,
The suffering of illness will completely cease
And, freed from poverty and need, they will become wealthy.

- 15.25 “The devas of the planets, stars, sun, and moon in the four directions
Will give their complete protection, and life will become long.
Good fortune, happiness, and merit will increase.
All bad omens and calamities will be dispelled.
- 15.26 “After that, repeat twenty-one times the mantra for protecting the body:
- 15.27 *tadyathā | śame viṣame⁹⁰¹ svāhā | sage viṣage⁹⁰² svāhā | sukhatinate svāhā |⁹⁰³
sāgarasaṃbhūtāya⁹⁰⁴ svāhā | skandhamatāya⁹⁰⁵ svāhā | nīlakaṇṭhāya svāhā |
[F.105.a] aparājitavīryāya⁹⁰⁶ svāhā | himavatsaṃbhūtāya⁹⁰⁷ svāhā |
animilavaktrāya svāhā |⁹⁰⁸ namo bhagavate brāhmaṇe svāhā |⁹⁰⁹ namaḥ sarasvatyai
devyai⁹¹⁰ svāhā |⁹¹¹ sidhyantu⁹¹² mantrapadā daṃ⁹¹³ svāhā |⁹¹⁴ bharato vicitā⁹¹⁵
brahmānumanyatu⁹¹⁶ svāhā |⁹¹⁷*
- 15.28 Then⁹¹⁸ the great goddess Sarasvatī bowed down to the Bhagavat’s feet and
said to the Bhagavat, “Bhagavat, any bhikṣu, bhikṣuṇī, upāsaka, or upāsikā
who acquires, possesses, reads, recites, writes out, and practices⁹¹⁹ the
teaching of this sublime king of sūtras, and wherever that bhikṣu or
bhikṣuṇī dwells—a town, a town’s environs, a wilderness, a mountain, or a
forest—for their sake I and my entourage will come to them as a divine
entourage,⁹²⁰ will guard and defend them, and will dispel the suffering of
illness, the falling of shooting stars, bad omens, diseases, fighting, and
quarreling. I will put an end to being arrested by the king’s law, bad dreams,
harm from malicious spirits, and all conjured spirits.⁹²¹
- 15.29 “The followers and the audiences of individuals, such as bhikṣus, who
possess the sūtra will be benefited so that they will quickly transcend the
great ocean of saṃsāra and progress irreversibly toward enlightenment.”
- 15.30 The Bhagavat, having listened to her words, then praised the great
goddess Sarasvatī, saying, “It is excellent, excellent that you, goddess, in
order to benefit and make happy countless, endless beings, have taught
those vidyāmantras, the washing in perfumed water, and the maṇḍala rite
that possess inconceivable ripened results.” [F.105.b]
- 15.31 Then he said, “You should protect this sublime, supreme king of sūtras so
that it does not soon vanish but will be widely present.”
- 15.32 The great goddess Sarasvatī then bowed down her head to the Bhagavat’s
feet and sat upon her own seat.
- 15.33 Then the brahmin of the Kauṇḍinya family, the Dharma master Vyākaraṇa,
through the power of the Bhagavat’s blessing, praised Sarasvatī in front of
the great assembly.⁹²²
- 15.34 “You, Sarasvatī, have courageous, clear wisdom.
You are worthy to be offered to by devas and humans.
Your renown has spread throughout the world,

And you fulfill the hopes of all beings.

- 15.35 “You dwell within a house that is made of grass
Upon the supreme location of a high mountain peak.
You make your clothes by knotting soft grass together,
And you constantly stand with one leg bent.⁹²³
- 15.36 “The many devas who have gathered
All praise you single-mindedly.
You, the goddess who has wisdom and eloquence,
Give your gift of all wonderful, pleasant words.”
- 15.37 The great goddess Sarasvatī, having listened to his supplication, then spoke this dhāraṇī mantra:
- 15.38 *syād yathedaṃ |⁹²⁴ mure cire avaje avajavate⁹²⁵ higule⁹²⁶ migule⁹²⁷ pigalavati⁹²⁸
maguśe⁹²⁹ marici⁹³⁰ samati⁹³¹ daśamati agrima gritara⁹³² citara⁹³³ capati⁹³⁴
ciciri⁹³⁵ śirimiri mandhi demakhi⁹³⁶ marici⁹³⁷ praṇaye⁹³⁸ lokajyeṣṭhe⁹³⁹ lokapriye⁹⁴⁰
siddhiprite⁹⁴¹ vimamukhi śucikhari⁹⁴² apratihate⁹⁴³ apratehatabuddhe⁹⁴⁴ namuci
namuci⁹⁴⁵ mahādevi⁹⁴⁶ pratigrhnanamaskaraṃ⁹⁴⁷ [say your name] mama buddhi
viśduddhi bhagavadtyaṃ bevayaṃ sparasatya karade keyūre keyūramati hilimili
apayame mahādeve buddhasatyana dharmasatyana saṃghasatyena indrasatyena
varuṇasatyena yeloke stayasatyena teśamastyena sattivadcanini avahayami
mahādevem hilimili hilimili vicidato [say your name] [F.106.a] mama buddhi
namo bhavati mahādeve sarasatya sidhyanti mantrapadāni svāhā |⁹⁴⁸*
- 15.39 Then the great goddess Sarasvatī, having taught this dhāraṇī mantra, said to the brahmin, “O great being, it is excellent, excellent that for the sake of beings you provide wonderful eloquence, jewels, miracles, and wisdom,⁹⁴⁹ bringing a vast benefit to all, and that you wish to bring them quickly to enlightenment. Know that and possess this rite.”
- 15.40 Having said that, she recited these verses:⁹⁵⁰
- 15.41 To recite this dhāraṇī, at the beginning
Just read it purely and without error,
And then go for refuge to the Three Jewels and the devas
In order to be blessed and have your prayers be fulfilled.
- 15.42 “Bow with reverence to the buddhas, the Dharma, and
The saṃghas of bodhisattvas, pratyekabuddhas, and śrāvakas.
- 15.43 “After that, bow with single-minded reverence
To Brahmā, Śakra, the lord of devas,⁹⁵¹
The world guardians, the Four Mahārājas,

And to all those who continually practice celibacy.

- 15.44 “Then, in a very solitary wilderness,
Recite the preceding mantra and ritual in a loud voice.
In front of a statue of the Buddha, and before devas and nāgas,
Accomplish making offerings with whatever you possess.
- 15.45 “Develop a motivation of love, compassion, and kindness
Toward all those forms of beings.
Keep in mind—one-pointedly, without distraction—
The Bhagavat’s golden body with its wonderful signs.
- 15.46 “The Bhagavat had the intention to teach the true Dharma [F.106.b]
And established beings in samādhi according to their capacities.
Contemplate well the meaning of these words
And meditate perfectly, in reliance upon emptiness.
- 15.47 “If in the presence of an image of the Bhagavat
You can remain in genuine, one-pointed mindfulness,
Then you will obtain excellent wisdom, samādhi,
And the sublime, supreme dhāraṇī.
- 15.48 “The golden mouth of the Bhagavat taught the Dharma,
And he guided devas and humans with his beautiful voice.
The sign that is his tongue manifests a wonder according to conditions—
It becomes vast and long and covers the worlds of the trichilocosm.
- 15.49 “If you keep your mind one-pointed upon that beautiful
Speech of the Bhagavat, you will attain fearlessness.
This inconceivable sign that is his tongue was acquired
Through the power of the vast prayers of the Bhagavat.
- 15.50 “He taught that phenomena have no existence
And are like space that is devoid of impediments.
By contemplating and evaluating the Bhagavat’s speech,
The sign of his tongue, your prayers will be fulfilled.
- 15.51 “If the great goddess Sarasvatī sees offerings,
Or sees a pupil following a master’s instructions
And practicing and meditating on this secret rite
Or revering it, their wishes will be accomplished.
- 15.52 “Someone who wishes for perfect, sublime wisdom
Should single-mindedly possess this rite.
It will increase merit, wisdom, and qualities

- And will have definite accomplishment, have no doubt!⁹⁵²
- 15.53 “Those who seek wealth will obtain great wealth.
Those who seek fame will attain great fame.
Those who seek deliverance will be delivered.
This will definitely be attained, have no doubt!⁹⁵³
- 15.54 “Contemplate and gather into your mind
All countless, endless⁹⁵⁴ good qualities.
If you are able to practice in this way in accord with the Dharma,
They will definitely be attained, have no doubt!⁹⁵⁵
- 15.55 “In a clean place, wear new⁹⁵⁶ clothes.
Create a maṇḍala of whatever size you can.
Fill four clean vases with a delicious flavor [F.107.a]
And offer whatever flowers and incense you have.
- 15.56 “Beautify it with streamers, flags, and parasols,
And adorn it everywhere with scented ointment and powders.
If you make offerings to the buddhas and the goddess Sarasvatī,
And wish to see the deity’s body, your aspiration will be fulfilled.
- 15.57 “In front of the great goddess Sarasvatī,
Recite the previous mantra for twenty-one days.
If you still have not seen that deity,
One-pointedly keep her in mind for nine more days.⁹⁵⁷
- 15.58 “If she has still not been seen in the last part of the night,
Seek another excellent and clean place.
Draw an image of the great goddess Sarasvatī
And do not give up offering, repeating, and reciting.
- 15.59 “If you do not develop a sleepy or a lazy mind,⁹⁵⁸
The benefit to yourself and others will have no end.
If whatever ripening you obtain is made to ripen for beings,
Then all your aspirations will be completely accomplished.
- 15.60 “If you have not attained what you wish, then after three months,
Or after six months, nine months, or a year,
With diligent supplication and an undistracted mind,
You will attain divine vision and knowledge of the minds of others.”⁹⁵⁹
- 15.61 The Kauṇḍinya brahmin, on hearing those words taught, was then joyous,
delighted, and amazed,⁹⁶⁰ and so he said to that great assembly, “Oh, all of
you, this great assembly of devas and humans, know this! Today, on the

- basis of relative phenomena, I am going to recite a praise to the great goddess Sarasvatī. Listen!"⁹⁶¹
- 15.62 He then recited these verses:⁹⁶²
- 15.63 "I reverently pay homage to the goddess Nārāyaṇī,⁹⁶³
Who has attained dominion over worlds.
Today I will praise that supreme one
In accordance with the teaching of past ṛṣis.
- 15.64 "Your mind of perfect auspiciousness dwells in bliss.
Your clear mind possessed of shame and conscience is renowned.
You are a mother and give birth to the world.
You courageously and continuously act with great diligence.
- 15.65 "You are always continuously victorious on the battleground. [F.107.b]
You request self-control, a loving mind, and patience.
You are now the eldest sister⁹⁶⁴ of Yama,
And for clothes you always wear blue silk.
- 15.66 "You possess both beautiful and ugly forms.
All who see your eyes become afraid.⁹⁶⁵
Your immeasurable, sublime, supreme activity transcends the world.
You directly regard all humans and gather them all.⁹⁶⁶
- 15.67 "Sometimes you dwell on profound mountains of rock,
Sometimes you dwell in caves or on riverbanks,
And sometimes you dwell in great forests of trees—
Goddess, those are the places where you primarily dwell.
- 15.68 "All wild people of the mountains and forests
Continually make offerings to you, the goddess.
They make banners and flags from peacock feathers,
And you protect the world at all times.
- 15.69 "You are always encircled by tigers, lions, and wolves.
Cattle, sheep, chickens,⁹⁶⁷ and so on, depend upon you.
When you ring a great bell, the sound that emerges
Resounds even on the Vindhya Mountains.
- 15.70 "Sometimes you hold a trident,⁹⁶⁸
And usually your right and left hands hold sun and moon standards.
On the ninth and eleventh day of the waning moon,
I will always make offerings to you at those times.
- 15.71 "Sometimes you manifest as Vasu, the sister of Mahādeva,

- Who, on seeing a battle, always has kindness
And is always looking upon all beings.
You are a supreme goddess whom no one transcends.
- 15.72 “Sometimes you manifest as the gopi Rādhā,
And when you fight the devas, you are always victorious.
You remain in worlds for a long time,
Manifesting both subdued patience and wrath.
- 15.73 “You have perfectly understood all the four Dharmas⁹⁶⁹
Known by great brahmins, and miracles, mantras, and so on.
Among the ṛṣis,⁹⁷⁰ you have attained independent power
And have the ability to create seeds and this great earth.
- 15.74 “When goddesses and so on gather
Like ocean waves,⁹⁷¹ they gather around you.⁹⁷²
You are chief among all the assemblies of many yakṣas, nāgas,
And so on, and you have the power to guide them.
- 15.75 “You are the supreme female celibate.
Your words arise like those of the lord of the world.
You are like lotuses in a royal residence. [F.108.a]
On the banks of a river, you are like a boat or a bridge.⁹⁷³
- 15.76 “Your beautiful face is like the full moon.
You are a support and basis for the greatly learned.
Your supreme eloquence is like a high mountain peak.
You create an island for those who keep you in mind.
- 15.77 “The devas, such as the asuras, and so on,
All recite praises of your qualities.
Even thousand-eyed Śakra, the lord of devas,
Gazes on you and thinks of you with veneration.
- 15.78 “Whatever beings wish for and seek,
You quickly accomplish all of it.
You have a swift mind, eloquence, and you possess the Dharma
So that you are supreme upon this great earth.
- 15.79 “In these world realms of the ten directions,
You always illuminate everything, like a great lamp.
You even fulfill all the wishes
Of the spirits and wild beasts.
- 15.80 “You are like a mountain peak among females.

- Like the ṛṣis of the past, you remain for a long time.
 Like a young goddess, you are devoid of desire,
 And you speak the truth like the lord of the world.
- 15.81 “You are the one goddess renowned as supreme
 Within the continuity⁹⁷⁴ of all the worlds,
 And over those in the divine palaces of the desire realm;
 There is no being who appears to be greater.
- 15.82 “If I am in battle or a dangerous place
 Or fall into a pit of fire, you will see me.
 When there are the dangers of dreadful rivers and bandits,
 You have the power to dispel all those dangers.
- 15.83 “If you are chained by the laws of the king
 Or are being killed by someone who wants your flesh,⁹⁷⁵
 If at that time you maintain an unwavering, single-pointed mind,
 You will definitely be freed from your suffering.
- 15.84 “You protect all humans, good and bad,
 And always manifest love and the affection of compassion.
 Therefore, with single-minded aspiration,
 I pay homage and take refuge in you, the great goddess.”
- 15.85 Then the brahmin extolled that goddess with words of praise and eulogy:
- 15.86 “Supreme in the world, I reverently pay homage to you.⁹⁷⁶ [F.108.b]
 You are supreme among all mothers.⁹⁷⁷
 Therefore, all the three worlds make offerings to you.
 Your appearance is beautiful, and all long to see you.
- 15.87 “Your body is adorned with various good qualities.
 Your wide eyes are like the petals of the blue lotus.
 You have the vast renown of the radiance of merit and wisdom.
 To give an analogy, you are the same as a priceless jewel.
- 15.88 “On this day I speak this praise of you, sublime one,
 And may you accomplish all the wishes in my mind.
 You have true qualities and excellent auspiciousness.
 You are completely pure, like a lotus.
- 15.89 “Your body has a beautiful color and all long to see it.
 You have an inconceivable multitude of wonderful features.
 You spread the light rays of stainless wisdom,
 And your memory is supreme over all others.

- 15.90 “You are supreme like a lion among wild beasts.
You are ever adorned by eight arms
That hold, individually, an arrow, bow, sword,
Axe, mallet, hook, discus, and noose.⁹⁷⁸
- 15.91 “Beautiful goddess, you are like the full moon.
You emit a beautiful voice with unimpeded words.
Whatever being has a prayer in their minds,
You, sublime being, will fulfill their wishes.
- 15.92 “Śakra and many devas all make offerings to you.
They all praise you and go to you for refuge.
You give rise to inconceivable qualities,
So at all times I venerate you: *svāhā*.⁹⁷⁹
- 15.93 “If you wish to pray to the great goddess Sarasvatī,
Use these words of praise and eulogy
And recite them with internal purity, single-mindedly.⁹⁸⁰
Then all that you aspire for will be accomplished as you wish.”
- 15.94 The Bhagavat said to the brahmin, “It is excellent, excellent that you, in order to benefit and bring happiness to beings, have recited this praise to the goddess and prayed for her blessing so that immeasurable merit will be obtained.”⁹⁸¹ [F.109.a] [B8]
- 15.95 Then the Kauṇḍinya brahmin, having thus, as shown above, extolled the great goddess Sarasvatī with words of praise and words of eulogy, said to the great assembly, “If you wish to pray to the goddess Sarasvatī so that you will be blessed by her compassion, so that in this life you will have a swift, unimpeded mind, great wisdom, and skill in words; attain vast wisdom; communicate with elaborate speech; and accomplish the adornment of words as you wish without impediment, then single-mindedly and reverentially pray in this way:
- 15.96 “ ‘I pay homage to the Buddha.
I pay homage to the Dharma.
I pay homage to the Saṅgha.
- 15.97 “ ‘The community of bodhisattvas, the śrāvakas, the pratyekabuddhas, all āryas, and the buddhas of the past, future, and present in the ten directions have accomplished words of truth; according to their powers they have spoken valid words of truth, they have spoken infallible words, they have constantly spoken words of truth for countless millions of great eons, and I rejoice in and pay homage to⁹⁸² all who possess valid words of truth.

- 15.98 “ ‘I reverently pay homage to the one who, because he does not speak untrue words, has a long, vast tongue that emerges and completely covers his face, then Jambudvīpa, the four continents, the worlds in the chiliocosm, the dichiliocosm, the trichiliocosm, and all the countless world realms in the ten directions, covering everything and dispelling all affliction from the defilements.
- 15.99 “ ‘Having reverently paid homage to all buddhas who possess that sign of the tongue, I, [say your name], pray to possess all excellent eloquence and single-mindedly direct⁹⁸³ my life to it. [F.109.b]
- 15.100 “ ‘I reverently pay homage to the sublime eloquence of the buddhas; the sublime eloquence of the bodhisattvas; the sublime eloquence of the pratyekabuddha āryas; the sublime eloquence of the four results of the four entries; the supreme eloquence of the words of the truths of the noble ones;⁹⁸⁴ the sublime eloquence of the devarṣis; the sublime eloquence of the ṛṣis in Brahmā’s entourage; the sublime eloquence of Mahādeva and Umā; the sublime eloquence of the worthy devas;⁹⁸⁵ the supreme eloquence of King Manasi; the sublime eloquence of the wish-fulfilling goddess;⁹⁸⁶ the sublime eloquence of the Four Mahārājas; the supreme eloquence of the consecrated devas; the supreme eloquence of the Vajra Lord of Secrets; the sublime eloquence of the deity Viṣṇu; the sublime eloquence of the goddess Vima; the sublime eloquence of the goddess of Viṣṇu; the sublime eloquence of the goddess Bhadrā; the sublime eloquence of Śīramara;⁹⁸⁷ the sublime eloquence of the words of Hari; the sublime eloquence of the mothers and great mothers; the sublime eloquence of Haritama; the sublime eloquence of the yakṣas; and the eloquence of the jinas in the ten directions.⁹⁸⁸
- 15.101 “ ‘May I have the possession⁹⁸⁹ of all supreme actions
And attain supreme, sublime, infinite eloquence.
- 15.102 “ ‘I reverently pay homage to the one who does not lie.
I reverently pay homage to the one who is completely liberated.
I reverently pay homage to the one who has forsaken desire.
I reverently pay homage to the one who has eliminated the obscuration of
bondage.
- 15.103 “ ‘I reverently pay homage to the one with a pure mind.
I reverently pay homage to the one who shines with light.
I reverently pay homage to the speaker of true words.
I reverently pay homage to the one who is devoid of the dust of attachment.
- 15.104 “ ‘I reverently pay homage to the one who dwells in the supreme meaning.
I reverently pay homage to the lord⁹⁹⁰ of the great assembly.
I reverently pay homage to the goddess Sarasvatī.

- 15.105 “ ‘May my words be unimpeded!
May whatever I aspire to and seek
All be swiftly accomplished!
May I obtain health, constant happiness,
And a long lifetime of many years.
- 15.106 “ ‘I pray to quickly fulfill my aspiration:
To be skilled in all vidyāmantras,⁹⁹¹ [F.110.a]
To be diligent on the path to enlightenment,
And to bring many benefits to all beings.
- 15.107 “ ‘Through my speaking words of truth
And my speaking undeceptive words,
I pray that the eloquence of the goddess
Will be accomplished within me.
- 15.108 “ ‘You, goddess, come to this place,
And so that I may have unimpeded words,
Quickly enter my body and mouth
And quickly make my mind eloquent.
- 15.109 “ ‘May the faculty of my tongue
Attain the eloquence of the tathāgatas.
May I be a guide for beings
Through the power and might of my words.
- 15.110 “ ‘When I speak words, may their
Meaning be perfectly accomplished.
May those who listen have reverence,
And may what I have said not be wasted.⁹⁹²
- 15.111 “ ‘If I do not accomplish
The eloquence that I seek,
Then the goddess’s words of truth
Will all be nothing but lies.
- 15.112 “ ‘Even those with the bad karma of immediate result
Are guided by the Buddha’s words.
In that same way, there are all the words
Of any arhat and those of Kṛtajña.
- 15.113 “ ‘Śāriputra, Maudgalyāyana,
And the Bhagavat are foremost among all beings.
May I accomplish

Their true words.

- 15.114 “ ‘I pray that if on this day I invite
To this place the Buddha and all his disciples,
They will all quickly come to this place
And will fulfill my prayers.
- 15.115 “ ‘Whatever genuine words of truth I possess,
I pray that they all will be undeceptive.
- 15.116 “ ‘From the devas above at the summit of existence down—
The devas of the Śuddhāvāsa paradises,
- 15.117 “ ‘And the Mahābrahmā, Brahmapurohita,
And Brahmā’s High Clerics paradises,
Throughout all the trichiliocosm worlds—
The lord of the Sahā world
- 15.118 “ ‘And all his numerous entourage,
All of them I am inviting today.
I pray you have love and compassion
And take me into your loving care.
- 15.119 “ ‘Paranirmitavaśavartin devas [F.110.b]
And Nirmāṇarati devas,
The hosts of devas of Tuṣita,
Maitreya who will become perfect,⁹⁹³
- 15.120 “ ‘The devas of the Yāma paradise,
The devas of Trāyastriṃśa,
The devas of the Four Mahārājas,
And all the entourages of numerous devas—
- 15.121 “ ‘The devas of earth, water, fire, and air;
Those who dwell upon Sumeru Mountain;
The devas of the mountains of the seven oceans
Together with entourages of many devas,
- 15.122 “ ‘And Vāsuki and Pañcaśikha;
The devas of the sun, moon, planets, and constellations—
These and a multitude of other devas
Who bring happiness⁹⁹⁴ to the world,
- 15.123 “ ‘These and a multitude of other devas
Who do not aspire to bad actions,

Hārītī who has reverence for the Buddha
And her beloved youngest son,⁹⁹⁵

15.124 “ ‘Devas, nāgas, and yakṣas,
Gandharvas and asuras,
The assemblies of kinnaras,
The mahoragas, and so on,

15.125 “ ‘I invite every one of them
Through the Bhagavat’s power.
May they have love and compassion
And bestow unimpeded eloquence upon me.

15.126 “ ‘Those who know the minds of others
Among all the assemblies of devas and humans,
May they all give their blessing
And bestow sublime eloquence upon me.

15.127 “ ‘All of those beings that there are
As far as the end of the element of space,
The limits of the realm of phenomena,
May they bestow sublime eloquence upon me!’ ”

15.128 The great goddess Sarasvatī, having heard the brahmin’s prayer, said, “O great being, well done! Any man or woman who practices that rite as previously described, based upon that mantra and that praise through mantra, and goes for refuge with veneration to the Three Jewels and remains in single-pointed mindfulness, whatever they accomplish,⁹⁹⁶ none of it will be a waste. Moreover, if they possess, read, and recite this extremely wonderful *Sublime Golden Light*, [F.111.a] then all their aspirations will yield fruit, and they will be quickly accomplished, unless they do not have one-pointed minds.”

15.129 The brahmin was overjoyed and delighted, and with his palms together placed them on the crown of his head.

15.130 Then the Bhagavat said to the great goddess Sarasvatī, “Noble goddess, it is excellent, excellent that you protect and guard those who widely promulgate and correctly possess this sublime king of sūtras, and that in order to benefit all beings and so that they may attain happiness, you have taught that kind of Dharma, bestowed inconceivable eloquence, enabled them to attain measureless merit, and enabled those who have developed the aspiration to quickly become immersed in the attainment of enlightenment.”

15.131 *This concludes "The Great Goddess Sarasvatī," the fifteenth chapter of "The Supremely Victorious King of Sūtras, the Sublime Golden Light."*

16.

CHAPTER 16: THE GREAT GODDESS ŚRĪ

16.1

⁹⁹⁷ Then the great goddess Śrī rose from her seat, bowed down to the Bhagavat's feet, reverently placed her palms together, and said to the Bhagavat, "Bhagavat, if I see any bhikṣu, bhikṣuṇī, upāsaka, or upāsikā who obtains, keeps, reads, recites, and teaches others this *Supremely Victorious King of Sūtras, the Sublime Golden Light*, I will single-mindedly, reverentially honor them and make offerings to them. For such a dharmabhāṇaka there will be provided a perfection of food, drink, clothing, bedding, medicine while ill, and any requisite that is needed; they will be free of want and need.

16.2

"Day and night they will examine all the meanings of the words in this king of sūtras and contemplate them and seek them, and remain happy. In order to promulgate this sūtra in Jambudvīpa [F.111.b] they will cause those beings who have developed roots of goodness with countless hundreds of thousands of buddhas to always hear it so that it will not quickly vanish, and they will experience the various perfect enjoyments of devas and humans for countless hundreds of thousands of eons. There will constantly be excellent harvests completely dispelling the calamities of famine so that beings will always be happy. They will meet the buddha bhagavats, and in a future time they will quickly attain the result that is the great enlightenment, so that the obstacle that is the suffering of the three lower existences and saṃsāra will be permanently ended.

16.3

"Bhagavat, I remember when in a past time there appeared a tathāgata arhat samyaksaṃbuddha who had a name with ten components: Vaiḍūrya Golden Mountain Precious Flower Glorious Appearance's Ocean of Qualities.⁹⁹⁸ I developed good roots with him. In order to have a loving intention through the blessing of the love and compassion of that tathāgata, in the present time, whatever place I think about, in whatever direction I look, countless hundreds of thousands of quintillions of beings experience

- the happiness of enjoyments. Whatever food, drink, necessities of life, gold, silver, jewels, beryls, white coral, emeralds, conch, cowries, pearls, and so on, they seek, they will have a perfection of them.
- 16.4 “Whoever reads and recites this *Supremely Victorious King of Sūtras, the Sublime Golden Light* should each day, for my sake, burn various incenses and make an offering with excellent flowers to the tathāgata arhat samyaksaṃbuddha [F.112.a] Vaiḍūrya Golden Mountain Precious Flower Glorious Appearance’s Ocean of Qualities.⁹⁹⁹
- 16.5 “Also, if three times each day they say my name and think of me and make a side offering to me of incense, flowers, and excellent food, and always listen to this sublime king of sūtras, they will obtain this kind of merit.”
- 16.6 Then she recited these verses:¹⁰⁰⁰
- 16.7 “Because of keeping this sūtra in that way,
That person and their followers will be free of all harm.
Whatever clothing and food they seek, they will not be in need.
They will be majestic and have an incalculable lifespan.
- 16.8 “The fertility¹⁰⁰¹ of the earth will constantly increase.
The deities will send down timely rains.
Those assemblies of deities will be overjoyed,
And the deities of pleasure groves and of grain
- 16.9 “Will increase the forests, trees, and fruit.
They will completely ripen all the grains
And fulfill the wishes of those seeking precious wealth.
Whatever is wished for will be accomplished accordingly.”
- 16.10 The Bhagavat said to the great goddess Śrī, “It is excellent, excellent that you remember your past life and that you make offerings to repay that kindness and that you promulgate this sūtra and create unending qualities in order to bring benefit and happiness to infinite beings.”¹⁰⁰²
- 16.11 *This concludes “The Great Goddess Śrī,” the sixteenth chapter of “The Supremely Victorious King of Sūtras, the Sublime Golden Light.”*

17. CHAPTER 17: THE INCREASE OF WEALTH BY THE GREAT GODDESS ŚRĪ

- 17.1 ¹⁰⁰³ Then the great goddess Śrī said to the Bhagavat, “Bhagavat, in the north there is the city of Vaiśravaṇa, the king of devas, which is called Alakāvatī. Not far from that city, there is a park called Puṇyakusumaprabha, in which there is an excellent divine palace made of the seven precious materials. [F.112.b]
- 17.2 “Bhagavat, I always dwell there, so if anyone wishes to increase each day their accumulation of the five kinds of grain and wishes to increase and fill their treasuries, they should reverently develop a trusting mind and clean a room and plaster the floor with a circle of cow dung. They should paint a representation of my body beautified by various adornments and wash their bodies well. They should wear clean clothes and perfume themselves with excellent ointments, and then enter the clean room.
- 17.3 “For my sake, they should recite the name of that buddha three times, recite the name of this sūtra, develop the aspiration, and recite: ‘I pay homage to the Tathāgata Vaiḍūrya Golden Mountain Precious Flower Glorious Appearance’s Ocean of Qualities.’ Then, holding flowers and incense, they should single-mindedly offer various kinds of food. Moreover, offer incense, flowers, food, and drink to my image. Also, holding food and drink in their hands, they should cast it in another direction, bestowing it on spirits and demons.
- 17.4 “They should supplicate the great goddess Śrī with words of truth and then pray for whatever it is that they seek. Recite: ‘If what you have said are not lies, make my supplication successful!’
- 17.5 “At that time, the great goddess Śrī, knowing this matter, will develop a loving motivation, and the wealth and grain in that house will increase.
- 17.6 “Then repeat the mantra and make me look upon you, and, reciting the names of buddhas of the past¹⁰⁰⁴ and bodhisattvas, reverently pay homage with a single-pointed mind:

- 17.7 “ I pay homage to all the buddhas of the past, the future, and the present.¹⁰⁰⁵
- 17.8 “ I pay homage to all the buddhas and bodhisattvas.¹⁰⁰⁶
- 17.9 “ I pay homage to the Buddha Ratnaśikhiṇi.
- 17.10 “ I pay homage to the Buddha Tathāgata Stainless Light Rays Precious Ornament. [F.113.a]
- 17.11 “ I pay homage to the Buddha Light of Golden Ornaments.
- 17.12 “ I pay homage to the Buddha Essence of a Hundred Golden Lights.¹⁰⁰⁷
- 17.13 “ I pay homage to the Buddha Stack of Precious Golden Parasols.
- 17.14 “ I pay homage to the Buddha Victory Banner Golden Flower Light Rays.
- 17.15 “ I pay homage to the Buddha Great Lamp.
- 17.16 “ I pay homage to the Buddha Great Jewel Crest.
- 17.17 “ I pay homage to the Buddha Akṣobhya in the east.
- 17.18 “ I pay homage to the Buddha Ratnaketu in the south.
- 17.19 “ I pay homage to the Buddha Amitāyus in the west.
- 17.20 “ I pay homage to the Buddha Dundubhisvara in the north.
- 17.21 “ I pay homage to the bodhisattva Maitreya.¹⁰⁰⁸
- 17.22 “ I pay homage to the bodhisattva Ruciraketu.
- 17.23 “ I pay homage to the bodhisattva Suvarṇaprabha.¹⁰⁰⁹
- 17.24 “ I pay homage to the bodhisattva Gold Treasury.
- 17.25 “ I pay homage to the bodhisattva Sadāprarudita.
- 17.26 “ I pay homage to the bodhisattva Dharmodgata.
- 17.27 “ I pay homage to the bodhisattva Pleasant Abiding.’
- 17.28 “After having reverently paid homage in that way to those buddhas and bodhisattvas, follow that with repeating the mantra. If you make the great goddess Śrī look upon you, then through the power of this mantra, you will accomplish all the things that you seek.
- 17.29 “ I pay homage to the great goddess Śrī.¹⁰¹⁰
- 17.30 “The mantra is thus:
- 17.31 *syāḍ¹⁰¹¹ yathedaṃ¹⁰¹² pratipūrṇavare¹⁰¹³ samantavedanagata¹⁰¹⁴ mahākārya-
pratiprāpaṇe sattvārthasamatānuprapure āyānadharmatā mahābhogine
mahāmaitre¹⁰¹⁵ upasaṃhihe¹⁰¹⁶ saṃgṛhīte¹⁰¹⁷ samarthānupālāne¹⁰¹⁸ svāhā | ¹⁰¹⁹*
- 17.32 “Bhagavat, if someone invokes me through reciting and possessing this dhāraṇī mantra, [F.113.b] I will hear that invocation and will go to them and will fulfill their aspirations.
- 17.33 “Bhagavat, these are words of a rite of empowerment, words that accomplish samādhi, valid words, undeceptive words, a valid practice, and valid good roots for beings.

- 17.34 “Therefore, whoever correctly possesses, reads, and recites this mantra and takes the eight vows for seven days and nights,¹⁰²⁰ should in the mornings first wash clean and use a toothpick, and then in the morning offer incense and flowers to all the buddhas, confess their bad actions, and make a dedication and prayer for their own and others’ aspirations to be quickly fulfilled.
- 17.35 “In a cleaned house, or in a solitary place, or in a wilderness, they should make a circle of cow dung and make an offering by burning sandalwood. They should arrange a perfect seat and adorn the place with parasols and flags. They should scatter flower petals within the circle and then with a one-pointed mind repeat the mantra, hoping that I will come there.
- 17.36 “At that time, I will be aware of them and observe them so that I will enter that house, sit upon that seat, and accept the offerings.
- 17.37 “From then on, whenever that person invokes me, I will see them and I will know through their valid words of command whatever it is they aspire to.¹⁰²¹ Whether they are in a village, a town, a wilderness, or a saṅgha temple, I will accomplish whatever it is they aspire to, so that they will attain, as they wished for, gold, wealth, jewels, oxen, sheep, grain, food, drink, and clothes, [F.114.a] and they will enjoy perfect pleasures and possessions.
- 17.38 “Then, having attained the perfect, sublime ripening of results, whatever are the best portions should be offered to the Three Jewels and bestowed upon me.
- 17.39 “Arrange a great Dharma gathering and supply the food and drink. Spread a display of incense and flowers and offer it. Having made the offering, sell the remainder of the food that was offered and make an offering with the money obtained. Then I will constantly be present for their entire lifetime and will protect and defend that individual so that there will be no poverty or need, and all that is aspired for will be accomplished as wished for. Sometimes bestow all such things on those who are poor and in need, and do not cherish them for yourself alone out of miserliness.
- 17.40 “Constantly read this sūtra and continually make offerings, and give whatever merit there is to everyone. Dedicate it to their enlightenment and pray that everyone will definitely abandon saṃsāra and quickly attain liberation.”
- 17.41 The Bhagavat then said to the goddess Śrī, “It is excellent, excellent that you promulgate this sūtra in that way, creating an inconceivable benefit for both yourself and others.”
- 17.42 *This concludes “The Increase of Wealth by the Great Goddess Śrī,” the seventeenth chapter of “The Supremely Victorious King of Sūtras, the Sublime Golden Light.”*

18. CHAPTER 18: STHĀVARĀ, THE GODDESS OF THE EARTH

- 18.1 Then, within that great assembly, Sthāvarā, the goddess of the earth, rose from her seat and said to the Bhagavat, “Bhagavat, when this *Supremely Victorious King of Sūtras, the Sublime Golden Light* is being promulgated, whether it is in the present or the future, or whether in a village, a town, a market town, a king’s palace, or a wilderness, on a mountain, in a cave,¹⁰²² or in a forest, [F.114.b] Bhagavat, I will go there and make offerings to it, honor it, protect and defend it, and promulgate it widely.
- 18.2 “In whatever place a high throne is made for the dharmabhāṇaka upādhyāya and this sūtra is taught, I will make myself invisible through my miraculous powers and will go there and support his feet with my head.
- 18.3 “When I hear the Dharma, with thoughts of complete trust, I will be overjoyed. Through the power of obtaining the flavor of the Dharma, my magnificence will increase, and I will gain an immeasurable reverence for it. Because I attain such a benefit, this will increase all the goodness of the earth throughout eighty thousand¹⁰²³ yojanas of this great earth, as far down as the vajra disk. The goodness of the earth will increase throughout the entire great earth as far as the four oceans, becoming potent and greater and exceptionally superior to what it was before.
- 18.4 “In this Jambudvīpa, the various kinds of rivers, ponds, trees, herbs, forests, flowers, fruits, roots, stems, branches, leaves, and grains that exist will have beautiful, attractive forms, and many people will wish to look at them; they will have excellent color and scents, and they will all be useful.
- 18.5 “Those beings who use them for the most perfect food and drink will have their lifespan, complexion, strength, and faculties increased in health and magnificence. They will have no illness, and their minds will have steadfast wisdom and will persevere in anything. Moreover, all of the hundreds of thousands of things that are used to any extent from this great earth will all be perfect. [F.115.a]

- 18.6 “Bhagavat, through that cause and condition, Jambudvīpa will have perfect happiness and excellent harvests, and humans will multiply and increase, without any calamities, so that all the beings that exist will experience happiness. In that way, their bodies and minds will experience happiness, and wherever they are, they will have deep reverence for this king of sūtras. Everyone will aspire to possess it, make offerings to it, honor it, venerate it, and speak its praises. Moreover, they will go to the places where great dharmabhāṇaka upādhyāyas will teach the Dharma, and they will supplicate them to teach this sublime king of sūtras for the sake of beings.
- 18.7 “Why would they do that? Bhagavat, through the power of this sūtra being taught, I and my entourage will be benefited.¹⁰²⁴ Our light, color, strength, courage, magnificence, and beauty of form will become far superior to what they were before.
- 18.8 “Bhagavat, I, the earth goddess Sthāvarā, will also be satiated by the flavor of the Dharma, and because of that, all the earth for seven thousand yojanas in Jambudvīpa will become potent, and, as stated before, all the beings that exist will experience happiness.
- 18.9 “Therefore, Bhagavat, at that time, in order to repay my kindness, those beings should think, ‘Without a doubt we will listen to, honor, serve, make offerings to, venerate, and praise this sūtra.’ Thinking in that way, they should leave their homes and go to the gathering for the Dharma teaching, whether it be in a village, a town, a market town, a house, or a wilderness. They should bow down their heads to the dharmabhāṇaka upādhyāya and, having paid homage to him, listen to this sūtra.
- 18.10 “When they have listened to the sūtra, they will return to their own homes, [F.115.b] and with great joy arisen in their minds they will say, ‘Today, through having heard a profound and unsurpassable, wonderful Dharma, we have gathered an inconceivable accumulation of merit. Through the power of the might of the sūtra, we have offered to and served countless, infinite hundreds of thousands of quintillions of buddhas so that we are freed¹⁰²⁵ from the unendurable sufferings of the three lower existences. Also, for a hundred thousand future lifetimes, we will always be reborn as humans in the higher existences and experience supreme happiness.’
- 18.11 “When those many people return to their own homes, if they teach many beings even just one example that is taught in this king of sūtras, or just one chapter, or just one history, or the name of just one tathāgata, or the name of just one bodhisattva, or just one four-line verse, or even a single line of verse, or if they only tell them the name of this sūtra, then, venerable Bhagavat, in all the places where those beings live, the earth will become potent and superior to that in other places, and everything that grows from the great

- earth will multiply greatly and be vast so that beings will experience the enjoyment of great happiness. There will be many jewels and wealth. They will perform great acts of generosity. Their minds will be constantly steady, and they will have complete conviction in the Three Jewels.”
- 18.12 Then¹⁰²⁶ the Bhagavat said to Sthāvarā, the goddess of the earth, “If any being hears even one line from this *Supremely Victorious King of Sūtras, the Sublime Golden Light*, after they have passed away, [F.116.a] they will be reborn in the Trāyastriṃśa or another paradise.
- 18.13 “If any being, because they wish to make offerings to this king of sūtras, perfectly adorns their home by even putting up one canopy or hanging one streamer, then through that cause and condition they will be reborn in accordance with their aspiration, among the six paradises,¹⁰²⁷ and enjoy according to their wishes a sublime, supreme divine palace made of the seven jewels. Each one will frolic together with seven thousand devīs and enjoy inconceivable superior bliss constantly, day and night.”
- 18.14 Then¹⁰²⁸ Sthāvarā, the earth goddess, said to the Bhagavat, “Therefore, Bhagavat, when anyone among the four classes of followers sits upon a Dharma throne and teaches this Dharma correctly, I will protect and defend that individual day and night. I will make my body invisible and come before their Dharma thrones and will support their feet.¹⁰²⁹
- 18.15 “Bhagavat, those beings, who have planted good roots with many hundreds of thousands of buddhas, will widely promulgate such a sūtra as this so that it will not vanish. Any being who listens to this sūtra will in the time that follows, for countless hundreds of thousands of quintillions of eons, constantly enjoy perfect happiness among devas and humans. They will meet many buddhas and will quickly attain the highest, most complete enlightenment of buddhahood. They will not experience the suffering of the three lower existences or of saṃsāra.”¹⁰³⁰
- 18.16 The earth goddess Sthāvarā then further said to the Bhagavat, “Bhagavat, I have a mantra essence that will benefit devas and humans and bring happiness to them all. If any man, woman, or one of the four kinds of followers [F.116.b] wishes to truly and directly see my body, if they single-mindedly possess this dhāraṇī, then all their aspirations will be fulfilled exactly as they wish.
- 18.17 “In this way, if they wish for wealth, a treasure of jewels, higher cognitions, the possession of medicine for a long life, healing the illness of many beings, the defeat of adversarial enemies, or the elimination of those who disagree with them, then they should make a circle in a clean building. They should wash their bodies, wear clean, new clothes, sit on a seat made of grass, and in front of an image that contains relics¹⁰³¹ or in front of a stūpa

that contains relics, burn incense, scatter flowers, and offer various kinds of food and drink. On the eighth day of the waxing moon, when it is the time of the constellation Puṣya, they should repeat this mantra of invitation:

18.18 *tadyathā | cili cili curu curu kuru kuru kuṭu kuṭu toṭu toṭu vaha vaha variṣa variṣa¹⁰³² svāhā |*

18.19 “Bhagavat, if anyone among the four classes of followers invites me by repeating this vidyāmantra a hundred and eight times, I will for that reason come to the one who invited me.

18.20 “Moreover, Bhagavat, any being who wishes to truly, directly see me and seeks to speak with me should perform the rite in the same way as previously described and repeat this dhāraṇī:

18.21 *tadyathā | añcani kyalikṣani śīśidhari haha hihi kuruvare svāhā |*

18.22 “Bhagavat, if anyone recites this mantra, repeating it a hundred and eight times and then reciting the previous mantra, there is no doubt that I will manifest my body and will completely fulfill all aspirations.

18.23 “If someone wishes to recite this mantra, they should first recite this mantra of protection for their body:

18.24 *tadyathā | śiri śiri vāśakati tati kuṭṭi pūta pūderi pūderi [F.117.a] tiṭe vati¹⁰³³ kukuṭi kavacili¹⁰³⁴ svāhā |*

18.25 “Bhagavat, when reciting this dhāraṇī mantra, take up a cord of five colors and repeat the mantra onto it twenty-one times while making twenty-one knots. Having repeated the mantra in that way twenty-one times, tie them onto the left upper arm, and then from then on, the body will be protected so that there will be no danger.

18.26 “If someone repeats this mantra with a single-pointed mind, aspirations will be accomplished exactly as wished. I am not speaking a falsehood. The Three Jewels of the Buddha, the Dharma, and the Saṅgha are my witnesses and know it to be the truth.”

18.27 Then the Bhagavat said to the earth goddess Sthāvarā, “It is excellent, excellent that you protect this king of sūtras, which has been sealed by a mantra of pure words and the dharmabhāṇakas. Through this cause and condition, you will attain an immeasurable ripening of merit.”

18.28 *This concludes “Sthāvarā, the Goddess of the Earth,” the eighteenth chapter of “The Supremely Victorious King of Sūtras, the Sublime Golden Light.”*

19.

CHAPTER 19: SAṂJÑEYA, THE GREAT GENERAL OF THE YAKṢAS

- 19.1 Then the great yakṣa general Saṁjñeya, together with twenty-eight yakṣa generals within that great assembly, rose from his seat, and with his robe over one shoulder, kneeling with his right knee on the ground, with palms together facing the Bhagavat, said to the Bhagavat, “Bhagavat, wherever this *Supremely Victorious King of Sūtras, the Sublime Golden Light* is taught and promulgated, in the present or in future times, whether in a village, in a town, in a market town, in a district, on a mountain, in a wilderness, in a forest, in a king’s palace, or in the dwelling place of the saṅgha, Bhagavat, I, the great yakṣa general Saṁjñeya, together with twenty-eight yakṣa generals, will go there. [F.117.b] Each of us will make our bodies invisible, and we will guard in every way that dharmabhāṇaka upādhyāya and the assembly that is listening to the Dharma so that harm will be eliminated, and they will always experience happiness.
- 19.2 “If any man, woman, boy, or girl who has the motivation to retain just one four-line verse from this sūtra, or retain just one line, or recite just the name of this king of sūtras, or recite just the name of one tathāgata or just the name of one bodhisattva that is taught in this sūtra, and with reverence honors and makes offerings to it, then I will guard them and bless¹⁰³⁵ them, so that they will be free of harm, suffering will be dispelled, and they will attain happiness.
- 19.3 “Bhagavat, the cause and condition whereby I am called by the name Saṁjñeya,¹⁰³⁶ Bhagavat, is that I have direct knowledge: I know the Dharmas, and I have a clear understanding of how many Dharmas there are, the nature of the Dharmas, the outer aspect¹⁰³⁷ of the Dharmas, and their essence and all their particulars.
- 19.4 “Bhagavat, because I comprehend the Dharmas in that way, I possess an immeasurable illumination through wisdom, an inconceivable light of wisdom, an inconceivable lamp of wisdom, an inconceivable conduct of

- wisdom, and an inconceivable accumulation of wisdom, and I have realized an inconceivable range of wisdom.
- 19.5 “Bhagavat, because in that way I know correctly, have clearly realized correctly, have correctly comprehended, and have individually realized all Dharmas, Bhagavat, those are the causes and conditions [F.118.a] whereby I am called the great yakṣa general Saṃjñeya. And it is for that purpose that I make clear and adorn the eloquent words of the dharmabhāṇaka bhikṣu and introduce majesty and brilliance through all his pores so that he will have a powerful body, majesty, and courage; the entire, inconceivable light of his wisdom will reach perfection; he will attain perfect memory; he will never be disheartened; his body will benefit and never degenerate; and his senses will be blissful and he will always feel joy.
- 19.6 “Through those causes and conditions, for the sake of any beings who have planted good roots with many hundreds of thousands of buddhas and accomplished meritorious karma, I promulgate this sūtra widely so that it will not soon vanish, so that those beings will hear it and will attain an inconceivable great light of wisdom and an accumulation of merit, and in the future will experience inconceivable happiness among devas and humans for countless hundreds of thousands of quintillions of eons, will constantly meet many buddhas, and will quickly attain the highest, most complete enlightenment of buddhahood and not experience the unendurable suffering of the world of Yama and the three lower existences.”¹⁰³⁸
- 19.7 Then Saṃjñeya, the great yakṣa general, said to the Bhagavat, “Bhagavat, I possess a dhāraṇī, and in order to benefit¹⁰³⁹ beings and out of compassion for them, I will teach it today in the presence of the Bhagavat.”
- 19.8 Then he recited the mantra:
- 19.9 *namo buddhāya | namo dharmāya | namaḥ saṃghāya | namo brahmāya |¹⁰⁴⁰
nama indrāya | namaś cātumnāṃ mahārājānāṃ | tadyathā | hili hili mili mili gauri
mahāgauri gandhari mahāgandhari drimiḍi mahādrimiḍi daṇḍakhukhanti haha
haha [F.118.b] hihi hihi huhu huhu halodhame gudhame caca caca cici cici cucu
cucu caṇḍeśvara śikhara śikhara atiṣṭhāhe¹⁰⁴¹ bhagavān saṃvidjñāya¹⁰⁴² svāhā |*
- 19.10 “I will honor anyone who retains this vidyāmantra with all the necessities for life, medicine, food, drink, clothing, flowers, fruits, and great marvelous jewels.
- 19.11 “If they seek a man, a woman, a boy, a girl, gold, silver, jewels, or jewelry, I will provide them all, exactly as they have wished for, without any decline or loss.
- 19.12 “Because this mantra has great power, when the mantra is repeated, I will quickly come there and accomplish what is wished for, without impediment.

- 19.13 “When they repeat this mantra, some kind of ritual should be performed. First of all, they should paint an image of the yakṣa Saṃjñeya four or five handspans in height, holding an axe in his hands. In front of that image, they should make a square maṇḍala and in its four corners place four vases filled with liquid honey or molasses, and make offerings with ointments, powders, incense, flowers, and garlands. Alternatively, they should make a hearth in front of the maṇḍala and, using charcoal, burn butter¹⁰⁴³ and mustard seeds inside it, and repeat the previous mantra a hundred and eight times, making a burnt offering with each mantra repetition. Then I, the great yakṣa general, will myself come before them, revealing my body, and I will ask the person who has repeated the mantra, ‘What is it that you want?’ and ‘Tell me the things in your mind that you are wishing for!’ I will then perfect all the things that they seek, exactly as they have described. If they wish for gold, silver, or treasure, or wish to become a divine ṛṣi [F.119.a] and fly in the sky, or if they wish to have the higher cognition of divine sight, know the minds of others, or bring all beings to wished-for independence, the elimination of kleśas, and the swift attainment of liberation, I will perfect all of those.”
- 19.14 The Bhagavat then said to Saṃjñeya, the great general of the yakṣas, “It is excellent, excellent that in that way you have taught this vidyāmantra in order to benefit all beings, protected the Dharma, and benefited those who have infinite merit.”
- 19.15 *This concludes “Saṃjñeya, the Great General of the Yakṣas,” the nineteenth chapter of “The Supremely Victorious King of Sūtras, the Sublime Golden Light.”*

20. CHAPTER 20: THE TEACHING OF THE KING'S TREATISE

20.1 Then Sthāvarā, the great goddess of the earth, rose from her seat within that great assembly, bowed down her head to the Bhagavat's feet, and with her palms reverentially placed together said to the Bhagavat, "Bhagavat, if there is no true Dharma in lands with human kings, they will be unable to protect the land and care for many beings, and they themselves will not be able to remain long as superior sovereigns.

20.2 "Bhagavat, I pray that you regard me with love, compassion, and kindness and teach the treatise on kingship, on the subject of ruling a land. Then, when human kings hear this Dharma and practice exactly what has been taught, the world will be truly tamed, there will be an enduring superior reign, happy and peaceful, and the people of the land will all benefit from it."¹⁰⁴⁴ [F.119.b]

20.3 Then the Bhagavat, in the midst of that great assembly, said to Sthāvarā, the goddess of the earth, "Listen well! Before, in a past time, there was a king by the name of Balendraketu. That king had a son by the name of Ruciraketu. Not long after the son's royal consecration, the father, the king, said to Ruciraketu, 'There is a valid treatise on a king's way of Dharma that is called *The Instructions of the Lord of Devas*. Before, when I received my royal consecration and became the ruler of the land, my father, Foremost Power of Knowledge, taught me this valid treatise on a king's way of Dharma. Based on this treatise I ruled for twenty thousand years, and not even for one instant did I have the thought, "I shall practice a way that is not the Dharma." Now you also should similarly not rule the land in a way that is other than the Dharma. If you wonder why there is a valid treatise on the king's way of Dharma, then listen well, for I will teach it to you today.'

20.4 "King Balendraketu then taught the prince that valid treatise through excellent verses:

- 20.5 “ ‘In order to make beings happy,
To cut through worldly doubts,
And to dispel many wrongdoings,
I will teach the treatise on kingship.
- 20.6 “ ‘All the lords of devas and
All who are human kings,
Be joyful and with palms together
Listen to what I will teach.
- 20.7 “ ‘In the past, when a multitude of devas
Assembled together on a vajra mountain,
The Four Mahārājas rose from their seats
And made this request to Mahābrahmā:
- 20.8 “ ‘ “Brahmā Lord, who is perfectly supreme,
Who is the mightiest of all devas,
We pray that you look upon us with kindness
And cut through our doubts.
- 20.9 “ ‘ “How does someone born into the human world
Then become what is called a king?¹⁰⁴⁵ [F.120.a]
Also, what are the causes and the conditions
That result in his being called a son of the devas?¹⁰⁴⁶
- 20.10 “ ‘ “How does someone born as a human
Become the only one who is a lord of humans?
How does he become a king of devas
Within the realms of the higher existences?”
- 20.11 “ ‘In that way, the protectors of the world
Addressed questions to that Brahmā king.
Then the lord of Brahmās
Replied to them with these words:
- 20.12 “ ‘ “You world protectors should know this:
Since you asked me, in order to benefit beings,
About the Dharma of ruling a land,
I will teach it, so you should listen well.
- 20.13 “ ‘ “Through the power of his past karma,
Someone born as a deva becomes a king,
And if he is in a human existence,
He becomes a lord with power over others.

- 20.14 “ ‘ “Having been blessed when with the devas,
He then enters his mother’s womb,
And while he is residing in his mother’s womb,
The devas will give him their protection.
- 20.15 “ ‘ “Although he is born into the human world,
He is called a deva because he is supreme.¹⁰⁴⁷
Because he is protected by devas,
He is called a son of the devas.
- 20.16 “ ‘ “The lord of Trāyastriṃśa bestows strength
Upon him and ripens him to be a human king.
All of the multitude of devas ripen
His strength of independent power.
- 20.17 “ ‘ “He eliminates all that is not righteous,
And he does not cause bad actions to arise.
He encourages beings to practice good actions
And causes them to be reborn in higher existences.
- 20.18 “ ‘ “He employs the power of
The hosts of humans and asuras,
Gandharvas and rākṣasas,
Caṇḍalas, and all others.
- 20.19 “ ‘ “He uses the power of parents¹⁰⁴⁸ to cause
Sin to be rejected and goodness practiced.
Together the devas protect him,
And show him the results of good and bad actions.
- 20.20 “ ‘ “If good and bad karma are created,
Then right in that very life,
Together the devas protect him,
And show him the results of good and bad actions.
- 20.21 “ ‘ “If his subjects are engaging in bad actions
And the king does not resolutely stop them,
Then that would not be the valid, right thing to do.
They should be punished in accordance with the Dharma. [F.120.b]
- 20.22 “ ‘ “If the evil witnessed is not brought to an end,
Then unrighteousness will increase greatly
So that in the kingdom of that king
There will be a great increase in dishonesty.

- 20.23 “ ‘ “When a king sees evil deeds being done,
If he does not act to prohibit them,
The assembly of devas in Trāyastriṃśa
Will all give rise to anger in their minds.
- 20.24 “ ‘ “Because of that, the king’s laws will decline
And dishonesty will spread in the world,
And the hosts of opposing enemies
Will vanquish that land and destroy it.
- 20.25 “ ‘ “The homes and possessions of the inhabitants
And all the wealth they have accumulated will be destroyed.
If there occur all kinds of dishonesty,
People will even be stealing from each other.
- 20.26 “ ‘ “Even if he has attained kingship through the true Dharma,
If he does not then act in accordance with the Dharma,
All the people of his land will be scattered
As when an elephant tramples a lotus pond.
- 20.27 “ ‘ “Unpredictable, fierce winds will blow;
Untimely, destructive rains will fall.
Many bad lunar asterisms and omens will manifest.
The sun and moon will be darkened, eclipsed.
- 20.28 “ ‘ “When a king forsakes the true Dharma,
Seeds will fail to ripen as flowers,
As fruits, and as every kind of harvest,
And there will be famine in the land.
- 20.29 “ ‘ “When a king forsakes the true Dharma
And people teach a wicked Dharma,¹⁰⁴⁹
Then the devas in their aerial palaces
Will be in misery upon seeing that.
- 20.30 “ ‘ “Those deva kings and their courts
Will be saying these words:
‘This king¹⁰⁵⁰ is practicing unrighteousness
And he is relying on sinful friends,¹⁰⁵¹
- 20.31 “ ‘ “ ‘And therefore his reign will not endure long.
All of the devas will be extremely displeased.
They will become angry, and therefore
That kingdom will be destroyed.’

- 20.32 “ ‘ “Because of his relying on unrighteous people
So that they increase in that realm,¹⁰⁵²
There will be much fighting and dishonesty
And much suffering from diseases.
- 20.33 “ ‘ “The lords of devas will not protect him,
And the other devas will abandon him.
His kingdom will be destroyed,
And the king will experience suffering. [F.121.a]
- 20.34 “ ‘ “He will be instantly separated from
His beloved parents, wife, and children,
And from his brothers and his sisters,
And in the end, he himself will meet death.
- 20.35 “ ‘ “There will be the bad omen of falling shooting stars,
And two suns will rise simultaneously.
Hostile enemies will approach,
And the people will encounter death and chaos.
- 20.36 “ ‘ “The honored great ministers of the land,
Though innocent,¹⁰⁵³ will have sudden deaths.
His beloved elephant, horse, and so on,
Will all be scattered and lost.¹⁰⁵⁴
- 20.37 “ ‘ “Because there are enemies in every region,
Most people will meet untimely deaths.
Many demons will enter the land,
And all diseases will spread everywhere.
- 20.38 “ ‘ “The great ministers of the land
And the many intimates of the king
Will all have dishonest minds
And practice unrighteousness.
- 20.39 “ ‘ “Those who are seen to be unrighteous
Will be beloved and be honored,
While those who practice righteousness
Will be punished with suffering and torments.
- 20.40 “ ‘ “Because the malevolent are loved and honored,
And because the good are punished,
The planets, stars, wind, and rain
Will all move at¹⁰⁵⁵ inappropriate times.

- 20.41 “ ‘ “Three kinds of misfortunes will occur:
The true Dharma will cease to be,
The complexion of beings will lose its luster,
And the fecundity of the earth will diminish.
- 20.42 “ ‘ “Through the honoring of the bad and the maligning of the good,
Another three misfortunes will occur:
There will come untimely frost and hail,
And the suffering of famine will spread everywhere.
- 20.43 “ ‘ “There will be a weakening of the flavor
Of numerous harvests and fruits,
And in those regions most
Of the beings will become ill.
- 20.44 “ ‘ “Because of that, the trees in that land
That previously bore delicious fruits
Will degenerate, and the fruits
Will be bitter and have no good taste.
- 20.45 “ ‘ “The parks and lovely groves that previously
Were beloved places where games were played
Will all become desiccated and decayed,
And everyone will be saddened on seeing them. [F.121.b]
- 20.46 “ ‘ “Rice, barley, and all harvests
Will suddenly lose their flavor.
When eaten they will be disliked,
And they will not cause the body’s elements to increase.
- 20.47 “ ‘ “The complexions of beings will lose their luster.
Their strength will weaken and decline.
Even though they eat much food,
They will not become full.
- 20.48 “ ‘ “Every one of the beings
Who are in that kingdom
Will be weak and without courage
And unable to accomplish any deeds.
- 20.49 “ ‘ “Most of the inhabitants will be struck by illness,
Their bodies tormented by various sufferings.
Demons will pervade completely—
Everywhere demons will arise.

- 20.50 “ ‘ “Because the king practices unrighteousness,
And because he relies on sinful companions,
Throughout the three kinds of worlds
There will be the experience of all kinds of calamities.¹⁰⁵⁶
- 20.51 “ ‘ “Those kinds of misfortunes will be endless,
And though they occur in his realm,
And though he sees the evil people there,
He will ignore them and not be afraid.¹⁰⁵⁷
- 20.52 “ ‘ “Although all the devas had blessed him
And made him the king of that land,
He does not protect his kingdom
Through the true, sublime Dharma.
- 20.53 “ ‘ “If someone accomplishes virtuous conduct,
They will always be reborn in the higher realms.
If they commit bad actions, then at death,
They will certainly fall into the lower existences.
- 20.54 “ ‘ “If a king allows his subjects
To freely commit bad actions,
Then the devas of Trāyastriṃśa
Will all be greatly anguished.
- 20.55 “ ‘ “He will not be acting in accord with
The teaching of the devas or his parents,
And as he is not a righteous person,
He is not a king who is a respectful son.
- 20.56 “ ‘ “When he sees in the kingdom
The practice of unrighteousness,
And he punishes it in accord with the Dharma
And does not decide to ignore it,
Then for that reason all the many devas
Will give their protection to that king.
- 20.57 “ ‘ “If he brings to an end sinful Dharma
For the sake of practicing the conduct of enlightenment,
Then that king will in that very lifetime
Definitely experience the observable karmic result. [F.122.a]
- 20.58 “ ‘ “If he exhorts beings to practice
Good actions and forsake bad actions,

- And teaches the result of good and bad actions,
In that way he accomplishes being a human king.
- 20.59 “ ‘ “The devas will all together bless¹⁰⁵⁸ him,
And they will all be caused to rejoice.
He should rule the land through the true Dharma
In order to benefit himself and others.
- 20.60 “ ‘ “When he sees those practicing dishonesty,
He should punish them in accord with the Dharma.
Though he might lose the kingdom,
Or there is the risk of losing his life,
- 20.61 “ ‘ “He should never practice unrighteousness.
If he sees bad actions, they should be eliminated
Because they are the most serious of all that is harmful,
And they will destroy the kingdom, with nothing remaining.¹⁰⁵⁹
- 20.62 “ ‘ “All of this comes from dishonest people;
Therefore, they should be punished.
If there are those who practice dishonesty,
That will be the destruction of kingdoms.
- 20.63 “ ‘ “When kingdoms become ruined
Like a flower bed trampled by an elephant,
Even though someone is a human king,
They are not ruling the land through the Dharma.
- 20.64 “ ‘ “All lords of devas will be unhappy,¹⁰⁶⁰
And likewise, so will the asuras.
Therefore, those who do bad actions
Should be punished in accord with the Dharma.
- 20.65 “ ‘ “He should govern beings through good actions,
And he should not follow unrighteousness.
It is better to give up his body and life
Than to follow sinful companions.¹⁰⁶¹
- 20.66 “ ‘ “He should regard everyone equally,
Both those he is close to and those he is not.
If he is a king in accord with the true Dharma,
Then there will be no discarded¹⁰⁶² subjects.
- 20.67 “ ‘ “Therefore, he will be a renowned Dharma king;
He will be famous throughout the three realms.

The communities of Trāyastriṃśa devas
Will be delighted and they will say:

- 20.68 “ ‘ “ ‘That Dharma king in
Jambudvīpa is our son.
He governs beings through good actions
And rules the land through the true Dharma.
- 20.69 “ ‘ “ ‘Because he inspires true righteous conduct,
They will be reborn in our realm.’ [F.122.b]
The children of devas and humans
And the assemblies of asuras
- 20.70 “ ‘ “ ‘Will constantly have happy minds
Because the king governs through the true Dharma.
All the communities of devas will be overjoyed,
And they will protect that human king.
- 20.71 “ ‘ “ ‘Planets and stars will follow their proper course,
And the sun and the moon will have no deviation.
The winds will come at the proper times,
And a rain of amṛta will fall in due time.
- 20.72 “ ‘ “ ‘All the harvests will ripen perfectly,
There will be no famine among humans,
And an entire multitude of devas
Will fill their own palaces.
- 20.73 “ ‘ “ ‘Therefore, you lords of men should
Forsake your bodies and spread the true Dharma.
If you honor the jewel of the Dharma,
That will bring happiness to many.
- 20.74 “ ‘ “ ‘Always rely upon the true Dharma
And adorn yourself with good qualities.
The entourage will always be happy and rejoice,
And they will stay away from all evils.
Through guiding beings through the Dharma,
There will be the continuous attainment of happiness.
- 20.75 “ ‘ “ ‘If every one of all those humans
Practices the ten good actions,
There will always be good harvests in that land
And that kingdom will be in peace.¹⁰⁶³

- 20.76 “ ‘ “If the king guides beings through the Dharma,
And tames evil actions with virtue,
Then he will obtain great fame,
And he will make beings happy.” ’ ”
- 20.77 All the human kings and their numerous retinues who dwelled on the great earth heard the Bhagavat teach the meaning of the Dharma concerning how past human kings ruled their lands, and they all greatly marveled at it and attained great joy, and with the conviction of complete trust, they adopted and practiced that teaching.
- 20.78 *This concludes “The Teaching of the King’s Treatise,” the twentieth chapter of “The Supremely Victorious King of the Sūtras, the Sublime Golden Light.” [B9]*

21.

CHAPTER 21: KING SUSAM̐BHAVA

21.1 Then the Bhagavat, having taught the treatise on kingship within that great assembly, [F.123.a] said, “You and all others, listen well, for I will teach you the past causes and conditions for the true practice of the Dharma.”

21.2 He then recited these verses:

21.3 “When in the past I was a cakravartin king,
I gave away the great earth with its oceans.
I offered all the four continents
Filled with jewels to the tathāgatas.

21.4 “Throughout countless eons, all of them,
Because I sought the pure, true Dharma body,
My cherished wealth and even my own body and life
I gave away, with a mind that was without miserliness.

21.5 “Moreover, an inconceivable number of eons ago,
There was Ratnaśikhin, who had true wisdom.¹⁰⁶⁴
After that tathāgata had passed into nirvāṇa,
A king named Susam̐bhava appeared in the world.

21.6 “He became a cakravartin and subjugated the four continents.
He became the protector of all as far as the oceans.
The name of his city was Sublime Sounds.¹⁰⁶⁵
At the time when the cakravartin king was dwelling there,

21.7 “He heard the merit and wisdom of the Buddha in a dream,
And he saw the dharmabhāṇaka named Built of Jewels,
As beautiful as the disk of the sun, seated on a throne
And teaching *The Sūtra of the Sublime Golden Light*.

21.8 “When the king awoke from his dream,

- He felt great joy that spread through his entire body,
And at dawn he came out of the royal palace
And went into the presence of the bhikṣu saṅgha.
- 21.9 “He reverently made offerings to that assembly of āryas,
And he asked this question of that great assembly:
‘Is there a dharmabhāṇaka by the name of Built of Jewels
Who has a perfection of qualities and who guides beings?’
- 21.10 “At that time, the great dharmabhāṇaka Built of Jewels
Was staying in perfect solitude in a dwelling,¹⁰⁶⁶
Maintaining mindfulness and teaching this sūtra,
Honest and sincere, in physical and mental bliss.¹⁰⁶⁷
- 21.11 “At that time, a bhikṣu led the way and the king
Came to the dwelling of Built of Jewels. [F.123.b]
He saw him inside the dwelling, sitting upright,
His body permeated by light and perfect signs.
- 21.12 “The bhikṣu told the king, ‘This is Built of Jewels,
And the supreme king of the sūtras is this:
The extremely wonderful *Sublime Golden Light*,
Which has the profound range of activity of the buddhas.’
- 21.13 “The king bowed down to Built of Jewels.
With palms together in reverence, he said,
‘I request you, whose face is as beautiful as the full moon,
To teach this Dharma of *The Sublime Golden Light*.’
- 21.14 “When Built of Jewels had heard the words of the king,
He gave the teaching of *Sublime Golden Light*.
All the devas and humans throughout the entirety
Of the world realms of the trichiliocosm were overjoyed.
- 21.15 “The king adorned with supreme wonderful jewels
A place that was a vast and clean location,
And he sprinkled it with excellent scented water
And scattered there a display of a variety of flowers.
- 21.16 “In that perfect location he placed a high throne
And beautified it with flags and a canopy.
And he perfumed everywhere with
Various powders, ointments, and incenses.
- 21.17 “Devas, nāgas, asuras, kinnaras,

- Mahoragas, and yakṣas rained down
 Divine¹⁰⁶⁸ coral tree flowers, and then they all
 Came to the supreme throne and made offerings to it.
- 21.18 “Another ten thousand million¹⁰⁶⁹ devas,
 Wishing to hear the Dharma, all gathered there,
 And when the dharmabhāṇaka first rose from his seat,
 They all made offerings to him of divine flowers.
- 21.19 “At that time, the dharmabhāṇaka Built of Jewels
 Thoroughly washed his body and put on clean robes,
 And then he came before the throne in that great assembly
 And single-mindedly, with palms together, bowed to it with reverence.
- 21.20 “The deva lords, the assembled devas, and the devīs
 Also all scattered coral tree flowers,
 And with countless hundreds of thousands of divine musical instruments,
 They emitted the sound of beautiful music while residing in the sky.
- 21.21 “At that time, the dharmabhāṇaka bhikṣu Built of Jewels
 Sat on the throne, cross-legged,
 And contemplated in his mind the trillion
 Lords of great love in the realms in the ten directions. [F.124.a]
- 21.22 “Maintaining a loving mind equally toward
 All the beings there were who were in suffering,
 For the sake of the supplicant, King Susaṃbhava,¹⁰⁷⁰
 He taught *The Sūtra of the Sublime Golden Light*.
- 21.23 “When the king had heard such a Dharma,
 With palms together, single-mindedly he rejoiced.
 Hearing the wonderful Dharma, he shed tears and wept,
 And his body and mind were pervaded by great joy.
- 21.24 “At that time, the lord of the realm, King Susaṃbhava,
 Wishing to make an offering to this sūtra,
 Held in his hands a wish-fulfilling jewel,
 And for the sake of all beings, he made this prayer:
- 21.25 “ ‘May there fall a rain of strings of jewels¹⁰⁷¹
 That pervades the entirety of Jambudvīpa,
 And may everyone who is lacking in wealth and necessities
 All attain the happiness that they wish for.’
- 21.26 “Then there fell a rain of the seven jewels,

Bringing satisfaction and contentment throughout the four continents
So that no one lacked jewelry for their bodies,
Or clothes, food, drink, or whatever they desired.

- 21.27 “At that time, the lord of the realm, King Susaṃbhava,
Saw the rain of jewels fall onto the four continents,
And he offered it all to the saṅgha of bhikṣus
Who followed the teaching of the Buddha Ratnaśikhin.
- 21.28 “Know that I, the Tathāgata Śākyamuni,
Was Susaṃbhava, that king in the past.
In the past I have offered up many great earths
And filled the four continents with jewels.
- 21.29 “That great Dharma master in the past, Built of Jewels,
Who taught that wonderful Dharma to Susaṃbhava,
Became the eastern buddha Akṣobhya
Because of teaching that king of sūtras.
- 21.30 “I have attained this supreme vajra body because of
The merit from having listened to this king of sūtras,
With palms together, having single-mindedly rejoiced
And having offered up the seven kinds of jewels.
- 21.31 “It is beautified by golden light and the signs of a hundred merits.
It brings supreme joy to everyone who sees it. [F.124.b]
It is beloved by everyone, by all beings,
And also by all the many millions of devas.
- 21.32 “Also, in the past, I became a cakravartin king
For nine hundred and ninety million¹⁰⁷² eons,
And have been the king of smaller kingdoms.¹⁰⁷³
Moreover, for countless hundreds of thousands of eons
- 21.33 “I have also been Śākras, who were the lords of the devas,¹⁰⁷⁴
And I have been great Brahmā kings,
And it would be difficult to know the full number of times
That I made offering to the lords of great love in the ten directions.
- 21.34 “It would be difficult to know the extent of the accumulation of merit from
My good action of having in the past listened to and rejoiced in this sūtra.
It is through the power of that merit that I realized enlightenment
And attained the sublime true wisdom of the Dharma body.”

- 21.35 Then that great assembly, having heard the words of that teaching, greatly marveled at it, and they all aspired to continuously promulgate and practice *The Sūtra of the Sublime Golden Light*.
- 21.36 This concludes “King Susaṃbhava,” the twenty-first chapter of “The Supremely Victorious King of Sūtras, the Sublime Golden Light.”

22. CHAPTER 22: PROTECTION AND CARE FROM DEVAS AND YAKṢAS

- 22.1 Then the Bhagavat said to the great goddess Śrī, “Any noble man or noble woman who has a trusting mind and faith and wishes to make an inconceivable, vast, and great offering of requisites to the past, future, and present buddhas, and wishes to know and realize the profound field of activity of the buddhas of the three times, whether dwelling in a town, in a market town, or on a mountain, should without doubt and single-mindedly teach extensively and promulgate this king of sūtras there. Those who listen to the Dharma should avoid distraction and be single-minded.”
- 22.2 The Bhagavat then recited these verses¹⁰⁷⁵ to the goddess and the great assembly: [F.125.a]
- 22.3 “Someone who wishes to make an
Inconceivable offering to many buddhas
And wishes to know the profound
Field of activity of all the tathāgatas,
- 22.4 “If they see that someone is
Teaching this *Sublime Golden Light*,
They should go to that place
And come before that person.
- 22.5 “This sūtra is inconceivable
And gives rise¹⁰⁷⁶ to an ocean of qualities,
And it liberates all beings
From the endless ocean of suffering.
- 22.6 “I have looked upon this sūtra,
And it is good in its beginning, middle, and end.
It is very profound and beyond evaluation.

There is no analogy that is equal to it.

- 22.7 “The Ganges sands and the great earth’s particles,
The water in the oceans and the sky,
And even all the mountains and rocks
Cannot serve as even a fraction of an analogy for it.
- 22.8 “If someone wishes to enter the Dharma realm,
They should first listen to this sūtra.
A stūpa that is the nature of the Dharma
Is a profound and extremely blissful location.
- 22.9 “And they will see me,
Śākyamuni, inside this stūpa,
Teaching this sūtra with a
Sublime, beautiful voice.
- 22.10 “They will then be reborn as devas and humans
And will experience perfect happiness
For an incalculable number
Of many millions of eons.
- 22.11 “They should think this thought:
‘Through listening to this sūtra,¹⁰⁷⁷
I have attained an inconceivable
Accumulation of merit.’
- 22.12 “If there is a great mass of fire
That is a hundred yojanas across,
They should, in order to listen to this sūtra,
Traverse it without hesitation.
- 22.13 “When they have arrived at that place
And have heard such a sūtra as this,
They will be purified of their bad karma,
And bad dreams will be dispelled.
- 22.14 “The malevolent planets and lunar asterisms,
Bad omens, spirits from sorcery, evil demons,
And so on, will all forsake their evil actions
At the time when this sūtra is heard.
- 22.15 “Perfectly adorn an excellent high throne
That is perfectly clean and resembles a lotus.
The dharmabhāṇaka should ascend it,

Like a great seated nāga. [F.125.b]

- 22.16 “When he is seated there comfortably,
He should give the teaching of this sūtra.
He should have it written out, read it out loud,
And give the teaching of its meaning.
- 22.17 “When the dharmabhāṇaka has left that seat,
Even if he has gone to another land
There will be many miraculous signs
That will appear from that high throne.
- 22.18 “Sometimes the dharmabhāṇaka’s form
Will be seen sitting on that high throne.
Sometimes it will be the Buddha Bhagavat
Or a bodhisattva who is seen.
- 22.19 “Sometimes it will be the form of Samantabhadra.
Sometimes it will resemble Mañjuśrī.
Sometimes Lord Maitreya
Will be seen upon that high throne.
- 22.20 “Sometimes marvelous signs,
The forms of many devas,
Will be seen for just a moment
And then will instantly disappear.
- 22.21 “This will perfect many good fortunes;
All deeds will be successful, as wished for;
Good qualities will be perfected—
That is what the Bhagavat has said.
- 22.22 “There will be supreme victory and renown.
Many kleśas will come to an end.
Opposing enemies will be completely dispelled,
And there will always be victory in battle.
- 22.23 “There will not be any bad dreams.
Many poisons and harms will cease to be.
Whichever of the three bad actions is done,
They will be purified by the power of the sūtra.
- 22.24 “There will be fame that will spread
Throughout the entirety of this Jambudvīpa.
All the enemies that hold grievances

Will direct their grievances toward each other.¹⁰⁷⁸

22.25 “Even if there is an enemy that comes,
Just through hearing its name they will be repelled.
The two parties will become happy
And not rely on waving weapons.

22.26 “The Brahmā king¹⁰⁷⁹ and Śakra,
The world guardians, the Four Mahārājas,
The yakṣa Vajrapāṇi, and
The great general Saṃjñeya;

22.27 “The king of nāgas, Anavatapta;
The king of nāgas,¹⁰⁸⁰ Sāgara;
The kinnaras and devas of music;¹⁰⁸¹
The asuras and the lord of the garuḍas,¹⁰⁸²

22.28 “The great goddess Sarasvatī
And the great goddess Śrī¹⁰⁸³ [F.126.a]
Those and the other lords of devas,
Leading their own deva assemblies,

22.29 “Will make offerings to the buddhas,
And with minds that are always joyful,
They will render homage to the sūtra,
To this inconceivable jewel of the Dharma.

22.30 “These and many other devas
Will all gather together,
Look at those who accomplish merit,
And then they will say to one another:

22.31 “ ‘Regard these beings well!
They have great merit and qualities!
Through the power of their diligence in good roots,
They will be reborn with us in our paradises.

22.32 “ ‘With veneration they have gone there
To listen to this profound sūtra.
They make offerings to the stūpa of the Dharma
In order to pay homage to the true Dharma.

22.33 “ ‘They have compassion for all beings
And therefore create a great benefit for them,
Thus creating vessels for the Dharma jewel

That is comprised of these profound sūtras.

- 22.34 “ ‘Those who enter this Dharma gate
Will have entered into the nature of the Dharma.
They will listen with a one-pointed mind
To this *Sūtra of the Sublime Golden Light*.
- 22.35 “ ‘As those individuals have made offerings
To countless hundreds of thousands of buddhas,
It is through the power of those good roots
That they are listening to this sūtra.
- 22.36 “ ‘In this way, the lords of devas,
And the goddess Sarasvatī,
And the goddess Śrī,
And the devas of the Four Mahārājas,¹⁰⁸⁴
- 22.37 “ ‘And countless retinues of yakṣas
Who have courage and miraculous powers
Will always come from each of the
Four directions and give protection.
- 22.38 “ ‘Sūrya, Soma, Śakra, the lord of devas,¹⁰⁸⁵
Vāyu, Varuṇa, and Agni,¹⁰⁸⁶
Viṣṇu, and Skanda,
And Yama and the goddess Sarasvatī,¹⁰⁸⁷
- 22.39 “ ‘The world guardians, and so on,
All those who have splendor and magnificence
Protect those who keep the sūtra,
And so are never apart from them day or night.¹⁰⁸⁸
- 22.40 “ ‘The mighty lords of the yakṣas,
Nārāyaṇa and Maheśvara,
Lord Saṃjñeya, and all the others;
The twenty-eight yakṣas; [F.126.b]
- 22.41 “ ‘And also the hundred thousand yakṣas
Who have miraculous powers and great might
Will always come to places of danger
And give protection to those individuals.
- 22.42 “ ‘Vajrapāṇi, the king of yakṣas,
With a retinue of five hundred
And a great assembly of bodhisattvas

Will always come and give protection to them.

- 22.43 “ ‘Mañirāja,¹⁰⁸⁹ the lord of yakṣas,
And similarly, King Complete Excellence,
Aṭāvika, Kubera,
Piṅgala, and Kapila—
- 22.44 “ ‘These and other yakṣa kings,
Together with retinues of five hundred yakṣas,
Will all come and give their protection.¹⁰⁹⁰
- 22.45 “ ‘Citrasena and Gandharva,
Jinarāja and Jinarṣabha,
Mañikaṇṭha and Nīlakaṇṭha,
Varṣādhipati, all those,
- 22.46 “ ‘And Supremely Victorious and Mahākāla,¹⁰⁹¹
And similarly also Svarṇakeśin,¹⁰⁹²
Pāñcika, and Chagalapāda,
And similarly also Mahābhāga,
- 22.47 “ ‘Prañālin¹⁰⁹³ and Dharma Protector,
King of the Monkeys,¹⁰⁹⁴
Sūciroma and Sūryamitra,¹⁰⁹⁵
And also Ratnakeśa will give protection.
- 22.48 “ ‘Great Pranili and Nakula,
Candana and Kāmaśreṣṭha,
Nārāyaṇa and Haimavata,
And similarly also Sātāgiriṣṭa—
- 22.49 “ ‘All of them have great miraculous powers,
Are very courageous and mighty.
If they see someone who keeps this sūtra,
They will all come and give their protection.
- 22.50 “ ‘Anavatapta, the nāga king,
The king of nāgas Sāgara,¹⁰⁹⁶
Elapatra and Mucilinda,
And Nanda and Upananda,
- 22.51 “ ‘These among a hundred thousand nāgas
Possessing miraculous powers and majesty
Give their protection to keepers of the sūtra
And are therefore always present day and night.

- 22.52 “ ‘Bali and Rāhu,
Vemacitra and Saṃvara,
Kharaskandha and Great Hollow,
And similarly also Prahlādana,
- 22.53 “ ‘And all the other asura kings,
A countless assembly of devas
With great might and supreme courage,
Will all come and give their protection.¹⁰⁹⁷
- 22.54 “ ‘Hārītī, the mother of spirits,
With her retinue of five hundred yakṣas, [F.127.a]
Will always come and give their protection
Whether the person is asleep or awake.
- 22.55 “ ‘Caṇḍā and Caṇḍālikā,
And also the yakṣiṇī Caṇḍikā,¹⁰⁹⁸
Great Conch¹⁰⁹⁹ and Kūṭadantī,
And Thief of All Beings’ Complexion¹¹⁰⁰—
- 22.56 “ ‘The multitudes of those kinds of deities,
All with great might and miraculous power,
Always protect the holders of this sūtra
And are never apart from them day and night.
- 22.57 “ ‘The great lady Sarasvatī
And innumerable goddesses;
The lady, the goddess Śrī,
And her numerous entourage;
- 22.58 “ ‘The goddess of this great earth;
The goddesses of harvests, parks,¹¹⁰¹ and forests;
The goddesses of trees, rivers, and winds;¹¹⁰²
And the goddesses of caityas, and so on—
- 22.59 “ ‘These and all other goddesses,
With great joy arising in their minds,
Will all come and give their protection
To those who are holders¹¹⁰³ of this sūtra.
- 22.60 “ ‘If they see holders of this sūtra, they will
Increase their life, color, and strength
And will adorn them, day and night,
With magnificence and good qualities.

- 22.61 “ ‘They will also bring to an end
All bad signs from planets and lunar asterisms,
The occurrence of ruin and disasters,
And seeing bad omens in dreams.
- 22.62 “ ‘Also, the goddess of this great earth,
Who has enduring majesty and might,
Will always be satisfied by the Dharma’s flavor
Through the power of this sūtra.
- 22.63 “ ‘Even if the earth’s fertility has sunk
As far as a hundred yojanas,
She¹¹⁰⁴ will cause the earth’s fertility to ascend
And bring enrichment to this great earth.¹¹⁰⁵
- 22.64 “ ‘The fertility of the earth will rise
From sixty-eight hundred thousand¹¹⁰⁶
Yojanas deep in the earth,
From as far as its vajra foundation.
- 22.65 “ ‘Through the power of hearing this king of sūtras,
A great accumulation of merit is obtained,
And everyone in the vast assemblies
Of the devas will obtain the benefit.
- 22.66 “ ‘Moreover, the multitudes of devas
Will be endowed with might and light.
They will always be happy with perfect joy
And will eliminate all signs of degeneration. [F.127.b]
- 22.67 “ ‘The goddesses¹¹⁰⁷ of fruits, harvests, and forests
That are within this Jambudvīpa
Will constantly be joyful in mind
Through the blessing¹¹⁰⁸ of this sūtra.
- 22.68 “ ‘All the harvests will be excellent,
And everywhere sublime flowers
And all grains will multiply
So that this great earth will flourish.
- 22.69 “ ‘The multitudes of fruit trees
And all the many parks and forests¹¹⁰⁹
Will all have perfect flowers,¹¹¹⁰
And lovely aromas will be always pervading.

- 22.70 “ ‘The multitude of plants and the trees
Will grow excellent flowers
And grow delicious fruits;
Everywhere will be filled with them.
- 22.71 “ ‘Throughout this Jambudvīpa,
All the innumerable nāga maidens
Will experience minds filled with joy;
They will enter everywhere,
- 22.72 “ ‘And all the ponds will be filled with
The growth of many kinds of flowers,
And similarly with white lotuses
And with both blue and red lotuses.
- 22.73 “ ‘Through the blessing of this sūtra,
The sky will be clear and unobscured.
Clouds and mists will be completely dispelled,
And all darkness will be illuminated.
- 22.74 “ ‘A thousand rays of sunlight will radiate
So that an unblemished pure light,
Through the power of this king of sūtras,
Will brighten the entire circle of the four continents.
- 22.75 “ ‘Through the blessing of this sūtra,
All the devas will together
Create a divine palace
Made of Jambū River gold.
- 22.76 “ ‘When the sun and moon first arise,^{[111](#)}
When they see this continent, they will be overjoyed,
And they will completely illuminate it
With a constant great light.
- 22.77 “ ‘Of all of the lotus ponds
There are on this great earth,
There is none that will not blossom
When they are brightened by the sun.
- 22.78 “ ‘Within this Jambudvīpa,
All harvests, fruits, and herbs
Will ripen and be excellent
And will fill the entire great earth.

- 22.79 “ ‘Through the blessing of this sūtra,
The lunar asterisms will not pass beyond
The locations of the light of the moon and sun, [F.128.a]
And the winds will blow and the rains fall at the right times.
- 22.80 “ ‘Throughout all of this Jambudvīpa,
Excellent harvests will grow in the lands
Wherever this sūtra is present.
It will be superior to other places.¹¹¹²
- 22.81 “ ‘Whoever promulgates and recites
This *Sūtra of the Sublime Golden Light*
Will obtain superior merit,
As will the places where it is taught.’ ”
- 22.82 Then the great goddess Śrī and the multitude of other devas, having heard
the words spoken by the Bhagavat, were all overjoyed, and they all aspired
to single-mindedly protect completely those who hold this king of sūtras so
that they will not be afflicted by misery and will always gain happiness.
- 22.83 This concludes “*Protection and Care from Devas and Yakṣas*,” the twenty-second
chapter of “*The Supremely Victorious King of Sūtras, the Sublime Golden Light*.”

CHAPTER 23: THE PROPHECY

- 23.1 After the Tathāgata had taught the Dharma extensively in the midst of the great assembly, the bodhisattva Ruciraketu and his two sons, Rūpyaketu and Rūpyaprabha, requested the prophecy of their attainment of the highest, most complete enlightenment.
- 23.2 At that time, ten thousand devas, chief among them Jvalanāntaratejorāja, descended together from the Trāyastriṃśa paradise. They came before the Bhagavat, bowed their heads to his feet in homage, seated themselves to one side, and listened to the Dharma that was taught by the Bhagavat.
- 23.3 The Bhagavat then said to the bodhisattva Ruciraketu, “You, in a future time after countless, innumerable hundreds of thousands of quintillions of eons have passed, will attain the highest, most complete enlightenment of perfect buddhahood in the world realm Suvarṇaprabhā. [F.128.b]
- 23.4 “You will appear in the world as a tathāgata arhat samyaksaṃbuddha, one with wisdom and virtuous conduct, 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 has the name King of the Mountain of Gold and Jewels.
- 23.5 “After that tathāgata has passed into nirvāṇa and the Dharma he taught has vanished, at that time this older son, Rūpyaketu, will become that tathāgata’s regent in that same world. At that time, his name will be changed to Completely Pure Pinnacle, and he will attain perfect buddhahood and become a tathāgata arhat samyaksaṃbuddha, one with wisdom and virtuous conduct, 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 has the name Light of Golden Ornaments.
- 23.6 “At that time, when that tathāgata has passed into nirvāṇa and the Dharma he taught has vanished, this younger son, Rūpyaprabha, will become that tathāgata’s regent, and in that world he will attain perfect buddhahood and become a tathāgata arhat samyaksaṃbuddha, one with

wisdom and virtuous conduct, 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 has the name Suvarṇaprabha."

23.7 That was the prophecy. Those ten thousand devas also heard the prophecy for those three great beings then. [F.129.a] When they heard in this way this sublime, supreme king of sūtras, their minds became overjoyed, and pure and stainless, like space.

23.8 Then the Bhagavat, knowing in his mind the ripening of the good roots of those ten thousand devas, prophesied their great enlightenment, saying, "Devas, after many countless, innumerable hundreds of thousands of quintillions of future eons have passed, you will attain the highest, most complete enlightenment of perfect buddhahood in a world realm by the name of Śālendradhvajāgravatī.¹¹¹³ You will be in the same family,¹¹¹⁴ in the same clan, and have the same name. You will all have a perfect name with ten components: Prasannavadanotpalagandhakūṭa.¹¹¹⁵ In this way, you will successively appear in the world as ten thousand buddhas."

23.9 Then the goddess of the Bodhi tree said to the Bhagavat, "Bhagavat, these ten thousand devas came from the Trāyastriṃśa paradise to listen to the Dharma and came before the Bhagavat. For what reason has the Tathāgata given them the prophecy of their attainment of the highest, most complete enlightenment of perfect buddhahood? I have not heard that these devas have meditated excellently on the six perfections and undergone hardships, or have given away their hands, feet, heads, eyes, legs,¹¹¹⁶ brains,¹¹¹⁷ servants, children, wives, elephants, oxen,¹¹¹⁸ horses, carriages, male slaves, female slaves, messengers, homes, parks, forests, gold, silver, beryls, white corals, emeralds, red corals, crystals,¹¹¹⁹ conches, food, drink, clothes, beds, or medicine for illness. [F.129.b] Countless hundreds of thousands of other bodhisattvas have offered many offerings of requisites to countless hundreds of thousands of quintillions of past buddhas, and in this way each of those bodhisattvas has obtained the prophecy of their enlightenment only after innumerable endless eons have passed.

23.10 "Bhagavat, through what causes and conditions, through what supreme conduct, and through planting what good roots have these deities come from their paradise and through hearing the Dharma for a short time obtained their prophecies? I request the Bhagavat to explain this to me and cut through the net of my doubts."

23.11 The Bhagavat said to the goddess of the Bodhi tree, "Noble goddess, it is as you have said. All of these have obtained the prophecy after accomplishing the causes and conditions of excellent good roots and undergoing hardships with dedication and diligence. This multitude of devas has forsaken the five sensory pleasures in their perfect, sublime divine

palaces and has come to listen to this *Sūtra of the Sublime Golden Light*, so that when they heard the Dharma their minds developed reverence for this sūtra. They became unstained by faults, like completely pure beryls. Moreover, they heard that which was the prophecy for these three bodhisattva mahāsattvas. Moreover, in the past, they have for a long time accomplished true conduct, and they made a great commitment, and because of those causes and conditions I have prophesied their attainment of the highest, most complete enlightenment of buddhahood in a future time.”

23.12 The goddess of the Bodhi tree, having heard the Bhagavat’s words, became overjoyed and had conviction in them.

23.13 This concludes “The Prophecy,” the twenty-third chapter of “The Supremely Victorious King of Sūtras, the Sublime Golden Light.” [F.130.a]

24. CHAPTER 24: COMPLETELY CURING ILLNESS

- 24.1 The Bhagavat said to the goddess of the Bodhi tree, “Noble goddess, listen well and retain this perfectly in your mind. Today I will teach you the past prayers of these ten thousand devas that were causes and conditions.
- 24.2 “Noble goddess, in the past, in a time gone by, an uncountable, innumerable, inconceivable number of eons ago, at that time the tathāgata arhat samyakṣaṃbuddha, the one with wisdom and virtuous conduct, the sugata, the one who knows the world’s beings, the unsurpassable guide who tames beings, the teacher of devas and humans, the buddha, the bhagavat by the name of Ratnaśikhin appeared in the world.
- 24.3 “Noble goddess, at that time, after that bhagavat had passed into nirvāṇa, when the true Dharma had vanished and there was merely the outer appearance of the Dharma, there was a king by the name of Sureśvaraprabha who constantly governed¹¹²⁰ the people in accord with the true Dharma, as if he were their father and mother.
- 24.4 “At that time, in the king’s land there was a head merchant¹¹²¹ by the name of Jaladhara,¹¹²² who was greatly learned in medicine and perfectly knew all eight branches of the Āyurveda.¹¹²³ He healed beings, saving them from all the sufferings that arise from disharmony among the four great elements.
- 24.5 “Noble goddess, at that time the head merchant Jaladhara had a son named Jalavāhana, who was attractive and handsome and who an entire multitude longed to look at. He had a naturally swift mind and understood the treatises, and there was nothing he did not know about letters, drawing, calculations,¹¹²⁴ and numbers.
- 24.6 “At that time, countless hundreds of thousands of beings in that king’s land were tormented by the various kinds of the suffering of illness, so that there was not even the slightest happiness in their minds. [F.130.b]

- 24.7 “Then Jalavāhana, the head merchant’s son, saw those countless hundreds of thousands of beings experiencing the suffering of illness, and great compassion arose in his mind. He thought, ‘These countless beings are afflicted by terrible suffering, and my father, the head merchant,¹¹²⁵ is greatly skilled in medical treatments. He knows all eight branches of the Āyurveda perfectly and is able to cure the various illnesses that arise from the augmenting and diminishing of the four great elements. But because he is old, decrepit, and physically feeble and diminished, he walks by leaning on a stick, and therefore he is unable to go to the villages, towns, and market towns and save the people from the suffering of illness, and he is unable to save countless hundreds of thousands of beings who are afflicted by very grave illnesses. Therefore, today I will go before my father, the great physician, and ask him for the secret medical treatments that will heal illness. Then, when I know them, I will go to the villages, towns, and market towns to save people from various illnesses and let them experience happiness for a long time.’¹¹²⁶
- 24.8 “Having thought that, the head merchant’s son then went to his father, bowed his head in homage at his father’s feet, and with his palms together in reverence, he sat to one side. Sitting in a particular place, he addressed questions to his father through these verses:
- 24.9 “ ‘I am asking for the medical treatments
In order to bring a cure to beings,
So look kindly upon me, beloved father,
As I request that you teach me the instructions.’¹¹²⁷
- 24.10 “ ‘In what way, when the body deteriorates,¹¹²⁸
Do the great elements increase and diminish?
And also what are the periods of time
When numerous illnesses occur?
- 24.11 “ ‘What food and drink is required
In order to experience health
So that the power of heat in the body
Does not decline and is not harmed?
- 24.12 “ ‘The illnesses of beings are of four kinds:
They are the illnesses of air, bile,
Phlegm, and their combination.
In what way can those be healed? [F.131.a]
- 24.13 “ ‘At what times does air illness arise?
At what times does bile illness arise?

At what times does phlegm illness arise?
At what times does combination illness arise?’

- 24.14 “On hearing the supplication of the head merchant’s son, the father recited these verses:¹¹²⁹
- 24.15 “ ‘Today, on the basis of the medical
Treatments of the ancient ṛsis,
I will teach you in the appropriate stages.
Listen well and then cure beings.¹¹³⁰
- 24.16 “ ‘Three months are the season of spring,
Three months are called summer,
Three months belong to autumn,
And three months are called winter.
- 24.17 “ ‘Regarding these in terms of one year,
They are known to be in groups of three.
If they are categorized into groups of two,
Then there are six within one year.
- 24.18 “ ‘The first two are the season of flowers,
The third and fourth are the season of heat,
The fifth and sixth are the season of rain,
The seventh and eighth are the season of autumn,
- 24.19 “ ‘The ninth and tenth are the season of cold,
And the last two are the season of snow.
In that way, know their differences
And give medicine that is not contrary.¹¹³¹
- 24.20 “ ‘If the right food and drink is provided
In accordance with these seasons,
It will be quickly digested in the stomach,
And many illnesses will not occur.
- 24.21 “ ‘When there are changes in the seasons,
The four great elements change around
And there can be no healing medicine,
And the suffering of illness will definitely occur.
- 24.22 “ ‘The doctor should know the four seasons
And also should know the six periods of time,
And, knowing the seven elements of the body,
Should provide food and medicine that is appropriate.

- 24.23 “ ‘When an illness is located within
An element of taste, within blood,
Flesh, bones, marrow, and brains,
Know whether it can be healed or not.
- 24.24 “ ‘There are four kinds of illness:
Those of air and bile and phlegm,
And also those of their combination.
Know the times when they are active.
- 24.25 “ ‘In the season of spring, it is phlegm that moves.
In summer, it is the illness of air that occurs.
In the season of autumn, it is bile that augments.
In winter, all three occur simultaneously.
- 24.26 “ ‘And in the spring,¹¹³² the food should be bitter, astringent, and
pungent;¹¹³³
In summer,¹¹³⁴ it should be oily, pungent,¹¹³⁵ salty, and sour;
In autumn, it should be cold and sweet and oily; [F.131.b]
In winter, astringent, sour, oily, and sweet.
- 24.27 “ ‘If someone consumes accordingly
Whatever medicine, food, or drink
Should be consumed in these four seasons,
Then many illnesses will not occur.
- 24.28 “ ‘After eating, there is the power of phlegm.
It is during digestion that there is the activity of bile.
Following digestion, there arises the power of air.
You should know the illnesses in relation to such times.
- 24.29 “ ‘When the root of an illness is known,
Provide the corresponding medicine for that illness.
Illnesses have particular, individual forms,
But you should know their roots in the past.
- 24.30 “ ‘For air illnesses, give that which has oil.
For bile illnesses, laxatives are good.
For phlegm illnesses, use emetics.
For an aggregation, all three treatments are needed.
- 24.31 “ ‘That which has air, bile, and phlegm
Is what is known as an aggregation.
The time when the illness occurs is known,

But the nature of the illness needs to be known.

- 24.32 “ ‘Reaching a diagnosis by examining in that way,
Give the medical treatment that accords with the time.
If the food, drink, and medicine are not inimical,
Then that is what is called a skilled doctor.
- 24.33 “ ‘If the eight branches of Āyurveda are known,
That will include all medical treatments.
When these have been elucidated,
The illnesses of beings will be healed.
- 24.34 “ ‘They are bloodletting, wounds,
Body ailments, and demons;
Virulent poisons and children;
And life lengthening and virility.
- 24.35 “ ‘First, the person’s complexion,
Speech, and nature are examined.
Afterward they are asked about their dreams,
And then it will be known whether it is air, bile, or phlegm.
- 24.36 “ ‘If a person’s hair is thin and in poor condition,
And the nature of their mind is unstable,
If they talk a lot and have dreams of flying,
Then their nature is that of air.
- 24.37 “ ‘If they have white hair while young
And have a great deal of perspiration,¹¹³⁶
Have a clear mind, and have dreams of fire,
Then their nature is that of bile.
- 24.38 “ ‘If the mind is stable and the body straight and even;
They are concerned with details and have shiny, greasy hair;
And if they see water and white substances in their dreams,
Then know that this is the nature of phlegm.
- 24.39 “ ‘As for having the nature of combination,
Some have two and some have three,
But know that their nature will be
Whichever one aspect is dominant.
- 24.40 “ ‘When you have understood what is their nature, [F.132.a]
Then give the medical treatment that accords with the illness.
If there are no signs of dying,

- That is a person who can be healed.
- 24.41 “ ‘Know the signs of death to be
The faculties perceiving incorrectly,
Maligning gurus and doctors,
And being angry with family.
- 24.42 “ ‘The eyes crossing, the complexion becoming pale,
The tongue becoming black, the nostrils distorting,
The auricles of the ears becoming darkened,¹¹³⁷
And the lower lip drooping are signs of death.
- 24.43 “ ‘The myrobalan in one form
Has the six aspects of taste.
It dispels every illness, and so it
Is the faultless king of all medicine.
- 24.44 “ ‘The three fruits¹¹³⁸ and the three pungencies¹¹³⁹
Are the easiest to find among medicines.
Molasses, honey, milk, and butter:
These are able to heal many illnesses.
- 24.45 “ ‘Other medicines than those
Should be increased based on the illness.
First, develop a compassionate motivation
Without any concern for wealth and gain.
- 24.46 “ ‘I have taught you the treasured
Subject of healing illness.
If through this you heal beings,
An infinite result will be attained.¹¹⁴⁰
- 24.47 “Then, noble goddess, Jalavāhana, the head merchant’s son, having learned
the meaning of the eight branches of the Āyurveda directly from his father,
and having heard and perfectly learned the augmentation and diminishing
of the four great elements, the adverse seasons, and the practices of medical
treatments, had the knowledge that enabled him to heal many illnesses, so
he went throughout this and that village, town, and market town.
- 24.48 “In order to gladden with excellent words the many hundreds of
thousands of beings who came to him suffering with illness, he said to them,
‘I am a doctor! I am a doctor! And because I am very skilled in medical
treatment, today I will heal all of you of your many illnesses.’

- 24.49 “Noble goddess, at that time, many hundreds of thousands of beings [F.132.b] were gladdened by the excellent words spoken by the head merchant’s son, and they allowed him to cure them. Then the countless hundreds of thousands of beings who were afflicted by grave illnesses became joyous and delighted on hearing those words; they heard a wonderful marvel. Therefore, through those causes and conditions, all the suffering from illness was healed and ended; their declined strength was restored, and they were healed to become as they were before their illness.
- 24.50 “Moreover, noble goddess, at that time, countless hundreds of thousands of beings suffering from extremely serious and incurable illnesses came together to the head merchant’s son and supplicated him to heal them, and at that time through wonderful medical treatments he cured them all.
- 24.51 “Noble goddess, at that time, that head merchant’s son healed many hundreds of thousands of quintillions of beings afflicted by the suffering of illness throughout that kingdom.”
- 24.52 *This concludes “Completely Curing Illness,” the twenty-fourth chapter of “The Supremely Victorious King of Sūtras, the Sublime Golden Light.”*

25.

CHAPTER 25: JALAVĀHANA, THE HEAD MERCHANT'S SON

- 25.1 Then the Bhagavat said to the goddess of the Bodhi tree, “Noble goddess, at that time, Jalavāhana, the head merchant’s son, had previously cured beings of all the suffering of illness in the kingdom of King Sureśvaraprabha, so that they had recovered and regained the health they had previously possessed. At that time, the many beings who had been cured of their illnesses accumulated many meritorious actions and accomplished vast acts of generosity, and they themselves prospered. Therefore, they all went together to the head merchant’s son, and with veneration they said, ‘Son of the great head merchant, it is excellent, excellent that you developed extremely excellent merit and benefited us and enabled us to live happily. You are a king of healing with great power and a bodhisattva with love and compassion. As you are completely skilled in medical treatments, you perfectly cured countless beings of the suffering of illness!’ In that way, they praised him throughout all the villages and towns. [F.133.a]
- 25.2 “Noble goddess, at that time, the head merchant’s son and his wife, Jalāmbujagarbhā,¹¹⁴¹ had two sons. The name of one was Jalāmbara and the name of the other was Jalagarbha.
- 25.3 “Jalavāhana then took his two sons and, having passed through the villages, towns, and market towns, eventually passed through a very desolate wilderness. There he saw jackals, wolves, foxes, baboons, vultures, and many other wild beasts that eat flesh and drink blood, running and flying in one direction. The head merchant’s son wondered, ‘What can be the reason these wild animals are running and flying in one direction? I will follow them for a while to discover why.’
- 25.4 “He followed them and reached a great lake called Aṭavīsaṃbhavā, which had almost dried up completely. In that lake there were many fish.

- 25.5 “When he saw them, great compassion arose in his mind. At that time, a tree goddess revealed the upper half of her body and said, ‘Excellent, excellent! Noble one, you have a meaningful name—Jalavāhana—and can sympathize with these fish, and therefore you will give them water. This is because of two causes and circumstances: your name, Jalavāhana, means bringing water and giving water.¹¹⁴² Today, you should act in accordance with your name!’
- 25.6 “Then Jalavāhana asked the tree goddess, ‘How many fish are there?’
“The tree goddess answered, ‘Their number is a full ten thousand.’
- 25.7 “Noble goddess, when the head merchant’s son heard from the goddess how many fish there were, he developed an even greater motivation of compassion.
- 25.8 “At that time, the sun was beating down on the great lake and there was only a little water left, so that those ten thousand fish were at death’s door, their bodies writhing around. Seeing the head merchant’s son,¹¹⁴³ with hope in their minds and ever-staring eyes, they followed him, looking at him. [F.133.b]
- 25.9 “When the head merchant’s son saw that, he ran in all four directions hoping to find water but did not find any. However, in one direction he looked he saw a great tree.¹¹⁴⁴ He climbed it, cut off branches and leaves, and created a shade for the fish.
- 25.10 “Moreover, he searched for the source of the water that fed this lake and saw a great river called Jalāgamā. At that time, there were many fishermen on the banks of that river, and in order to obtain those fish they had stopped the river from flowing onward in a place upstream where there was a great precipice. It would be so difficult to correct where the river had been diverted that he thought, ‘This is such a great, deep precipice, not even a hundred thousand men working for three months would be able to cut through it,¹¹⁴⁵ so it goes without saying that I could not do so on my own.’
- 25.11 “Then the head merchant’s son quickly returned to his town and went before King Sureśvaraprabha,¹¹⁴⁶ bowed down his head to his feet, seated himself to one side, and, with his palms together in reverence, said, ‘I healed the various illnesses of the subjects in the great king’s domain such that they were all happy, and while proceeding throughout the land, I came to a wilderness. There I saw a lake called Aṭavīsaṃbhavā, the water of which had almost completely disappeared, and in it were ten thousand fish that would soon die from being dried up by the sun. Great king! Look upon me with love, compassion, and kindness and bestow upon me for a while twenty elephants for carrying water. Just as I saved the lives of many ill people, so I¹¹⁴⁷ will save the lives of those fish.’

- 25.12 “The great king then commanded the prime minister, ‘Quickly provide this king of doctors with elephants!’
- 25.13 “At that time, the prime minister, obeying the king’s command, said to the head merchant’s son, ‘O great being! [F.134.a] Go to the elephant pen yourself, choose the twenty elephants that you want, and take them and bring benefit to beings so that they will gain happiness.’
- 25.14 “Then Jalavāhana, with his two sons, took away twenty elephants, borrowed many bags¹¹⁴⁸ from a tavern,¹¹⁴⁹ went to where the river was interrupted, filled the bags with water, loaded them onto the elephants, brought them to the lake, and emptied them into the lake, so that it became full and vast as before.
- 25.15 “Noble goddess, at that time, the head merchant’s son walked around the four sides of the lake, looking at it, and many fish followed him, milling around at the shore. Then the head merchant’s son thought, ‘Why are these fish following me? No doubt it is because they are tormented by the fire of hunger and are begging me for food, so I shall give it to them.’
- 25.16 “Jalavāhana, the head merchant’s son, then said to his sons,¹¹⁵⁰ ‘Take the strongest elephant and quickly go home and tell my father, the head merchant, to gather together everything there is to eat in the house—that which is intended for my parents and that which is intended for my wife, children, male servants, and female servants—and bring it to me.’
- 25.17 “Then the two sons, obeying their father, rode the strongest elephant, hurried home, went before their grandfather, and said in detail what they had been told to say, obtained everything that was edible in the house, quickly loaded it onto the elephant, and hurriedly went back to their father beside the lake.
- 25.18 “When Jalavāhana saw them coming, his body and mind were filled with happiness, delight, and joy. He took the food and scattered it throughout the lake. The fish obtained the food, and they were all filled and satiated.
- 25.19 “Then he thought, ‘I have given the fish food and saved their lives. In the future, may I give the food of the Dharma and satisfy an infinite number of beings!’ [F.134.b]
- 25.20 “He also thought, ‘In the past, in a solitary forest, I saw and listened to¹¹⁵¹ a bhikṣu who was reading from a Mahāyāna sūtra that was teaching the profound Dharma of the twelve phases of dependent origination. Moreover, he also taught from that sūtra that anyone who hears the name of the Tathāgata Ratnaśikhin at the time of their death will be reborn in a higher existence. Therefore, today I will teach the fish the profound Dharma of dependent origination, and I will also recite the name of the Tathāgata Ratnaśikhin. There are two kinds of beings in this Jambudvīpa: those who

have complete faith in the Mahāyāna, and those who do not believe in it and disparage it, and so I will increase those who in their minds have belief in it.¹¹⁵²

25.21 “At that moment, the head merchant’s son thought, ‘I will enter this lake and I will teach the extremely wonderful profound Dharma to these many fish!’ Having thought that, he entered the water.

25.22 “He recited, ‘I pay homage to the past Tathāgata Arhat Samyaksambuddha, the one with wisdom and virtuous conduct, the sugata, the knower of the world, the unsurpassable being, the guide who tames beings, the teacher of devas and humans, the buddha, the Bhagavat Ratnaśikhin! Previously, when this tathāgata was practicing bodhisattva conduct, he made this commitment: “May anyone in the world realms in the ten directions who hears my name at the time of their death, after passing away, be reborn as a deva in Trāyastriṃśa.” ’

25.23 “Jalavāhana then taught those fish the wonderful, profound Dharma with these words: ‘Because this exists, that exists; because this is produced, that is produced. Thus, because of the factor of ignorance, there is formation; because of the factor of formation, there is consciousness; [F.135.a] because of the factor of consciousness, there are name and form; because of the factor of name and form, there are the six āyatana; because of the factor of the six āyatana, there is contact; because of the factor of contact, there is sensation; because of the factor of sensation, there is craving; because of the factor of craving, there is grasping; because of the factor of grasping, there is becoming; because of the factor of becoming, there is birth; because of the factor of birth, there is old age, death, misery, lamentation, suffering,¹¹⁵³ and distress. In that way is produced this great mass of nothing but suffering.¹¹⁵⁴

25.24 “ ‘If this ceases, then that ceases. Thus, through the cessation of ignorance, formation ceases; through the cessation of formation, consciousness ceases; through the cessation of consciousness, name and form cease; through the cessation of name and form, the six āyatana cease; through the cessation of the six āyatana, contact ceases; through the cessation of contact, sensation ceases; through the cessation of sensation, craving ceases; through the cessation of craving, grasping ceases; through the cessation of grasping, becoming ceases; through the cessation of becoming, birth ceases; through the cessation of birth, old age and death cease; through the cessation of old age and death, misery, lamentation, suffering, and distress cease. In that way, this great mass of nothing but suffering will cease.’

25.25 “Having taught this Dharma, he then also taught the dhāraṇī that is the same as the twelve phases of dependent origination:¹¹⁵⁵

25.26 *tadyathā | vicani vicani vicani saṃścani saṃścani saṃścani bhiṣini bhiṣini bhiṣini, svāhā | tadyathā | nimini nimini nimini śadhini śadhini śadhini sapraṣini sapraṣini sapraṣini svāhā | tadyathā | vetrani vetrani vetrani triṣinini triṣinini triṣinini upadhini upadhini upadhini svāhā | tadyathā | bhavini bhavini bhavini satini satini satini samanini samanini samanini svāhā |*

25.27 At that time, when the Bhagavat [F.135.b] taught the past causes of the head merchant's son to the great assembly, the assembly of devas and humans was greatly amazed and praised him.¹¹⁵⁶

25.28 Then the Four Mahārājas, each from his individual place, said in one voice:

25.29 “Excellent! Śākya Lord of Munis, you have
Eliminated bad karma and increased merit
By teaching the Dharma of the vidyāmantra
That is the same as the twelve phases.

25.30 “We also, if a mantra is recited,
Will give protection to the Dharma,
And if someone acts contrary to it
And does not follow it well,

25.31 “That person's head will burst into seven parts
Like the top of a basil plant.¹¹⁵⁷
We will recite the vidyāmantra
Once in the presence of the Bhagavat.

25.32 *tadhyathā hirimigāte gandhari candhari dharijebhare śihibhari pure pure gugumti khiramati dhadhimukhi laurubha murubhi kucumurugandhe turu turu turu vīrye adhisiddhi davabbye dhadavabye uste ustabaddhe anle badhe padumabaddhe asumabaddhe svāhā |* ¹¹⁵⁸

25.33 The Bhagavat continued, “Noble goddess, Jalavāhana, the head merchant's son, and his two sons, having given water and food to the fish and taught them the Dharma, returned to their home.

25.34 “At another time, Jalavāhana, the head merchant's son, held a feast, and after various entertainments, intoxicated from alcohol, he fell asleep. At that time, the ten thousand fish all passed away at the same moment and were reborn as devas in Trāyastriṃśa. They wondered, ‘Through what good karma as a cause and condition have we been reborn in this paradise?’ and then they said to each other, ‘We had fallen into an animal rebirth in Jambudvīpa and had obtained the bodies of fish, but Jalavāhana, the head merchant's son, gave us water and food, and moreover he taught us the profound Dharma and the dhāraṇī of the twelve phases of dependent

- origination. He also recited the name of the Tathāgata Ratnaśikhin, and it is through those causes and conditions that we have been reborn in this paradise. [F.136.a] Therefore, we should go to Jalavāhana, the head merchant's son, and make offerings to him to repay his kindness.'
- 25.35 "Those ten thousand devas then vanished from that paradise and arrived beside the king of healing in Jambudvīpa.
- 25.36 "At that time, the head merchant's son was sleeping happily upon a high roof, and those ten thousand devas placed ten thousand pearl necklaces above his head.¹¹⁵⁹ They also placed ten thousand pearl necklaces in front of his feet. They also placed ten thousand pearl necklaces to his right. They also placed ten thousand pearl necklaces to his left. They sent down a rain of coral tree flowers and great coral tree flowers to a depth that would reach the knees and radiate everywhere. The melodious sounds of various kinds of divine music resounded, and everyone who was asleep in Jambudvīpa woke up. Jalavāhana, the head merchant's son, was also awoken from his sleep. Then those ten thousand devas, having made their offerings, flew into the sky and departed.
- 25.37 "They let fall a rain of excellent lotuses here and there throughout the domain of King Sureśvaraprabha. Then they returned to their previous abode, to the lake in the wilderness, and sent down a rain of various kinds of divine flowers, and then they vanished and returned to paradise, where they enjoyed the bliss of whatever sensory pleasures they delighted in and wished for.
- 25.38 "At daybreak, King Sureśvaraprabha asked his prime ministers, 'What is the cause and condition whereby last night there appeared such wonderful signs and there shone a great light?'
- 25.39 "Those prime ministers answered, 'Great king, know this: at the mansion of Jalavāhana, the head merchant's son, a great host of devas sent down forty thousand pearl necklaces and also a rain of divine coral tree flowers to a depth that covers the knees.'
- 25.40 "The king commanded the ministers, saying, 'Go to the head merchant's home and summon his son.'
- 25.41 "The prime ministers obeyed the king's command [F.136.b] and went to his home, and there they repeated the king's command, summoning the head merchant's son.
- 25.42 "The head merchant's son then went before the king, who asked him, 'What is the cause and condition whereby there appeared such wonderful signs last night?'
- 25.43 "The head merchant's son answered, 'According to my analysis, I think that without doubt those many fish in that lake, as described in the sūtra, have passed away and been reborn as devas in Trāyastriṃśa. Therefore, in

- order to repay my kindness, they manifested those marvelous signs. I know that the time of death for those ten thousand fish definitely came.'
- 25.44 " 'How do you know that?' asked the king.
 " 'Your Majesty,' answered Jalavāhana, 'send an emissary and my two sons to that lake, so that they can investigate whether those fish have died or are alive, and then you will know whether this is true or not.'
- 25.45 "Having heard what he said, His Majesty sent an emissary and Jalavāhana's two sons to the lake, where they saw in the lake a great mass of many coral tree flowers and that all the many fish had passed away. Having seen that, they quickly returned and related this to the king in detail.
- 25.46 "When the king heard this, he was overjoyed and uttered words of praise, saying, 'Never has such a wonder occurred before!' "
- 25.47 Then the Bhagavat said to the goddess of the Bodhi tree, "Noble goddess, know this: I was Jalavāhana, the head merchant's son in the past. Ruciraketu was the head merchant Jaladhara.¹¹⁶⁰ Rūpyaketu was his older son, Jalāmbara.¹¹⁶¹ Rūpyaprabha was his younger son, Jalagarbha.¹¹⁶² You, the goddess of the Bodhi tree, were King Sureśvaraprabha.¹¹⁶³ The ten thousand fish were these ten thousand devas. In the past, I satisfied those fish with water and food and then taught them this dhāraṇī that is the same as the profound Dharma of the twelve phases of dependent origination. [F.137.a] I also recited and taught them the name of the Tathāgata Ratnaśikhin. It is through those good roots as causes that they were reborn in a higher existence so that today they have come before me and listened to the Dharma with joy and I have revealed to them the prophecy of their highest, most complete enlightenment and revealed to them what their names will be.
- 25.48 "Noble goddess, in my previous existences, while I was continuing through saṃsāra, I benefited countless, vast numbers of beings and eventually revealed to them the prophecies of their highest, most complete enlightenment. In that same way, all of you should with diligence and dedication seek to set forth from saṃsāra and not be inattentive."
- 25.49 Then all of that great assembly, having heard those words, understood that they should, with great love and compassion, become disillusioned with all saṃsāra, and with diligence and dedication undergo hardships and subsequently realize and manifest the highest enlightenment. With trusting minds they had complete certainty of this and were overjoyed.
- 25.50 *This concludes "Jalavāhana, the Head Merchant's Son," the twenty-fifth chapter of "The Supremely Victorious King of Sūtras, the Sublime Golden Light." [B10]*

26. CHAPTER 26: GIVING AWAY THE BODY

26.1 Then the Bhagavat, having taught that past cause and condition to the great assembly and those ten thousand devas, spoke again to the goddess of the Bodhi tree and that great assembly:

26.2 “In the past, while I was practicing the path of the bodhisattva, I did not just give water and food to save the lives of those fish; I also gave away my cherished body. Regard together the cause and condition for that!¹¹⁶⁴ [F.137.b]

26.3 “The Tathāgata Arhat Samyaksambuddha,¹¹⁶⁵ who was supremely victorious and supremely venerable everywhere both above the paradises and below the paradises, who illuminated the world realms in ten directions with many hundreds of thousands of light rays, who had perfect omniscience, who had the completion of good qualities, went together with a great assembly to the Pañcala¹¹⁶⁶ land. They came to a forest that had level ground, was free of thorns, and was spread throughout with excellent flowers and soft grass.

26.4 “The Bhagavat said to Venerable Ānanda, ‘Ānanda, prepare a seat for me beneath that tree.’

26.5 “Then Venerable Ānanda, obeying that command, prepared a seat. When it was prepared, he said to the Bhagavat, ‘Bhagavat, the seat is prepared. I request that you, Ārya, know that it is ready.’¹¹⁶⁷

26.6 “The Bhagavat sat cross-legged upon the seat, with his body upright, remaining in true mindfulness. Being seated, he asked the bhikṣus, ‘Do you want to view the relics of the body of¹¹⁶⁸ a bodhisattva who accomplished a difficult act in the past?’

“ ‘We do wish to see them,’ said the bhikṣus.¹¹⁶⁹

26.7 “The Bhagavat then pressed down on the ground with his hand, which was adorned with a hundred merits and possessed the signs and features of a great being. At that moment, the great earth shook in six ways, the ground

- split and divided, and the great assembly saw a stūpa made of the seven precious materials and adorned by a net of various jewels appearing, rising up from the ground, and they had thoughts of great astonishment.
- 26.8 “The Bhagavat then rose from his seat, bowed down to it, [F.138.a] circumambulated it, and then again sat upon his seat and said to Ānanda, ‘You, open the door of this stūpa!’
- 26.9 “Venerable Ānanda opened the door and saw a casket made of the seven precious materials and adorned by excellent, perfect jewels. He said to the Bhagavat, ‘Bhagavat, there is a casket made of the seven precious materials and adorned by various jewels.’
- 26.10 “ ‘You, open the casket,’ said the Bhagavat.
 “Venerable Ānanda, obeying the command, opened it and saw inside relics that had a color like that of conches and white water lilies.¹¹⁷⁰ He said to the Bhagavat, ‘Inside the casket there are relics with a sublime color, superior to any other.’
- 26.11 “ ‘Ānanda, come and bring those bones of a great being here!’ said the Bhagavat.
 “Venerable Ānanda then picked up those relics and gave them to the Bhagavat. The Bhagavat took them and said to the bhikṣus, ‘Behold the relics of the body¹¹⁷¹ of a bodhisattva who accomplished a difficult act,’ and then he recited this verse:
- 26.12 “ ‘The bodhisattva has a mind with perfect qualities.
 Courageous, he diligently completes the six perfections,
 Constantly meditating uninterruptedly for the sake of enlightenment,
 With stable,¹¹⁷² great equanimity, with a mind that never wearies.
- 26.13 “ ‘Bhikṣus, you must all pay homage with veneration to the relics of the past body of the bodhisattva. These relics are perfumed by the measureless aroma of correct conduct, samādhi, and wisdom. They are an excellent, supreme field of merit and are extremely difficult to encounter.’
- 26.14 “The bhikṣus and that great assembly then single-mindedly and reverently [F.138.b] placed their palms together and bowed down their heads in homage to those relics and praised them, saying, ‘Never has such a thing occurred before!’¹¹⁷³
- 26.15 “Then Venerable Ānanda rose before the Bhagavat,¹¹⁷⁴ bowed down to his feet, and said to the Bhagavat, ‘The Bhagavat, the Tathāgata, the great teacher, is superior to all, so that all beings honor him. Therefore, what is the cause and condition whereby he pays homage to these bones of a body?’
- 26.16 “The Bhagavat said to Venerable Ānanda, ‘Ānanda, it is because of these bones that I quickly attained the highest, most complete enlightenment of perfect buddhahood. Therefore, in order to repay their kindness, I have

- today paid homage to them.'
- 26.17 "Then he also said to Venerable Ānanda, 'Today, in order to dispel the doubt and uncertainty that you and the great assembly have, I will explain perfectly the past causes and conditions of these relics, and therefore you must pay close attention and listen single-mindedly!'
- 26.18 " 'We strongly wish to hear it, so therefore we request that you teach and explain,' said Venerable Ānanda.
- 26.19 " 'Ānanda,' replied the Bhagavat, 'in the past, in a time gone by, there was a king of a land, and his name was Mahāratha. He was very rich, with great wealth, vast treasures, and a courageous army. He was honored and obeyed by the entire multitude of people, and he constantly guided them through the Dharma. The people had multiplied and spread, and he had no opposing enemies. His principal queen was extremely attractive and beautiful. He had three sons whom everyone wished to see. The name of the eldest son was Mahāpraṇāda. The name of the middle son was Mahādeva. The name of the youngest son was Mahāsattva.
- 26.20 " 'At that time, the great king, to amuse himself and enjoy the view, set off to look at the mountains and forests. [F.139.a] The three sons also departed, following him. In order to search for flowers and fruits, they left their father and wandered. Then they entered a great forest of bamboos to rest.
- 26.21 " 'Then the eldest prince said, "I am scared and frightened now! Might not a vicious wild beast kill us in this forest?"
- 26.22 " 'The middle prince said, "I am worried that if I start out with having no concern for my own body, I will experience the suffering of losing this beloved body."
- 26.23 " 'The youngest prince then said to his two older brothers:
- 26.24 " ' "This is a place where the devas and ṛṣis gather.
I am not miserable and have no fear or terror.
My body and mind are filled with happiness,
And therefore I will gain superior qualities."
- 26.25 " 'At that time, the princes each spoke what was in their minds, and they eventually continued onward until they saw a tigress who had given birth to five¹¹⁷⁵ cubs seven days earlier. She was encircled by her cubs and tormented by hunger and thirst; her body was thin and weak, and she would soon die.
- 26.26 " 'The eldest prince said, "Alas, this tigress gave birth to cubs seven days ago. Because she is encircled by her cubs, she has not been free to seek food. She is so tormented by hunger and thirst she will no doubt eat her own cubs."
- 26.27 " ' "What does this tigress usually eat?" asked Prince Mahāsattva.

“ ‘The eldest prince answered:

- 26.28 “ ‘ “Tigers, lions, jackals, and wolves
Eat nothing but flesh and warm blood.
Any other kind of food than that
Will fail to dispel her weakness.”
- 26.29 “ ‘The middle prince said, “This tigress is so thin and weak and tormented
by hunger and thirst that she only has a little life left. How could we seek
that kind of food and drink, which is difficult to find? [F.139.b] Who for their
sake would give up their own body and life to dispel their hunger and
thirst?”
- 26.30 “ ‘ “There is nothing that is more difficult to give up than one’s own
body!” said the eldest prince.
- 26.31 “ ‘Prince Mahāsattva said, “At this time, each of us has clinging and
attachment to our bodies; we have no wisdom and are unable to benefit
others. Supreme beings have minds of great compassion, and in order to
constantly benefit others are indifferent to their bodies, and this benefits
beings.”
- 26.32 “ ‘He also thought, “For many hundreds of thousands of lifetimes, my
body has rotted and decayed and been lost meaninglessly without causing
any benefit whatsoever. Why should I not cast it away this time like saliva or
mucus and dispel the suffering of those pained by hunger?”
- 26.33 “ ‘At that time the princes, having thus spoken their thoughts, each felt
love and pity, and without taking their eyes off the tigress, they circled her
from a distance and then together left her and went away.
- 26.34 “ ‘Then Mahāsattva thought, “Now is the time for me to give away my
body and life. Why is that?
- 26.35 “ ‘ “For a long time I have taken care of this body,
Which is dirty, smelly, drips with pus, and is disgusting.
I have served it with necessities, food, clothes,
Carriages, elephants, horses, wealth, and jewels,
- 26.36 “ ‘ “But it will change and be destroyed; its nature is impermanent,
Always searching, difficult to fulfill, difficult to protect.
Even though it has been continually offered to and served,¹¹⁷⁶
It has always¹¹⁷⁷ abandoned me and shows no gratitude.”¹¹⁷⁸
- 26.37 “ ‘He thought, “Moreover, this body is unstable and of no benefit to me. It is
terrifying like an enemy. It is impure like feces. Today, with this body, I will
accomplish a vast, immense action and make it into a great ship that will

- cross the ocean of birth and death. [F.140.a] I will abandon saṃsāra and certainly accomplish leaving it behind.”
- 26.38 “ ‘He also thought, “In abandoning this body, I will be abandoning boils, countless dreadful illnesses, and many hundreds of thousands of terrors and fears. This body contains nothing but urine and feces. It is as unstable as a water bubble. It is a congregation of many worms. It is a web of veins and muscles. It causes disgust. It is disadvantageous.¹¹⁷⁹ Therefore, I will abandon this body today and seek the highest, ultimate nirvāṇa. Completely abandoning the fault of misery, the suffering of impermanence, and distress, I will end the continuity of saṃsāra. Eliminating all faults, through the power of samādhi and wisdom I will meditate perfectly and attain the Dharma body that is adorned by many hundreds of thousands of merits, is omniscient, and is praised by the multitudes of buddhas. Having attained that, I will bring immeasurable benefit¹¹⁸⁰ to beings through the Dharma.”¹¹⁸¹
- 26.39 “ ‘At that time, the prince, making a great prayer with great courageous self-control,¹¹⁸² had made his motivation grow with thoughts of great compassion, but he was worried that his two older brothers, being frightened and terrified, would cause a hindering obstacle so that he would not be able to accomplish his aspiration. Therefore, he said to his two older brothers, “Brothers, you two go back; I will stay here a little longer.”
- 26.40 “ ‘Prince Mahāsattva then returned to the forest and went before the tigress. He took off his clothes and placed them upon a bamboo, and then he made this prayer:
- 26.41 “ ‘ “I, with great wisdom,¹¹⁸³ seek the state of the
Highest enlightenment for the sake of all beings.
With an unwavering motivation of great compassion,
I will give away the body that is cherished by beings.
- 26.42 “ ‘ “Enlightenment has no illness and no pain
And is aspired to by all who have wisdom.
Today I will lead all beings who are in the ocean of suffering
Of the three realms and bring them to happiness.” [F.140.b]
- 26.43 “ ‘Having spoken those words, the prince then threw down his body and lay in front of the hungry tigress. Because of the power of the magnificence of that bodhisattva’s love and compassion, the tigress was not able to do anything. The bodhisattva, seeing that this was so, climbed up onto a high mountain and threw down his body from there.¹¹⁸⁴ But then he thought, “This tigress is so weak and feeble that she is not able to eat me.” Thinking this, he stood up and went looking for a weapon. He could not find one, and so using a shard of dry bamboo, he made blood flow from his throat and finally came close to the tigress.

- 26.44 “ ‘At that time, the great earth quaked in six ways, like a river being blown on by the wind.¹¹⁸⁵ The sun also did not shine, as if it were being obscured by an eclipse, so that there was darkness in all the ten directions.¹¹⁸⁶ The devas also sent down a rain of excellent flowers, and excellent, sublime scented powders that spread throughout and filled the interior of the forest.
- 26.45 “ ‘The multitudes of devas present in the sky, on seeing such a thing, rejoiced in their minds and praised him, saying, “There has never occurred anything like this before!” They all praised him, saying, “Well done! Great being, well done!” and they recited these verses:
- 26.46 “ ‘ “Great being, protector, who has developed the motivation of compassion,
Who regards all beings equally as if they were your only child,
With courage, great joy, and without any clinging in your mind,
You gave up your body, saving the distressed, and gained incalculable merit.
- 26.47 “ ‘ “You will certainly reach a state of wonderful, permanent bliss,
Will conclusively eliminate the many bondages of saṃsāra,
And will soon attain without impediment¹¹⁸⁷ the result that is enlightenment;
You will realize birthless, complete peace and bliss.”
- 26.48 “ ‘At that time, the hungry tigress saw the blood falling from the bodhisattva’s throat and licked the blood, and then ate all his flesh, without remainder, so that there were only bones left. [F.141.a]
- 26.49 “ ‘Then the elder prince, seeing the earth quake, said to his younger brother:
- 26.50 “ ‘ “The great earth with all its mountains and rivers has quaked.
In all directions there is darkness without any sunlight.
Flowers from the devas have fallen, filling the sky.
These are signs that our younger brother has given away his body.”
- 26.51 “ ‘The middle prince heard the words of his older brother, and he spoke this verse:
- 26.52 “ ‘ “When we saw the starving tigress with a weakened body,
Tormented by hunger and in danger of eating her cubs,
And I heard the words¹¹⁸⁸ spoken by Mahāsattva, I had the
Suspicion that today our younger brother would give his body away.”
- 26.53 “ ‘The two princes then felt great sadness and suffering, and they wailed and wept, and together they both went into the presence of the tigress. They saw their younger brother’s clothes draped over a bamboo branch, his bones

and hair scattered everywhere. His spilled blood had formed mud and spread everywhere too. They collapsed, and being unable to embrace his body, they threw themselves before his bones. After a long time had passed, they regained consciousness, stood up, and with arms upraised, they wept and lamented:

- 26.54 “ ‘ “Our beautiful, handsome younger brother,
Greatly loved by both his father and mother,
Why did you not come out with us
And not return to give away your body?
- 26.55 “ ‘ “If our father and mother ask us,
What can we say in answer to them?
It will be easier for us both to give up our lives.
Why should we remain in these our bodies?”
- 26.56 “ ‘Then the two princes, wailing and weeping as if their minds had been broken,¹¹⁸⁹ eventually left and went away.
- 26.57 “ ‘At that time, the retinue of attendants that the youngest prince had brought along were asking one another, “Where is the prince? We should search for him together.”
- 26.58 “ ‘Also at that time, the king’s principal queen, who was asleep on a high roof, saw these bad omens in a dream: someone cut off her breasts; her teeth fell out; and she obtained three dove chicks but saw one being carried away by a hawk [F.141.b] and the other two being frightened and terrified. When the earth quaked, the queen woke up, felt great sadness, and said:
- 26.59 “ ‘ “Why did this great earth quake today
So that all the rivers, forests, and trees shook?
The sun had no light as if it were covered and obscured.
My eyes quiver and my chest heaves as they never have before.
- 26.60 “ ‘ “I am pierced by pain as if an arrow has struck my heart.
My whole body is shaking, and there is no comfort.
I have seen such bad omens in my dream;
There have certainly never been such bad omens before.”
- 26.61 “ ‘Milk dripped from both the queen’s breasts and she thought, “Without doubt this is the appearance of a bad omen.”¹¹⁹⁰
- 26.62 “ ‘One of her attendants heard men outside saying that they were searching for the prince but had still not found him. She was frightened and alarmed, and she went into the palace and said to the queen, “Your Majesty, did you know that I have heard from the men outside that they are searching for the prince but have still not found him?”

- 26.63 “ ‘When the queen heard those words, she wailed in great misery. With her eyes filled with tears, she went before the king and said to him, “Your Majesty, I have heard from men outside that our beloved youngest son is lost!”
- 26.64 “ ‘When the king heard those words, he was greatly frightened. Choking, he shed tears and lamented with these words: “Alas! Such suffering! Today my beautiful son is lost!”
- 26.65 “ ‘In order to comfort the queen, he said, “Beautiful one, do not be sad. Let us now go out together and search for our beloved son.”
- 26.66 “ ‘Then the king, the queen,¹¹⁹¹ and a great gathering of people together left the city and dispersed in all directions, searching. [F.142.a]
- 26.67 “ ‘Before long, a prime minister came before them and said to the king, “Your Majesty, do not sorrow, but the prince is not present;¹¹⁹² there is no youngest prince.”
- 26.68 “ ‘When the king heard those words, he wailed, saying, “Alas! I have lost my beautiful son!¹¹⁹³
- 26.69 “ ‘ “When first there is a son, the happiness is small.
Later, when the son is lost, the suffering is great.
If only my son were to regain his life,
Even were I to die, there would be no suffering.”
- 26.70 “ ‘The queen, on hearing those words, became enveloped in grief, as if she had been struck by an arrow, and she made this lament:
- 26.71 “ ‘ “My three sons, with their attendants,
Entered the forest to play together,
And only my beloved youngest son has not returned.
I have had bad omens of certain separation from him.”
- 26.72 “ ‘After that, a mid-ranking minister¹¹⁹⁴ came before the king, and the king asked him, “Where is my beloved son?”
- 26.73 “ ‘The mid-ranking minister,¹¹⁹⁵ his mind crushed, weeping, his palate and tongue dry, was unable to speak words to answer. Then the queen said to him:
- 26.74 “ ‘ “Where is my youngest son? Answer quickly!
My entire body is as if burning intensely.
My mind is in disarray with madness, distress, and bewilderment,
And I think that today my breast will burst apart!”
- 26.75 “ ‘The mid-ranking minister then informed the king, describing it in detail, how the prince had given away his body.

- 26.76 “ ‘When the king and queen heard this account, wailing and choking with tears, they quickly hurried to the place where he had given away his body. They came to the bamboo forest where the bodhisattva had given away his body and saw the bones scattered everywhere. They immediately fell to the ground, fainting as if they had died. They were like great trees blown over by a fierce wind, their minds insensible, having lost consciousness and having no awareness of anything. [F.142.b]
- 26.77 “ ‘Then the prime minister and the others sprinkled water on them until at length, the king and queen again recovered consciousness. Then with his arms upraised, the king¹¹⁹⁶ wailed:
- 26.78 “ ‘ “Alas! Our beloved son, who had the features of beauty,
Why have you been struck so early by the suffering of death?
If I had died before you, how could I
Have ever witnessed such suffering?”
- 26.79 “ ‘Then the queen, no longer close to fainting, crazed,¹¹⁹⁷ with her hair hanging loose in disarray, beat her breast with both her hands, thrashed on the ground like a fish writhing on dry land, and wept and wailed like a cow that has lost its calf.
- 26.80 “ ‘ “Who killed my son,
So that his bones are scattered on the ground?
I lost my beloved son.
I cannot help but feel sorrow.
- 26.81 “ ‘ “Alas! Who would kill my son
So that I experience such misery?
Is my heart made of stone
That it has not broken?
- 26.82 “ ‘ “In my dream someone
Cut off both my breasts,
And I saw my teeth fall out, which
Meant today there would be great suffering.
- 26.83 “ ‘ “I saw that of three dove chicks,
One was taken away by a hawk,
Which meant today I had lost my beloved son,
And that bad omen was not untrue.”
- 26.84 “ ‘Then the great king,¹¹⁹⁸ the queen, and their two sons, overcome by their love for the prince¹¹⁹⁹ and weeping,¹²⁰⁰ cast off their jewelry and together with a great crowd of people collected the relics of the bodhisattva’s body

and placed them inside a stūpa in order to make offerings to it.

26.85 “ ‘Ānanda, you should know that these are the relics of that bodhisattva.’

“He also said to Venerable Ānanda, ‘In the past, even when I had such kleśas as desire, anger, and ignorance, I saved and helped, according to their circumstances, the five kinds of beings, such as those in the hells, pretas, and animals, so that they attained the state of leaving behind saṃsāra. [F.143.a] Therefore, it is needless to say that now that all the kleśas have ceased, none of their latencies remain. I have become the teacher of devas and humans, and I possess omniscience. I will remain in the hells and other places for the sake of each being for many eons and accept various kinds of suffering to make them attain the state of leaving behind the saṃsāra of birth, death, and the kleśas.’

26.86 “Then the Bhagavat, in order to teach this meaning, spoke these verses:

26.87 “ ‘In the past, in time gone by,
For countless, innumerable eons
I have sometimes been the king of a land
And sometimes been a prince.

26.88 “ ‘I have always performed great acts of giving
And given away my greatly cherished body
And, leaving saṃsāra behind,
Aspired to supreme enlightenment.

26.89 “ ‘In the past, there was a great land,
And its ruler was named Mahāratha.
There was a prince whose name was Courageous,¹²⁰¹
Who was always generous, without miserliness.

26.90 “ ‘He had two older brothers
Called Mahāpraṇāda and Mahādeva.
The three went out together,
Eventually entering the mountains and forests.

26.91 “ ‘They saw a tigress tormented by hunger,
And this thought arose within them:
Although the tigress is burning with hunger’s fire,
There is nothing else there for her to eat.

26.92 “ ‘When the great being saw this was so,
Because he was afraid she would eat her cubs,
Without attachment he gave his body to her,
So that the cubs were saved without being wounded.

- 26.93 “ ‘The great earth and the mountains
Were all shaken at the same time.
The rivers and the seas were greatly disturbed;
Fierce waves rose upon the waters.
- 26.94 “ ‘The sky and the earth lost their light.
There was darkness in which nothing was visible.
The wild beasts in the forest of the wilderness
Flew and ran, completely abandoning their lairs.
- 26.95 “ ‘The two older brothers wondered why he had not returned.
They felt grief and suffered from their love for him.
Together with their great retinues of servants,
They went searching throughout the forest.
- 26.96 “ ‘The two older brothers, accompanying each other,¹²⁰²
Went into the forest upon the steep mountain
And looked in the four directions but did not see him. [F.143.b]
In the empty forest where they had seen the tigress,
- 26.97 “ ‘They saw the mother with her five¹²⁰³ cubs.
All of their mouths were stained with blood,
And the remaining bones and hair
Were scattered everywhere on the ground.
- 26.98 “ ‘Moreover, the blood that had been spilled
Had soaked the entire grove of bamboos.
When the two older brothers saw that,
Great fear and alarm arose in their minds.
- 26.99 “ ‘They both fainted and fell to the ground.
Disturbed, crazed, they lost consciousness.
Their bodies were completely stained by dirt,
And their six senses became unconscious.
- 26.100 “ ‘The numerous servants of the princes
Had misery arise in their minds at that time.¹²⁰⁴
Although they sprinkled water and revived them,
The princes wailed and wept with upraised arms.
- 26.101 “ ‘When the bodhisattva gave away his body,
His loving mother was in the palace
Experiencing many enjoyments
Along with five hundred women.

- 26.102 “ ‘Breast milk came dripping forth
From both breasts of the principal queen.
Her entire body, as if being pierced by needles,
Experienced extreme suffering and discomfort.
- 26.103 “ ‘There arose the perception that she had lost her son,
And her mind was pierced by the pain of grief.
She described the nature of her suffering
So that the king would know of it.
- 26.104 “ ‘With unendurable wailing,
She spoke pitifully to the king:
“Great king, you must know this.
Today a great suffering has arisen.
- 26.105 “ ‘ “From both breasts milk has emerged;
Though I wished to, I could not stop it.
My entire body was as if pierced by needles.
The grief is enough to crack open my breast.
- 26.106 “ ‘ “I have had bad omens in my dreams.
We have definitely lost a beloved son.
Your Majesty, please save my life
And discover whether our son is alive or dead.
- 26.107 “ ‘ “I saw three dove chicks in a dream.
The smallest one was a beautiful chick.
Know that a hawk stole it away.
It is impossible to describe my misery.
- 26.108 “ ‘ “I am drowning in an ocean of misery
So that it will not be long before I die.
I cannot tell whether my son is alive or not.
I pray that you will quickly find out.
- 26.109 “ ‘ “Also, since I heard that men outside
Said that they had not found my youngest son,
My mind has been completely distressed today.
Your Majesty, I ask you to show me kindness!”
- 26.110 “ ‘When she had spoken those words, [F.144.a]
She threw her supported¹²⁰⁵ body onto the floor.
Pitifully stricken, her mind fainted and swooned,
And she became oblivious and unconscious.

- 26.111 “ ‘When her inner retinue of women
Saw the queen faint and fall to the floor,
They cried loudly and wept greatly
And were in disarray from misery, alarm, and fear.”¹²⁰⁶
- 26.112 “ ‘When the king heard those words,
He was not able to control his grief.
He summoned all of his ministers
And sent them forth in search of his beloved son.
- 26.113 “ ‘They all departed from the city
And went searching here and there.
Weeping, they questioned many people,
Asking, “Where is the prince?
- 26.114 “ “ ‘Is he alive now or has he died?
Who knows where he has gone?
Our misery will be dispelled if
By some means we see him.”
- 26.115 “ ‘But every one of all the many people
Said to them, “The prince is dead.”
All who heard it were deeply pained
And wailed in indescribable suffering.
- 26.116 “ ‘At that time, King Mahāratha,
Wailing, had stood up from his throne.
He went over near to the queen
And sprinkled water on her body.
- 26.117 “ ‘From the sprinkling of the water,
After a long time, the queen recovered consciousness.
Wailing intensely, she asked the king,
“My son—do you know where he is now?”¹²⁰⁷
- 26.118 “ ‘King Mahāratha stated to the queen,
“I have sent out numerous emissaries employed
To search for the prince in the four directions,
But there is no news that has come back yet.”
- 26.119 “ ‘The king also said to the queen,
“You should not be in misery,
And you should comfort yourself.
We shall search for him together.”

- 26.120 “ ‘Then the king together with the queen
Mounted steeds and prepared to leave,
Crying out loudly and lamenting,
Their tormented minds as if on fire.
- 26.121 “ ‘Many hundreds of thousands of people, high and low,
Came out of the city following the king.
With uninterrupted pitiful weeping,
Each one was engaged in searching for the prince.
- 26.122 “ ‘Because the king was searching for his beloved son,
His eyes scanned in all four directions.
And then he saw a man approach
Who came before him, weeping.
- 26.123 “ ‘His hair was in disarray, his body stained with blood,
And his entire body was stained with dirt.
When the king saw such a bad omen,
His misery increased even more. [F.144.b]
- 26.124 “ ‘The king raised up both his arms
And wept pitifully, unable to stop.¹²⁰⁸
Then first there was a great minister
Who hurriedly came before the king,
- 26.125 “ ‘And to the king he said these words:
“Your Majesty, do not be sad,
Even though Your Majesty’s
Beloved son has not yet been found.
- 26.126 “ ‘It will not be long before he comes,
And therefore, Your Majesty, do not be unhappy.”¹²⁰⁹
Then the king went farther on and saw
A mid-ranking¹²¹⁰ minister approaching.
- 26.127 “ ‘The minister came before the king
And while weeping, he said to the king,
“Although two of the princes are present,
They are in pain as they are deep in grief.
- 26.128 “ ‘ “The one who was the youngest prince
Has been seized by impermanence.
He saw a hungry tigress that had given birth
And was thinking of devouring her cubs.

- 26.129 “ ‘ “The prince, Mahāsattva, gave rise
To a motivation of great compassion
And seeking for the highest path.
In order to liberate many beings,
- 26.130 “ ‘ “Bound by the perception of supreme enlightenment
That is as greatly deep and vast as an ocean,
He climbed to the summit of a high mountain
And threw his body down in front of the hungry tigress.
- 26.131 “ ‘ “As she was too weak to devour him,
With a bamboo he made blood flow from his throat,
And as the prince’s body was devoured,
There are only the leftovers of his body¹²¹¹ remaining.”
- 26.132 “ ‘ “At that time, the king and the queen
Fainted upon hearing those words.
Their minds sank into the ocean of their grief,
And they were incinerated by the fire of torment.
- 26.133 “ ‘ “The minister sprinkled the king and queen
With pure, sandalwood-scented water
So that they rose together and wept,
Stretching up their arms and beating their breasts.
- 26.134 “ ‘ “Then a minor minister¹²¹² arrived,
And he said these words to the king:
“I saw both the two princes.
They had fainted in the forest.
- 26.135 “ ‘ “I sprinkled water upon them
And then they revived a little.
They looked into the four directions,
As if everywhere was ablaze with fire.
- 26.136 “ ‘ “They stood for a moment and again fell down,
Wailing and unable to control themselves.
They raised up their arms and with piteous words
Praised the wonders of their little brother.” [F.145.a]
- 26.137 “ ‘ “When the king heard these words,
He boiled even more within the fire of grief,
And as the queen was weeping intensely,
Wailing loudly, he said these words:

- 26.138 “ ‘ “My beautiful son, whom I loved deeply,
Has been swallowed by the demon of impermanence,
And now though these two sons remain,
They are tormented and burning in the fire of grief.
- 26.139 “ ‘ “I must quickly go today to the mountain¹²¹³
To bring comfort and preserve what life remains.”
Then he mounted his steed and quickly went along the path,
Single-mindedly going to the cliff where the body had been given up.
- 26.140 “ ‘On the road he met the two princes, their minds shattered,
Beating their chests, in a weakened state,¹²¹⁴ weeping as they came.
Their parents took them onto their laps wailing in misery,
And together they went to the mountain and forest where the body was
given.
- 26.141 “ ‘They entered the forest where the bodhisattva gave up his body,
And they gathered together, weeping and in great suffering.
They cast off their jewelry, crying their hearts out,
And collected the remaining bones of the bodhisattva.
- 26.142 “ ‘A multitude of people together made offerings to them,
And a stūpa of the seven precious materials was erected.
The relics were placed inside a casket,
And in misery they returned to the city.’
- 26.143 “He then declared to Ānanda:
- 26.144 “ ‘It was I, Śākyamuni, who was
That Mahāsattva in the past.
Do not think it was anyone else.
- 26.145 “ ‘King Śuddhodana was my father;
The queen was my mother, Māyā.
The eldest prince was Maitreya;
The middle prince was Mañjuśrī.
- 26.146 “ ‘The tigress was Mahāprajāpatī,
And the five cubs were five bhikṣus.
One of them was Maudgalyāyana,
And one of them was Śāriputra.
- 26.147 “ ‘I have taught all of you the story
Of benefiting others in the past,
Which is the conduct of a bodhisattva.

You should train in this cause of attaining buddhahood.

- 26.148 “ ‘When the bodhisattva gave away his body,
He made a great prayer with these words:
“May the bones that remain from my body
Be of benefit to the beings in the future!”
- 26.149 “ ‘This is the place where he gave away his body.
The stūpa of seven precious materials
Remained here for countless years,
And then it sank into the ground.
- 26.150 “ ‘Through the power of his prayer in the past
And the fact of that being recited,¹²¹⁵ [F.145.b]
In order to benefit all devas and humans
It has risen and emerged from the ground.’
- 26.151 When the Bhagavat gave this teaching on what had occurred in the past, all
of the countless, innumerable assembly of humans and devas were deeply
affected and felt great joy. They praised it, saying, “Never has such a thing
occurred before!”¹²¹⁶ and they all developed the aspiration to attain the
highest, most complete enlightenment.
- 26.152 The goddess of the Bodhi tree also said, “I reverently pay homage to repay
this kindness.”
- 26.153 The Bhagavat withdrew the power of his miraculous manifestation, and
the stūpa again sank down under the ground.
- 26.154 *This concludes “Giving Away the Body,” the twenty-sixth chapter of “The Supremely
Victorious King of Sūtras, the Sublime Golden Light.”*

27.

CHAPTER 27: THE PRAISE FROM THE BODHISATTVAS IN THE TEN DIRECTIONS

- 27.1 ¹²¹⁷ At that time, when the Tathāgata Śākyamuni gave this Dharma teaching, countless hundreds of thousands of quintillions of bodhisattvas from world realms in the ten directions each came individually from their own world realms to Vulture Peak Mountain. When they arrived before the Bhagavat, they touched the ground with the five points of their body, and, having paid homage to the Bhagavat, with one-pointed minds and palms together, in one voice they praised him with these verses:
- 27.2 “Bhagavat, you have a perfect body the color of gold.
You shine with light rays like a mountain of gold.
You are pure and smooth¹²¹⁸ like an excellent lotus.
You have an array of countless sublime, supreme signs.
- 27.3 “You are adorned by the thirty-two signs.
Your eighty excellent features are complete.
You shine with light rays, beyond any analogy.
You are stainless like a pure full moon.¹²¹⁹
- 27.4 “You have a perfect and wonderful voice;
It roars with the sound of thunder, like a lion.
It has the eight¹²²⁰ sublime aspects and accords with the senses,
And it is superior to all the songs of the kalaviṅka.
- 27.5 “Your body is adorned by the signs of a hundred merits,
With a perfection of light rays, completely free of stain.
Your mind’s wisdom is completely clear and is like an ocean.
You have vast qualities that are as extensive as pure space.
- 27.6 “Your light rays completely fill the worlds in the ten directions. [F.146.a]
You liberate beings in accordance with their circumstances.

You completely dispel the propensities for kleśas and craving.¹²²¹
You are a continuous eternal lamp of the Dharma.

- 27.7 “With compassion you bring benefit to beings
And bestow happiness in the present and future.
You constantly teach sublime, supreme meanings
And bring others to the true detachment of nirvāṇa.
- 27.8 “Bhagavat, you teach the supreme Dharma that is amṛta.
You bestow the meaning of the wonderful amṛta.
You lead beings to the city of amṛta.
You create a gathering of amṛta and bring them to happiness.
- 27.9 “You liberate all beings from suffering,
Constantly saving them from the ocean of perpetual saṃsāra.
You lead them onto the path to happiness
And bestow on them the inconceivable happiness they wish for.
- 27.10 “Bhagavat, the ocean of your qualities is vast and deep
And cannot be known even through numerous analogies.
Because you constantly look on all with great compassion,
You have continuous methods, wisdom, and diligence.
- 27.11 “Bhagavat, there is no end to your ocean of qualities.¹²²²
Even if all humans and devas were to calculate it
Together for a million million¹²²³ eons,
They would still not know a fraction of it.
- 27.12 “We have recited a praise of just a few drops
From the ocean of your qualities of buddhahood.
We completely dedicate that merit to beings,
Praying that they will all quickly attain the result of buddhahood.”
- 27.13 Then the Bhagavat said to those bodhisattvas, “Well done! Well done!
Through your praising the qualities of the Tathāgata in that way, you have
benefited beings and caused buddha activities to increase, so that you have
been purified of bad karma and have developed unquantifiable merit.”
- 27.14 *This concludes “The Praise from the Bodhisattvas in the Ten Directions,” the twenty-seventh chapter of “The Supremely Victorious King of Sūtras, the Sublime Golden Light.”*

28.

CHAPTER 28: THE PRAISE BY THE BODHISATTVA RUCIRAKETU

- 28.1 Then the bodhisattva Ruciraketu rose from his seat [F.146.b] and, with his upper robe over one shoulder, knelt on his right knee with palms together and made this praise through these verses:
- 28.2 “Muni, you have the complete signs of a hundred merits.
Your body is adorned by qualities beyond measure.
Beings aspire to your vast purity.
You shine with light like a thousand suns.
- 28.3 “You emit a vast light of infinite colors.
You are beautified by signs like a mass of precious lotuses.
You are like the sun shining in the sky,
A bright white light that outshines the color of gold.¹²²⁴
- 28.4 “You are like a mountain of gold, shining with a light
That spreads throughout many hundreds of thousands of realms,
Extinguishing the infinite sufferings of beings
And bestowing endless, sublime happiness.
- 28.5 “You have the perfect, pure, beautiful physical signs
So that beings never tire of gazing upon you.
Your hair is perfectly soft and deep blue in color
And resembles black bees massed upon a flower.
- 28.6 “You are adorned by delight and equanimity.
You have a perfection of great love and compassion.
You are beautified by the signs and features of a great being,
Attained through the qualities of the aspects of enlightenment.
- 28.7 “Bhagavat, you bring beings great merit and benefit,

So that they always attain great happiness.
You are adorned by the various kinds of qualities,
And your light illuminates a hundred thousand¹²²⁵ realms.

- 28.8 “Bhagavat, you have completely perfect light rays
That are like the sun that fills the sky with light.
Bhagavat, you are like Mount Sumeru, endowed with qualities,
And you manifest everywhere in all ten directions.
- 28.9 “Bhagavat, your sublime, golden mouth is perfectly beautiful.
Your full white teeth are the color of conches.¹²²⁶
Bhagavat, the moon does not compare¹²²⁷ to the beauty of your face,
And between your eyebrows there are hairs always curled to the right.
- 28.10 “They are luminous, soft, bright, and white, resembling crystal,
And like the full moon resting in the element of space.” [F.147.a]
- 28.11 Then the Bhagavat said to the bodhisattva Ruciraketu, “This praise you have
made of the qualities of a tathāgata is inconceivable and will be beneficial for
all. Whoever learns it will be learning to meditate on the practice that accords
with it.”
- 28.12 *This concludes “The Praise by the Bodhisattva Ruciraketu,” the twenty-eighth chapter
of “The Supremely Victorious King of Sūtras, the Sublime Golden Light.”*

29. CHAPTER 29: THE PRAISE BY THE GODDESS OF THE BODHI TREE

- 29.1 Then the goddess of the Bodhi tree praised the Bhagavat with these verses:¹²²⁸
- 29.2 “I reverently pay homage to the Buddha who has pure knowledge.
I pay homage to the one with the knowledge that preserves¹²²⁹ the pure Dharma.
I pay homage to the one with the knowledge that rejects what is not the Dharma.
I pay homage to the one with the knowledge that is not possessed of concepts.
- 29.3 “Oh! The wonderful Buddha has infinite activity!
Oh! He is as difficult to see as a fig tree flower!
Oh! He is as wonderful as the ocean and the king of mountains!
Oh! The wonderful Tathāgata’s light is beyond measure!
- 29.4 “Oh! Wonderful leader, with great prayers!
Oh! This wonderful sun of the Śākya clan¹²³⁰
Has taught such a supremely rare sūtra as this,
And thus with his compassion he benefits beings.
- 29.5 “The Muni, lord of complete detachment, rests in equanimity.
He has gone into the city of nirvāṇa, of perfect peace.
He has entered the gateway of the retention of complete detachment,
And he knows the profound fields of activity of complete detachment.
- 29.6 “As the lord of humans remains in complete detachment,
In the same way, the bodies of his śrāvaka disciples are empty,
All phenomena are devoid of an essence,
And all beings also are empty and detached.

- 29.7 “I am constantly thinking of the Bhagavat.¹²³¹
I am constantly hoping to see the Bhagavat.¹²³² [F.147.b]
Because I am constantly in veneration of him,
I am constantly meeting the sun that is the Tathāgata.
- 29.8 “I constantly pay homage to the Bhagavat.
I constantly pray in my mind to not lose sight of his face.
Though with a longing mind, I constantly serve him,
Without any impediments I will never grow weary of it.
- 29.9 “Bhagavat, have compassion in your mind for me
And enable me to constantly see your bright¹²³³ face.
Bhagavat, the pure saṅgha of your disciples
Constantly aspire to liberate devas and humans.¹²³⁴
- 29.10 “Your body has a pure nature that is like space,
Like an illusion, a mirage, or the moon on water.
When you teach the amṛta of the Dharma,
We aspire to develop the entire accumulation of qualities.¹²³⁵
- 29.11 “Bhagavat, your pure field of activity of love
And compassion is an inconceivable field of activity.
The śrāvakas and pratyekabuddhas cannot conceive of it.
The ṛṣis and bodhisattvas cannot fathom it.
- 29.12 “I pray that the Tathāgata will have kindness for me
So that I constantly see his body of great compassion.
I pray that, having made offerings tirelessly through the three activities¹²³⁶
To the lord of love, I will quickly reach the conclusion of forsaking saṃsāra.”
- 29.13 Then the Bhagavat, having listened to those words of praise, said with the voice of Brahmā to the tree goddess, “Noble goddess, that you have praised my pure, truly genuine Dharma body, and in order to benefit yourself and others have recited the wonderful supreme qualities, is excellent, excellent! Through this merit, you will quickly attain the highest, most complete enlightenment of perfect buddhahood, and all beings will meditate and practice in the same way. Everyone who hears you will enter the gateway of the Dharma of the highest amṛta.”¹²³⁷ [F.148.a]
- 29.14 *This concludes “The Praise by the Goddess of the Bodhi Tree,” the twenty-ninth chapter of “The Supremely Victorious King of Sūtras, the Sublime Golden Light.”¹²³⁸*

30.

CHAPTER 30: THE PRAISE BY THE GREAT GODDESS SARASVATĪ

30.1

¹²³⁹ Then the great goddess Sarasvatī rose from her seat and with veneration placed her palms together and praised the Bhagavat with these pure words:

30.2

“I pay homage to the tathāgata arhat samyaksambuddha Śākyamuni, who has a pure body the color of gold—his throat has the shape of a conch; his face is like a full moon and his eyes are like blue lotuses; his lips are red and beautiful, like the color of a bimba;¹²⁴⁰ his nose is prominent and straight and like a carved piece of gold; his teeth are white, without gaps, and like white water lilies; he shines with light like a hundred thousand suns; his bright colors are vivid like the gold of Jambudvīpa; the words he speaks are free of mistakes and errors; he teaches the three gateways of liberation, opening the paths to the three enlightenments;¹²⁴¹ his mind is always pure and so is his aspiration; the places where the Bhagavat resides and his field of activity are always pure; he has forsaken that which should not be the conduct, so that there is no error whether he is moving or stationary; he undertook asceticism for six years and then turned the Dharma wheel three times; he liberated beings who are suffering, bringing them over to the other shore; the signs of a great being on his body are complete, like a banyan tree; through his meditation on the six perfections, his three kinds of activity¹²⁴² are faultless; he has omniscience and therefore accomplishes perfect benefit for himself and others; whatever it is that he says, [F.148.b] it will always benefit beings, so that he never says anything that is purposeless; he was a great lion from within the Śākya clan and therefore is unshakable and heroic; and he has the perfection of the eight liberations.

30.3

“Today, simply according to my own experience, I have made this praise of just a few aspects of the qualities of the Tathāgata, like the water that a fly would obtain from a great ocean. Nevertheless, I pray that through the power of its merit all beings will completely abandon saṃsāra and accomplish the highest path.”

30.4 Then the Bhagavat said to the great goddess Sarasvatī, “You have obtained this great eloquence through having meditated for a long time. Your extensive praise of my qualities today is excellent, excellent! Through its power you will quickly realize the gateway of the highest Dharma, have a perfection of the signs and features of a great being,¹²⁴³ and be of vast benefit to all.”

30.5 *This concludes “The Praise by the Great Goddess Sarasvatī,” the thirtieth chapter of “The Supremely Victorious King of Sūtras, the Sublime Golden Light.”*

31.

CHAPTER 31: THE ENTRUSTMENT

- 31.1 ¹²⁴⁴ Then the Bhagavat said to the entire assembly of all the bodhisattvas and the devas and humans, “You should know this: I have taught you the true cause of enlightenment, the extremely profound Dharma that I obtained through undergoing hardships with dedicated diligence throughout countless, innumerable eons.
- 31.2 “You should develop a courageous mind,¹²⁴⁵ and after my nirvāṇa you should, with veneration, protect this Dharma teaching, [F.149.a] promulgate it widely, and ensure that this Dharma will remain for a long time.”¹²⁴⁶
- 31.3 Then from among that great assembly, six hundred million great bodhisattvas and the assembled multitude of six hundred million devas said in one voice, “Bhagavat, all of us have that motivation of aspiration, so that¹²⁴⁷ we will, with veneration, protect the true cause of enlightenment, the extremely profound Dharma that you attained through undergoing hardships with dedicated diligence throughout countless, innumerable eons. Bhagavat, after your nirvāṇa, without any care for our bodies and lives,¹²⁴⁸ we will promulgate this Dharma teaching widely, so that the true Dharma will remain in the world for a long time.”
- 31.4 Those bodhisattva mahāsattvas then recited these verses in the presence of the Bhagavat:
- 31.5 “Bhagavat, you speak the words of genuine truth;
You have entered completely into the true Dharma—
Through the power of that genuine truth,
We will protect and keep this sūtra.
- 31.6 “You wear the armor of great compassion,
And you remain within great compassion.
Through the power of your love and compassion,
We will protect and keep this sūtra.

- 31.7 “You have completed the accumulation of merit,
And you have given rise to the accumulation of wisdom—
In order to complete the accumulations,
We will protect and keep this sūtra.
- 31.8 “You have subjugated all the Māras.
You have destroyed all false teachings.
In order to dispel all evil views,
We will protect and keep this sūtra.
- 31.9 “The world protectors and Śakra,
Brahmā, and the asuras,
The nāgas, yakṣas, and so on
Will protect and keep this sūtra.
- 31.10 “Those who dwell on the earth and in the sky, [F.149.b]
Those who dwell here for a long time,
Those who hold the Bhagavat’s teaching
Will protect and keep this sūtra.
- 31.11 “In accordance with the four brahmavihāras,
The Bhagavat is adorned by the four noble truths.
Because he subdued the four māras,
We will protect and keep this sūtra.
- 31.12 “It is possible that space may become solid.
It is possible that the solid will become space.
But that which is held and protected by the buddhas
Cannot be shaken or unsettled by anyone.”
- 31.13 Then the Four Mahārājas, having heard the Bhagavat teach that this Dharma
should be protected, all gave rise to rejoicing in their minds, and with the
motivation to completely protect the true Dharma, they recited these verses
in one voice:
- 31.14 “We and all our retinues of sons and daughters
Will single-mindedly,
Perfectly protect this sūtra
And promulgate it widely.
- 31.15 “We will constantly, from all four directions,
Protect and defend and serve those
Who are in possession of this sūtra
And practice the cause of enlightenment.”

- 31.16 Then Śakra, the lord of devas, placed his palms together in veneration and spoke these verses:
- 31.17 “The buddhas, having realized the Dharma,
In order to repay that kindness
And in order to benefit the bodhisattvas,
Though they have transcended the world, teach the sūtras.
- 31.18 “I also, in order to repay their kindness,
Constantly make offerings to the buddhas,
And I will protect this sūtra
And those sūtras similar to this.”¹²⁴⁹
- 31.19 Then the Tuṣita devas placed their palms together in veneration and spoke these verses:
- 31.20 “Whoever becomes a holder of
This sūtra spoken by the Bhagavat
Will dwell within a state of enlightenment [F.150.a]
And will become a Tuṣita deva.”¹²⁵⁰
- 31.21 “Bhagavat, with utmost joy we abandon
The perfectly ripened result of paradise—
We will dwell in Jambudvīpa,
And we will proclaim this sūtra.”
- 31.22 Then Brahmā, the lord of the Sahā world realm, the king of devas, placed his palms together in veneration and spoke these verses:
- 31.23 “All the dhyānas and the yānas,
And all the countless liberations,
All arise from this sūtra,
And therefore I will teach¹²⁵¹ this sūtra.
- 31.24 “I have abandoned the pleasures of Brahmā
For the places where this sūtra is taught.
In order to listen to this sūtra,
I will always protect and defend it.”
- 31.25 Then, Śreṣṭhin, the son of the lord of Māras, placed his palms together in veneration and spoke these verses:
- 31.26 “Whoever is a holder of this sūtra,
Which possesses the true meaning,
Does not follow the conduct of the Māras

And purifies the bad actions of the Māras.

- 31.27 “For those who are dedicated to this sūtra,¹²⁵²
I too will give complete¹²⁵³ protection,
And I will develop great diligence
And promulgate it widely everywhere.”
- 31.28 Then the king of Māras placed his palms together in veneration and spoke these verses:
- 31.29 “Whoever possesses this sūtra
And is victorious over the kleśas
Is a being to whom
I will give protection and bring happiness.
- 31.30 “The Māras will be unable to destroy
Anyone who is a holder of this sūtra.
Through the blessing of the Bhagavat,
I will give my protection to that person.”
- 31.31 Then the deva Excellent Auspiciousness placed his palms together in veneration,¹²⁵⁴ and in the presence of the Bhagavat spoke these verses:
- 31.32 “From within this sūtra the supreme
Enlightenment of the buddhas is taught,
And therefore whoever is a holder of the sūtra
Will be making an offering to the tathāgatas. [F.150.b]
- 31.33 “I will be a keeper of this sūtra
And will teach it to ten million devas.
I will inspire to the state of enlightenment
Those who listen to it with veneration.”
- 31.34 Then the bodhisattva Maitreya placed his palms together in veneration and spoke these verses:
- 31.35 “I will see as a friend, without their asking,
Someone who is set upon enlightenment,
And completely forsaking life and body
I will protect this king of the sūtras.¹²⁵⁵
- 31.36 “When I hear this kind of Dharma,
Even though I am in¹²⁵⁶ the paradise of Tuṣita,
Through the power of the Bhagavat’s blessing
I will teach to a vast number of devas and humans.”

- 31.37 Then the sthavira Mahākāśyapa placed his palms together in veneration and spoke these verses:
- 31.38 “Bhagavat, you have taught that
In the Śrāvakayāna there is lesser wisdom.¹²⁵⁷
Today, through the power of my own strength,
I will be a protector and holder of this sūtra.
- 31.39 “I will give my complete protection
To whoever will be a holder of this sūtra.
I will bestow on them the power of words and eloquence
And I will follow after them, always proclaiming their excellence.”
- 31.40 Then Venerable Ānanda placed his palms together and spoke these verses:
- 31.41 “Even though I have heard countless
Sūtras directly from the Bhagavat,
I have never before heard such
A supreme king of the Dharma as this.
- 31.42 “Today I will completely hold this sūtra
I have heard directly from the Bhagavat,¹²⁵⁸
And hereafter I will promulgate it widely
Among those who aspire to enlightenment.”
- 31.43 Then the Bhagavat, on seeing that the great assembly of bodhisattvas, devas, and humans had each developed the motivation to widely promulgate and spread this sūtra and completely defend it and completely protect it, and that the bodhisattvas were truly inspired and would benefit beings, praised them, saying, “Well done! Well done! [F.151.a] Your single-mindedly promulgating this sublime, supreme king of sūtras widely in this way, so that it will not dissipate and vanish after my nirvāṇa, is the cause of the highest enlightenment. Therefore you will attain all the merit that can be, which could not be fully described even in as many eons as there are grains of sand in the Ganges River.
- 31.44 “Any bhikṣu or bhikṣuṇī, upāsaka or upāsikā, and moreover any noble man or noble woman, and so on, who makes offerings to, honors, writes out, widely promulgates, or teaches this sūtra correctly to others will obtain such merit as that.
“Therefore, you should meditate on this practice with diligence.”
- 31.45 Then the great assembly, which was innumerable, incalculable, as numerous as the grains of sand in the Ganges, having heard those words spoken by the Bhagavat, were all completely happy and, obtaining a faith with complete trust, practiced as they had been instructed.¹²⁵⁹

- 31.46 *This concludes “The Entrustment,” the thirty-first chapter of “The Supremely Victorious King of Sūtras, the Sublime Golden Light.”*
- 31.47 *The noble Mahāyāna sūtra “The Supremely Victorious King of Sūtras, the Sublime Golden Light” is concluded.*

c.

Colophon

- c.1 The senior editor and translator Chödrup, a monk in the tradition of the Bhagavat, translated this from a Chinese text and definitively revised it.

ab.

ABBREVIATIONS

BG Translation by Bao Gui 寶貴, titled 合部金光明經 (Taishō 664).

TWC Translation by Dharmakṣema, aka Tan Wuchen 曇無讖, titled 金光明經 (Taishō 663).

YJ Translation by Yijing 義淨, titled 金光明最勝王經 (Taishō 665).

n.

NOTES

- n.1 *The Sūtra of the Sublime Golden Light (3)*
(<https://read.84000.co/translation/toh557.html>) (*Suvarṇaprabhāsottamasūtra*, Toh 557).
- n.2 *The Sūtra of the Sublime Golden Light (2)*
(<https://read.84000.co/translation/toh556.html>) (*Suvarṇaprabhāsottamasūtra*, Toh 556).
- n.3 *dbu ma rin po che'i sgron ma* (*Madhyamakaratnapradīpa*), Toh 3854.
- n.4 (1) *The Root Manual of the Rites of Mañjuśrī* (*Mañjuśrīmūlakalpa*, Toh 543), 2.129;
(2) *ral pa gyen brdzes kyi rtog pa chen po, byang chub sems dpa' chen po'i rnam par 'phrul pa le'u rab 'byams las bcom ldan 'das ma 'phags ma sgrol ma'i rtsa ba'i rtog pa* (*Ūrdhvajaṭā-mahākālpamahābodhisattvavikurvaṇapaṭalavisaṛā bhagavatī ārya-tārāmūlakalpa*), Toh 724 vol. tsa, folio 239.a; (3) *dkyil 'khor thams cad kyi spyi'i cho ga gsang ba'i rgyud* (*Sarvamaṇḍalasāmānyavidhiguhyatantra*), Toh 806, folio 152.b.
The citations in Toh 543 and 724 are identical, differing only in the terminology chosen by the texts' respective Tibetan translators. In fact, significant portions of Toh 724 appear to be shared with Toh 543.
- n.5 (1) *Vinayadatta, sgyu 'phrul chen po'i dkyil 'khor gyi cho ga bla ma'i zhal snga'i man ngag* (*Gurūpadeśanāmamahāmāyāmaṇḍalopāyikā*), Toh 1645, folio 209.a; (2) *Bhavyakīrti, sgron ma gsal bar byed pa dgongs pa rab gsal zhes bya ba bshad pa'i ti ka* (*Pradīpoddyotanābhisamdhīprakāśikānāmaavyākhyātīkā*), Toh 1793, folio 201.a; (3) *Pramuditākaravarman, gsang ba 'dus pa rgyud kyi rgyal po'i bshad pa zla ba'i 'od zer* (*Guhyasamājatantrarājaṭīkācandraprabhā*), Toh 1852, folio 169.b; (4) *Vitapāda, gsang ba 'dus pa'i dkyil 'khor gyi sgrub pa'i thabs rnam par bshad pa* (*Guhyasamāja-maṇḍalopāyikāṭīkā*), Toh 1873, folio 209.a; (5) *Ānandagarbha, rdo rje dbyings kyi dkyil 'khor chen po'i cho ga rdo rje thams cad 'byung ba* (*Vajradhātumahā-maṇḍalopāyikāsarvavajrodaya*), Toh 2516, folio 50.a; (6) Anonymous, *'jam pa'i rdo*

rje 'byung ba'i dkyil 'khor gyi cho ga sems can thams cad kyi bde ba bskyed pa (Mañju-vajrodāyamaṇḍalopāyikāsarvasattvāhitāvahā). Toh 2590; (7) Kāmadhenu, ngan song thams cad yongs su sbyong ba gzi brjid kyi rgyal po zhes bya ba cho ga zhib mo'i rgyal po chen po'i rgya cher 'grel pa (Sarvadurgatipariśodhanatejorājanāmamahākālpa-rājaṭikā), Toh 2625; (8) Ānandagarbha, de bzhin gshegs pa dgra bcom pa yang dag par rdzogs pa'i sangs rgyas ngan song thams cad yongs su sbyong ba gzi brjid kyi rgyal po zhes bya ba'i bshad pa (Sarvadurgatipariśodhanatejorājatathāgatārhatṣamyak-saṃbuddhanāmakalpaṭikā), Toh 2628, folio 73.a; (9) Sthiramati, rgyan dam pa sna tshogs rim par phyed ba bkod pa (Paramālaṃkāraśīvaṇaṭalavyūha), Toh 2661, folio 322.b; (10) Sahajalālita, kun nas sgor 'jug pa'i 'od zer gtsug tor dri ma med par snang ba de bzhin gshegs pa thams cad kyi snying po dang dam tshig la rnam par lta ba zhes bya ba'i gzungs kyi rnam par bshad pa (Samantamukhapraveśaśmivimaloṣṇīṣa-prabhāsaśarvataṭhāgatahṛdayasamayavilokitanāmādhārāṇṭvṛtti), Toh 2688, folio 292.b.

n.6 (1) Bodhisattva, kun nas sgor 'jug pa'i 'od zer gtsug tor dri ma med par snang ba'i gzungs bklag cing chod rten brgya rtsa brgyad dam mchod rten lnga gdab pa'i cho ga mdo sde las btus pa (Samantamukhapraveśaśmivimaloṣṇīṣa-prabhāsaśarvataṭhāgatahṛdayasamayavilokitanāmādhārāṇṭvṛttisūtrāntoddhṛtāṣṭottaraśatacaityāntarapañcacaityanirvapaṇavidhi), Toh 3068, folios 145.a, 151.b, 153.b; (2) Dīpaṃkaraśrījñāna, dbu ma'i man ngag rin po che'i za ma tog kha phyed ba zhes bya ba (Ratnakaraṇḍodghāṭanāmamādhyaṃmakopadeśa), Toh 3930, folios 99.a, 115.a; (3) Śāntideva, bslab pa kun las btus pa (Śikṣāsamuccaya), Toh 3940, folios 3.a–194.b, 90.a–91.b, 122.a–123.b; (4) Vairocanaśrī, bslab pa me tog snye ma (Śikṣākusumamañjarī), Toh 3943, folio 200.a; (5) Dīpaṃkaraśrījñāna, byang chub lam gyi sgron ma'i dka' 'grel (Bodhimārga-pradīpapañjikā), Toh 3948, folio 20.b.

n.7 (1) Anonymous, gser 'od dam pa mdo sde dbang po'i smon lam (Suvārṇa-prabhāsaśarvatasūtreṇḍraprañidhāna), Toh 4379; (2) Anonymous, rgyal po gser gyi lag pa'i smon lam (Rājasuvārṇabhujaprañidhāna), Toh 4380.

n.8 (1) Dīpaṃkaraśrījñāna, mngon par rtogs pa rnam par 'byed pa (Abhisamayavibhāṅga), Toh 1490, folio 201.a; (2) Āryadeva, spyod pa bsdud pa'i sgron ma (Caryāmelāpakapradīpa), Toh 1803, folio 106.a; (3) Mañjuśrīkīrti, 'jam dpal gyi mtshan yang dag par brjod pa'i rgya cher bshad pa (Mañjuśrīnāmasaṅgitiṭika), Toh 2534, folio 217.b; (4) Haribhadra, shes rab kyi pha rol tu phyin pa brgyad stong pa'i bshad pa mngon par rtogs pa'i rgyan gyi snang ba (Aṣṭasāhasrikāprajñāpāramitā-vyākhyānābhisamayālaṃkāraloka), Toh 3791, folio 84.b; (5) Dharmakīrtiśrī, shes rab kyi pha rol tu phyin pa'i man ngag gi bstan bcos mngon par rtogs pa'i rgyan zhes bya ba'i 'grel pa rtogs par dka' ba'i snang ba zhes bya ba'i 'grel bshad (Abhisamayālaṃkāra-nāmaprajñāpāramitopadeśaśāstravṛttidurbodhālokanāmāṭikā), Toh 3794, folio 152.b;

- (6) Dharmamitra, *shes rab kyi pha rol tu phyin pa'i man ngag gi bstan bcos mngon par rtogs pa'i rgyan gyi tshig le'ur byas pa'i 'grel bshad tshig rab tu gsal ba* (Abhi-samayālaṃkāraṅkārikāprajñāpāramitopadeśaśāstraṭīkā prasphuṭapadā), Toh 3796, folio 104.a.
- n.9 (1) Āryadeva, Toh 1803, folio 217.b; (2) Haribhadra, Toh 3791, folio 84.b.
- n.10 (1) Ekādaśanirghoṣa, *rdo rje 'chang chen po'i lam gyi rim pa'i man ngag bdud rtsi gsang ba* (Mahāvajradharapathakramopadeśāmṛtaguhya), Toh 1823, folio 274.a; (2) Yeshé Dé, *lang kar gshegs pa zhes bya ba theg pa chen po'i mdo'i 'grel pa de bzhin gshegs pa'i snying po'i rgyan* (Laṅkāvatāranāmamahāyānasūtravṛttitathāgata-hṛdayālaṃkāra), Toh 4019, folios 29.a, 29.b, 152.b, 279.b, 302.a.
- n.11 Termed the *Navadharmā* ("Nine Dharmas") or *Navagrantha* ("Nine Texts"), these works are (1) *Prajñāpāramitā*, (2) *Gaṇḍavyūha* (<https://84000.co/translation/toh44-45>), (3) *Daśabhūmi* (<https://read.84000.co/translation/toh44-31.html>), (4) *Samādhirāja* (<https://read.84000.co/translation/toh127.html>), (5) *Laṅkāvatāra*, (6) *Saddharmapundarīka* (<https://read.84000.co/translation/toh113.html>), (7) *Lalitavistara* (<https://read.84000.co/translation/toh95.html>), (8) *Suvarṇaprabhāsa*, and (9) *Tathāgataḡuhya*. See Lewis (1993), 327, n. 15.
- n.12 *The Princeton Dictionary of Buddhism*, p. 248.
- n.13 Emmerick 2004, p. xxi.
- n.14 Emmerick 2004, p. xii.
- n.15 *The Princeton Dictionary of Buddhism*, p. 1028.
- n.16 Tyomkin 1995, p. 30.
- n.17 Paltsek, *gsung rab rin po che'i gtam rgyud dang shA kya'i rabs rgyud*, Toh 4357, folios 273.a and 331.b.
- n.18 Yeshé Dé, *lang kar gshegs pa zhes bya ba theg pa chen po'i mdo'i 'grel pa de bzhin gshegs pa'i snying po'i rgyan*, Toh 4019, folios 29.a, 29.b, 152.b, 279.b, 302.a.
- n.19 This is his name as given in *The Princeton Dictionary of Buddhism* (p. 996). His name is variously given elsewhere as Wonchuk, Wen Tsheg, Yuance, Yuan Tso, and in Tibetan translation as Dzoksal (*rdzogs gsal*).
- n.20 *The Princeton Dictionary of Buddhism*, p. 189.

- n.21 *The Sūtra of the Sublime Golden Light (3).*
(<https://read.84000.co/translation/toh557.html>)
- n.22 *The Sūtra of the Sublime Golden Light (2).*
(<https://read.84000.co/translation/toh556.html>)
- n.23 *Putting an End to Karmic Obscurations* (<https://read.84000.co/translation/toh219>)
(*Karmāvaraṇapratipraśabdhi*, Toh 219).
- n.24 No Sanskrit title is given since this version was translated from the Chinese. The rendering of the Chinese title varies in different editions of the Kangyur. The Degé has *tā shin kyin kwang myutsa'i shin wang kyin*. The Yongle has *ta'i ching gim gom mang dza'i shing wang gyi*. The Kangxi has *ta'i ching gin grom ming dza'i shing wang gyi*. The Narthang reads *de'i shing ki ma kwang med dzwa'i shing wang kyang*. The Lhasa version has *tā shin kyin kwang mya ru tsa'i shin wa da kyin*. These appear to be variants as a result of differing regional pronunciations and scribal corruptions of what would now be written as *Da cheng jin guang ming zui sheng wang jing* 大乘金光明最勝王經. Zhiyi智顗 (538–97), a.k.a. Tiantai zhizhe dashi 天台智者大師, writing in his commentary on this sūtra titled *Jin guang ming jing xuan yi* 金光明經玄義, cited Paramārtha (a.k.a. Zhendi 真諦) in giving the Sanskrit pronunciation of the title of the sūtra as *Xiu ba na po po po yu do mo yin tuo luo zhe yue na xiu duo luo* 修跋拏婆頗婆鬱多摩陀羅遮閱那修多羅, presumably transcribing *Suvarṇaprabhāsottamarājasūtram*. The CBETA collection appears to concur.
- n.25 In the eKangyur version that supports this web display, 19.a is a blank folio that corresponds to the blank folio found in the Degé edition, which is numbered 19.b.
- n.26 There have been two ways to interpret this traditional beginning of a sūtra, with Indian masters such as Kamalaśīla claiming that both are equally correct. The alternative interpretation is “Thus did I hear: at one time the Bhagavān ...” and so on. The various arguments, both traditional and modern, for either side are given by Brian Galloway in “Thus Have I Heard: At one time...,” *Indo-Iranian Journal* 34, Issue 2 (April 1991): 87–104.
- n.27 In BG and TWC this is followed by a sentence not included in YJ. All details about the entourage are omitted; the chapter proceeds to verses.
- n.28 YJ has 能善調伏 (“good at taming”).
- n.29 YJ has 己利 (“benefit for oneself”).
- n.30 Narthang reads “who had reached great independence.”

- n.31 YJ indicates that only Ānanda is still at the stage of learning (學地).
- n.32 F.19.b is blank in the Degé edition.
- n.33 YJ has 百千萬億, which literally means “one hundred times one thousand times ten thousand times one hundred thousand.” Thus, one hundred trillion. 億 is defined as “one hundred thousand.”
- n.34 YJ reads 眾所知識 (“well known by all”); “nobility” is absent.
- n.35 YJ has 超諸靜慮 (“transcended all mental activities”).
- n.36 YJ reads 成就大智, 具足大忍 (“accomplished great wisdom and possessed great forbearance”).
- n.37 YJ has 弘誓心 (“great vows”).
- n.38 The text has only the first half of the name, equivalent to Avalokita. By contrast, Toh 556 has a lengthened *kun tu spyan ras gzigs dbang phyug*, equivalent in back translation to Samantāvalokiteśvara.
- n.39 Toh 556 has the shorter Gaṃbhīrasagararāja.
- n.40 Toh 556 reads Ratnaketu.
- n.41 Toh 556 has Mahāratnaketu.
- n.42 Toh 556 has Mahādharmasthāma.
- n.43 Toh 556 reads Viśuddhamati.
- n.44 Toh 556 has Viryadhīra.
- n.45 Toh 556 has Unnatanandarāja.
- n.46 Toh 556 reads Mahāmeghadharmadhara.
- n.47 Toh 556 has Mahāmeghānantakīrtiśarada.
- n.48 Toh 556 reads Mahāmegharatnaśrī.
- n.49 Toh 556 has Mahāmeghaprajñāsamantavarṣa.
- n.50 YJ has 無量大菩薩 (“an immeasurable number of bodhisattvas”).
- n.51 YJ has 五億八千 (“508,000”). Here defining 億 as “one hundred thousand.”
- n.52 YJ has 皆發弘願護持大乘, 紹隆正法能使不絕 (“They all made a great vow to protect and uphold the Mahāyāna, and to maintain the correct Dharma and

make it prosper, such that it will not cease”).

- n.53 Toh 556 reads Vaiśravaṇa (*rnam thos kyi bu*).
- n.54 *kumbhāṇḍas* is not in the Chinese version.
- n.55 Rather than listing the court and queens separately, YJ reads 中宮后妃 (“the queen and imperial consorts of the court”).
- n.56 According to Toh 556. Toh 555 has *rab tu 'dzum pa* (“completely shut”), which is evidently a scribal corruption in the Tibetan from *rab tu mi 'dzum pa*, a standard expression for gazing fixedly in adoration.
- n.57 Rather than “The buddhas in the four directions / Will bestow their blessing,” YJ reads 並四方四佛，威神共加護 (“The buddhas in the four directions / Will together protect it with their mighty power”).
- n.58 YJ has 我復演妙法，吉祥懺中勝，能滅一切罪，淨除諸惡業。 (“The supreme Dharma that I have explained / Is auspicious and the best of all confessions. / It is capable of diminishing all sins / And cleansing all bad karma”).
- n.59 YJ reads 一切智根本，諸功德莊嚴 (“It is the root of all wisdom / Adorned by all merits”).
- n.60 The other versions of the sūtra have an additional line between the first and the second lines, “Whose lives are in decline and ending,” as does the equivalent Sanskrit and the Chinese. Sanskrit: *sattvā naṣṭā hatāyuṣaḥ*. YJ has 壽命將減損 (“whose lifespan will decrease”); BG and TWC do not have the auxiliary verb 將 (“will”). The Tibetan translation of this version of the sūtra appears to have lost this line.
- n.61 BG and TWC include an additional line, which reads 王法所加 (“who are punished under the king’s laws”).
- n.62 YJ has 於此妙經王，甚深佛所讚，專注心無亂，讀誦聽受持 (“On this king of all sublime sutras, / Which is profound and praised by buddhas, / They should concentrate with an undisturbed mind; / They should read, recite, listen to, and retain it.”)
- n.63 In Sanskrit this is *tridaśendra* (“Lords of the Thirty”), referring to the Trāyāstrimśā paradise on the summit of Meru, which is ruled by Indra. In the Toh 556 version, his name is Devendra (“lord of devas”). YJ has 帝釋主, a translation referring either to *tridaśendra* or *śakra*. BG and TWC have 三十三天 (“Thirty-Three Celestials”).

- n.64 In Sanskrit, the last three lines of this verse read, “With the greatly powerful lords of the kinnaras, / And similarly with the lords of the garuḍas, / And the hosts of yakṣas, gandharvas, and *pannas* (serpents, i.e., nāgas).”
- n.65 Toh 556 and 557 have, in addition, “And by kinnaras, asuras, and yakṣas.” YJ has the third and fourth lines as 常為諸天人，龍神所恭敬 (“Will be continuously revered / By devas, humans, and nāgas”). BG and TWC read slightly differently from YJ, which has “... devas and the eight classes [of nāgas].”
- n.66 In YJ, 諸佛之所讚 (“praised by the buddhas”) modifies the people rather than the sūtra.
- n.67 YJ translates Ruciraketu as 妙幢, while BG and TWC translate this name as 信相.
- n.68 *spyod pa*. Toh 556: *yang dag par par blangs te gnas par gyur*. Toh 557: *yang dag par blangs par gyur*. YJ matches Toh 555: 行十善道 (“practiced the path of the ten good actions”). BG and TWC have 具足十善 (“perfected all ten good actions”).
- n.69 YJ has 髓 (“marrow”).
- n.70 In Toh 556, the house is made of beryl. BG and TWC have 天紺琉璃 (“celestial blue beryls”). YJ has 帝青琉璃 (“Indranīlamuktā blue beryls”).
- n.71 Toh 555 has *bzhin* (“like”) in error for *bzhir* (“in the four”). All three Chinese versions have “four.”
- n.72 自然 (“spontaneously”) is absent in YJ but present in BG and TWC.
- n.73 “Were free of all distress” is absent in YJ. YJ instead reads 無有乏少 (“... and nothing was lacking”).
- n.74 Sanskrit: “the bodhisattva mahāsattva.” TWC, BG, and YJ are the same as Toh 555, having just “bodhisattva.”
- n.75 YJ adds 汝今不應思忖如來受命長短，何以故？善男子 (“You should not think of the length of the lifespan of the Tathāgata Sakyamuni. Why? Noble one!").
- n.76 BG and TWC have 諸須彌山，可知斤兩 (“As for all Sumerus, / Their weight could be known”).
- n.77 According to Toh 557 and the Sanskrit.

- n.78 In TWC, this verse is followed by a short summary, and the chapter concludes with the disappearance of the four tathāgatas. TWC has no further teachings on the Buddha's lifespan and the fact that he does not pass into nirvāṇa. BG includes the teachings on lifespan but does not contain the teaching on the Buddha's not passing into nirvāṇa.
- n.79 BG includes a list of four: 生苦想、希有想、未曾有想、憂愁想 ("thoughts of life and of suffering, of something being rare, of something not having existed before, and of grief and distress").
- n.80 YJ has 為人解說，不生謗毀 ("will explain the teachings to others and not blame or criticize those teachings"). 為人解說 is absent in BG.
- n.81 BG also includes 不生希有想，憂愁想，未曾有想 ("would not have thoughts of the teachings being rare, would not have thoughts of grief and distress, and would not have thoughts of the teachings being something that never existed before").
- n.82 為人宣說 ("teach others") is absent in BG.
- n.83 YJ and BG have 父母 ("parents") instead of "father."
- n.84 BG does not include "father" here.
- n.85 BG does not have "and would do so with diligence and without idleness."
- n.86 BG repeats 諸佛世尊於無量世乃出當世 ("the tathāgatas appear only after countless eons in the world").
- n.87 YJ has "bodhisattva mahāsattva."
- n.88 YJ has 無量億那庾多百千眾生 ("countless hundreds of thousands of *nayutas*").
- n.89 BG has 彼等諸佛世尊 ("those world-honored buddhas").
- n.90 BG does not include "in order to benefit beings, to dispel the obstacle of famine, and to bring happiness."
- n.91 Rather than "those teachers of devas and humans," BG has 四方四佛世尊 ("those four buddhas in the four directions").
- n.92 BG here omits "arhat."
- n.93 BG does not include "in order to bring benefit and happiness to all beings." In YJ this line reads 善哉！善哉！彼四如來乃能為諸眾生饒益安樂，勸請於我宣揚正法 ("It is excellent, excellent that those four tathāgatas have requested

me to expound the true Dharma in order to bring benefit and happiness to all beings”).

- n.94 This verse is absent in the Sanskrit and in Toh 557.
- n.95 This verse is absent in the Sanskrit and in Toh 557.
- n.96 This line shows significant variation across sources and is difficult to interpret precisely. The translation here follows the Chinese in regarding *kaunḍinya* as the brahmin’s family name (姓). This brahmin is then “named (名曰) the Dharma master Vyākaraṇa” (法師授記). The Tibetan sources for Toh 555 appear to take *kaunḍinya* as the brahmin’s proper name and treat the rest of the phrase as descriptive, reading “The brahmin named Kaunḍinya who was prophesied by a/the Dharma master (*bram ze kauN+Di n+ya chos kyi slob dpon gyis lung bstan pa*). To further complicate matters, the Degé version of Toh 555 also declines *kaunḍinya* in the instrumental, which would result in the reading “the brahmin prophesied by the Dharma master Kaunḍinya.” The Kangxi, Lhasa, Narthang, Stok Palace, and Yongle versions of Toh 555 lack this instrumental declension. Toh 556 and 557 render this figure’s name more simply as *slob dpon lung ston pa bram ze kauN+Di n+ya*, which can be interpreted to mean “the Kaunḍinya brahmin, the Dharma master Vyākaraṇa.” The extant Sanskrit reads *ācāryavyākaraṇapṛāptaḥ kaunḍinyo nāma brāhmaṇaḥ*, which could be taken to mean “The brahmin named Kaunḍinya who had obtained a prophecy from a/the Dharma master.” The Sanskrit line includes the term “obtained” (*pṛāpta*), which is not attested in the Chinese and Tibetan sources.
- n.97 BG has 壽命八十應般涅槃 (“passing into nirvana at the age of eighty”).
- n.98 BG adds 與百千婆羅門眾俱從坐起 (“rising from his seat together with hundreds of thousands of brahmins”).
- n.99 BG here adds 令眾生快樂清涼 (“as you delight beings, making them feel pure and serene”).
- n.100 BG has 如日照於優陀延山 (“like the sun shining on the mountain of Udayana”).
- n.101 YJ transcribes the Sanskrit as 梨車毘 (*li che pi*). By contrast, TWC has 栗車毘 (*li che pi*) but interprets this to be the name of a kingdom. As a result, in this version the youth is addressed as “prince” from this point forward.
- n.102 BG adds that the prince is skilled in debate.

- n.103 Rather than “prayer,” BG has 恩德 (“benefit,” “favor”), and YJ has 願 (“wish,” “boon”).
- n.104 BG has “prince.” All variations in the Chinese versions are probably translated from the Sanskrit *kumāra*, which means either “young man” or “prince.”
- n.105 Toh 555 has *dmangs rigs*, which is the standard translation for *śūdra*, the lowest of the four social classes of India, which would contradict their being called “brahmins” elsewhere. Yongle and Narthang have *smad rims*, which may be a corruption of *smad rigs* (“low class”). YJ has 邊鄙之人 (“lowly people from the borderlands”). Toh 556 has “brahmins.” BG has 邊國婆羅門 (“brahmins from the borderlands”), which alligns the extant Sanskrit, *pratyantadvīpikānām brāhmaṇānām*.
- n.106 BG has 我等邊國婆羅門作如此說 (“we brahmins from the borderlands made such a claim”).
- n.107 BG reads 若善男子及善女人得佛舍利 (“if a noble man or a noble woman obtains a buddha’s relic”).
- n.108 BG has 置小塔中 (“put it in a small stūpa”).
- n.109 BG reads 作六天主 (“master of six heavens”).
- n.110 BG has 汝今云何而不願供養舍利，求此報邪? (“Now, why do you not want to make offerings to the relic and wish for this good karma?”).
- n.111 According to the Tibetan *’jol mo*. Toh 556 has “cuckoo” (*khu byug* from the Sanskrit *kokila*). YJ translates this as 黃鳥 (“yellow bird”), one of many translations of *kokila*. BG has a transliteration of *kokila*: 拘枳羅 (*gou zhi luo*).
- n.112 Here the verses in BG begin to differ significantly. This verse reads 設使龜毛等，可以為衣裳，佛身非虛妄，終無有舍利 (“Even if the hair of a tortoise and so forth / Could be used for clothing, / The Buddha’s body is not illusory in that way, / And ultimately there is no relic”).
- n.113 BG has 假令蚊蚋脚，可以作城樓，如來寂靜 (真實 in some of its editions) 身，無有舍利事 (“Even if the legs of flies / Could be used to build towers, / The Tathāgata’s body is awakening, / And there is no relic”).
- n.114 BG has 假令水蛭蟲，口中生白齒，如來解脫身，終無繫縛色 (“Even if leeches / Grow white teeth in their mouths, / The Tathāgata’s body is liberated, / And ultimately it is without bonds”).

- n.115 BG reads 兔角為梯橙，從地得昇天，邪思惟 (佛 in some of its editions) 舍利，功德無是處 (“Even if a hare’s horns are used to create a ladder / From the ground up to heaven, / This is a false idea about the Buddha’s relic, / So no merit is gained from it.”)
- n.116 BG has 鼠登兔角梯，蝕月除修羅，依舍利盡惑，解脫無是處 (“Even if a mouse climbs the hare-horn ladder / And obscures the moon and attacks the asuras, / One depending on a relic to diminish their doubts / Will not gain liberation”).
- n.117 YJ has 廣造於舍宅 (“visits many different houses”).
- n.118 BG reads 如蠅大醉酒，不能造窠穴，於佛無正行，不能至三乘 (“Even if a fly becomes drunk / And is unable to return to its roost, / Depending on relics constitutes a wrong action toward the Buddha / And one will not attain the three vehicles.”)
- n.119 BG has 如驢但飽食，終無有伎能，歌舞令他樂，凡夫、二乘等，能說及能行，自他無是處 (“If a donkey who eats his fill, / And has no other skills whatsoever, / Sings and dances to make others cheerful, / Then unenlightened worldlings and followers of the two vehicles / Can speak about and embody / The impossibility of self and other.”)
- n.120 BG reads 假使烏與鷄，同時一樹栖，和合相愛念，如來真實體，舍利虛妄身，俱有無是處 (“Even if a crow and an owl / Sit side by side / And show love and affection for one another, / The Tathāgata’s body is real, / The relic’s nature is illusory, / So it is impossible that the relic is actual”).
- n.121 BG has 如波羅奈葉，不能遮風雨，於佛起虛妄，生死終不滅 (“Just like the leaves of the palash tree / Cannot become a shelter from wind and rain, / If one has deceptive thoughts of the Buddha, / Life and death will not be extinguished”).
- n.122 BG has 新生女人力，執著無是處，法身無邊際，不淨地煩惱，不能攝如來，其義亦如是 (“Even if for a newborn and a woman / Attachment were impossible, / The Dharma body is limitless, / And people of defiled lands possess kleśas, / Such that they cannot approach the Tathāgata. / The meaning is like this.”)
- n.123 Toh 556 has “owl.” YJ has 鷦鷯鳥 (“wren”). BG has 鳥雀 (“sparrow”).
- n.124 BG has 譬如諸鳥雀，不能銜香山 (Like birds and sparrows / Cannot pick up the Gandhamādana Mountain with their beaks”).
- n.125 This line is absent in BG.

- n.126 BG adds 煩惱依法身，不為煩惱動，如是如來身，甚深難思量。若不如法觀，所願不成就 (“Even if the kleśas support the Dharma body, / It is undisturbed by such kleśas. / Such a body of the Tathāgata is difficult to conceive. / If one does not view it according to Dharma, / One’s aspirations will not be accomplished.”)
- n.127 BG has 汝真佛子 (“You are the real son of the Buddha”).
- n.128 BG has 於理不動，已獲正記 (“Being grounded in truth, / You have been prophesied.”)
- n.129 This line is absent in BG.
- n.130 BG adds 本來寂靜 (“originally quiescent”).
- n.131 BG reads 金剛不毀，內外無礙 (“The Bhagavat’s body is indestructible like a vajra, / And it is unobstructed inside and out”).
- n.132 In the Sanskrit for Toh 557, it is *nirmitakāya*, synonymous with *nirmāṇakāya*. Both are translated as *sprul pa’i sku* in Tibetan and 化身 in Chinese.
- n.133 BG has 如來大仙，無有色像 (“The Tathāgata, the great sage, / Has no material form.”)
- n.134 YJ has 正覺 (“enlightenment” or “the enlightened one”).
- n.135 *Dhātu* is the word for “relic,” “realm,” “element,” “essential constituent,” and so on.
- n.136 YJ has 此是真佛身 (“This is the true body of the Buddha”).
- n.137 There is a verse that follows in other versions that is absent in Toh 555. It translates as “I, having heard and understood that, / Made the request for that which is sublime. / I have spoken in that way / In order to reveal the truth.” This verse is absent in YJ but included in BG, along with two additional lines reiterating why Brahmin Kaṇḍinya requested a relic.
- n.138 BG has 常無破壞 (“is always free from destruction”).
- n.139 After this verse, BG ends the chapter with the following: 是時，信相菩薩從諸如來及二大士聞說釋迦壽命義已，得滿所願，心無疑惑，踴躍歡喜，身心快樂，內外遍滿。爾時，復有無量阿僧祇等諸眾生類，聞說是義，於無上道皆得發心，時四如來忽然不現，是大會中惟釋迦在。 (“At that time, after hearing this teaching on the lifespan of the Buddha from the tathagatas and the two mahāsattvas, Ruciraketu felt satisfied and had no doubt in his mind. He was uplifted and delighted, feeling happy physically and mentally. At that time,

there were also countless beings who heard these teachings. They all aspired toward the unsurpassable path to enlightenment. Then, the four tathāgatas suddenly disappeared, and only the Buddha himself was present at the assembly”).

- n.140 According to the instrumental *kyis* in the Yongle and Kangxi versions and in Toh 556. Toh 555 in the Degé has the genitive *kyi*.
- n.141 According to Toh 556. “Benefiting” is not present in Toh 555 or the Chinese versions.
- n.142 Rather than “therefore, today I will make them discern and understand, and then liberate them,” YJ has 我今開悟，令其解脫 (“I am now enlightened, so I will liberate them”).
- n.143 YJ has 為任運利益有情 (“in order to spontaneously benefit beings”). “Spontaneously” is missed in the Tibetan.
- n.144 According to *rkyen* in the Lithang, Kangxi, and Choné versions. Degé has *skyon* (“faults”). YJ adds 機緣 (“conditions, opportunities”).
- n.145 YJ reads 於一切處鏡智現前，無有分別 (“the wisdom that is like a mirror is manifested everywhere, and though it is without discrimination...”).
- n.146 According to Toh 556 *phan pa* and YJ. Toh 555 has *smān par* (“as medicine”).
- n.147 This chapter is absent in TWC. The version of this chapter included in BG was translated by 真諦 (Paramārtha).
- n.148 This sentence is absent in BG.
- n.149 YJ adds 處相應 (“in accordance with the place”).
- n.150 This question is absent in BG.
- n.151 Toh 556 reads “to enable bodhisattvas to have unimpeded attainment.” YJ and BG are the same as Toh 555: 得通達 (“attain realization”).
- n.152 According to Toh 556 and Choné *rnam*s. Degé has *dang*. YJ and BG are the same as Toh 555: 歡喜 (“happy”).
- n.153 The Chinese versions add 至於究竟 (“until the ultimate end”).
- n.154 The Chinese versions add 一切佛法 (“all the teachings of the Buddha”).
- n.155 Toh 556 reads “empty reflections.” YJ and BG have 空 (“emptiness,” “space”).

- n.156 Toh 556 specifies the enjoyment body and emanation body. The Chinese is the same as Toh 555: BG has 二身, and YJ has 二種身. Both of these mean “two kinds of body.”
- n.157 According to Toh 556. Toh 555 has only “nondual,” which is in agreement with YJ and BG, which read 不二 (“nondual”).
- n.158 “Childlike” is absent in YJ and BG.
- n.159 According to the more standard translation of these terms as given in Toh 556. Toh 555 has “three minds,” which accords with YJ and BG’s 三心 (“three minds”): the mind that adopts actions, the mind that is based on the root, and the root mind.
- n.160 Toh 556 has “purification” or “training.” The Chinese agrees with Toh 555 but has the plural form 諸伏道 (“the path of many trainings”).
- n.161 Toh 556 has “emanation body”; YJ and BG are the same as Toh 555.
- n.162 Toh 556 has “enjoyment body”; YJ and BG are the same as Toh 555.
- n.163 Toh 556 has “Dharma body”; YJ and BG are the same as Toh 555.
- n.164 Toh 556 has “transcends.” This matches 過 in the Chinese versions.
- n.165 YJ and BG have 是真實有無依處故 (“is truly existent because it is not based on anything”), which stands in contrast to the first two bodies, which are described as 假有 (“not truly existent,” “merely designations”).
- n.166 Toh 556 has “bodies.” YJ and BG have “bodies” and include both 常 (“permanence”) and 無常 (“impermanence”).
- n.167 Toh 556 has “in accordance with eons.” YJ is the same as Toh 555: 隨緣利益. This phrase is absent in BG.
- n.168 BG has 如來法身 (“the Tathāgata’s Dharma body”).
- n.169 Toh 556: “duality.” YJ and BG match Toh 555: 二無所有 (“nonduality”).
- n.170 Toh 556: “are inseparable, with no gap between them.” YJ and BG are similar to Toh 556, but the first half could be interpreted as meaning either “cannot be examined, differentiated” or “are inseparable”: 不可分別, 無有中間.
- n.171 “Though there is nothing to call ‘conduct’ in this” is absent in the Chinese versions.
- n.172 BG omits 種種事業 (“various deeds”).

- n.173 Toh 556: “the vajra samādhi.” YJ and BG match Toh 555: 金剛之心 (“vajra mind”).
- n.174 BG has 實 (“reality”) instead of 我 (“self”).
- n.175 Rather than “all samādhis,” YJ has 如是佛法 (“such qualities of the Buddha”).
- n.176 BG has 佛大十力 (“the Buddha’s great ten strengths”).
- n.177 Toh 556: “unstained by characteristics.” YJ and BG match Toh 555: 不著於相 (“no attachment to characteristics”).
- n.178 This line is absent in BG.
- n.179 This line is absent in BG.
- n.180 Toh 556: “dullness.” BG and YJ match Toh 555: 悔 (“regret”).
- n.181 Toh 556: “obscurations by the kleśas.” The Chinese versions are similar to Toh 556: BG has 不逼惱困苦障, while YJ has 不逼惱障. In his commentary on YJ entitled 《金光明最勝王經疏》, Hui Zhao interprets it as “three kinds of kleśas that are obscurations to the development of three kinds of patience” in general, or 闇鈍障 (“obscurations caused by ignorance”).
- n.182 Toh 556 has “perceiving characteristics and virtuous conduct.” YJ and BG have 見行相障 (“obscurations of perceiving characteristics”). Hui Zhao interprets this as “subtle obscurations to seeing the cessation and arising of characteristics.”
- n.183 YJ has 與煩惱離 (“... not mixed with the kleśas”). BG has 煩惱本起, 悉皆清淨 (“... is where the kleśas originally arise, yet it is pure”).
- n.184 Past tense according to Toh 556. Toh 555 could be present or future. The Chinese versions have no indication of tense.
- n.185 This line is omitted in BG.
- n.186 Past tense according to Toh 556. Toh 555 could be present or future. The Chinese versions could be understood to be the present perfect tense.
- n.187 Toh 556 has “kleśas.” YJ and BG match Toh 555.
- n.188 Toh 556 has “body.” YJ and BG have 體, which is a pictographic character for “body” but can also mean “essence.”
- n.189 BG has 逆流而上 (“moves against the current”).

- n.190 This sentence is absent in BG.
- n.191 Toh 556 has “body.” YJ and BG have 體, which is a pictographic character for “body” but can also mean “essence.”
- n.192 Toh 556 has “aspiration.” YJ is similar to Toh 555: 決定信 (“unshakable faith”). This line is absent in BG.
- n.193 This sentence is absent in BG.
- n.194 The Chinese versions omit “weak.”
- n.195 The reason why the rabbit cannot go across the sea is omitted in BG. YJ adds 凡夫之人亦复如是 (“those ordinary people are also like this”), which is absent in BG.
- n.196 Toh 556 has “perfectly at peace.” The Chinese versions agree with Toh 555.
- n.197 According to Toh 556. Toh 555 omits “sickness,” which is in accord with YJ and BG.
- n.198 BG has 身心常在定 (“a body and mind that are always in samādhi”).
- n.199 For “vicious spirits” Toh 555 has *'dre srin*. Toh 556 has *yi dwags*. YJ has “vicious animals, vicious humans, and vicious spirits.” BG has “vicious humans, vicious elephants, and vicious animals.”
- n.200 YJ and BG have 如來無無記事, 一切境界無欲知心 (“the tathāgatas do not have anything that they do not retain, and they do not generate thoughts to know any object”). Hui Zhao explains that the second phrase corresponds to the power of nonregression or nondiminution of aspiration, 欲無減, which is one of the eighteen distinctive abilities of a buddha.
- n.201 如來所記無不決定, which Hui Zhao interprets as “the tathāgatas have no uncertainty, regardless of what they teach.”
- n.202 善女人 (“noble women”) is absent in BG.
- n.203 As above, 善女人 (“noble women”) is absent in BG.
- n.204 “... of the individuals who possess this sūtra” is absent in BG.
- n.205 *phan*. Toh 555 has the error *sman* (“medicine”). YJ and BG read 利益
- n.206 (“benefit”), thus matching Toh 556.
- n.207 如是修行 (“practice in this manner”).

- n.208 YJ has 夢見金鼓懺悔品 (“Seeing a Golden Drum in a Dream: Regret and Repentance”). BG and TWC have 懺悔品 (“Regret and Repentance”).
- n.209 The first two sentences are present in YJ but absent in BG.
- n.210 “Carrying objects for offering” is absent in BG.
- n.211 BG omits “spread out flowers and perfume.”
- n.212 “Spread through all world realms in the trichiliocosm” is absent in BG.
- n.213 BG adds 三世諸苦 (“and the suffering in past, present, and future lives”).
- n.214 YJ has 令安穩 (“bring calm and tranquility”). BG has 令得無懼 (“result in the attainment of fearlessness”).
- n.215 After “just as it has been for the Lord of Munis, the Bhagavat,” BG adds 得無所畏 (“obtaining fearlessness”).
- n.216 BG has 諸佛聖人，所成功德，離於生死，到大智岸 (“The virtues accomplished by all buddhas and sages / Who stand apart from saṃsāra and have reached the shore of great wisdom”).
- n.217 BG has 如是眾生，所得功德，定及助道，猶如大海 (Thus the merits, dhyānas, and practices / Of all beings are like the oceans”).
- n.218 “Be freed from suffering” is absent in BG. Instead it has 所出言教 (“the teachings that emerged”) as an object of “hearing.”
- n.219 BG has 百生、千生、千萬億生 (“a hundred, a thousand, up to a countless number of lifetimes”).
- n.220 “Pray one-pointedly with devotion” is absent in BG. Instead it has 隨其所思，諸所願求 (“and the requests and wishes they conceive”) as objects of “fulfilling” in the verse.
- n.221 “On hearing the sound” is absent in BG.
- n.222 BG has 若有眾生，諸苦所切，三惡道報，及以人中 (“If there are beings tormented by all forms of suffering, / Such as the retribution of the three lower existences or being born as a human”).
- n.223 In the Sanskrit and Toh 556 and 557, the parallel to this verse is the following verse and vice versa. In the Chinese versions, YJ is the same as Toh 555; BG and TWC are the same as the Sanskrit and Toh 556 and 557.

- n.224 Toh 556 and 557 have “ignoring my mother and father.” BG and TWC have 不識諸佛，及父母恩 (“not recognizing the kindness of the buddhas and my parents”). YJ has 不敬尊親 (“not revering my honorable parents”).
- n.225 “I have constantly committed bad actions” is absent in BG.
- n.226 BG adds 隨心所作 (“acting freely as I wish”) before “and not seeing these as sinful.”
- n.227 “I have constantly committed bad actions” is absent in BG.
- n.228 BG has 繫屬於他 (“I am bound by others”).
- n.229 BG adds 身、口、意惡，所集三業，如是眾罪，今悉懺悔 (“Now I repent / All three activities / Accumulated by bad bodily actions, speech, and thought, / And such negative deeds”).
- n.230 Sanskrit and Toh 556 and 557 have “śrāvakas” instead of “saṅgha.” TWC, BG, and YJ match Toh 555.
- n.231 The parallel to this verse in the Sanskrit and Toh 556 and 557 comes a verse later due to the inclusion of an extra verse in those versions, thus offsetting subsequent parallel verses with Toh 555. That extra verse is present in TWC, BG, and YJ.
- n.232 In Toh 556 and 557, this verse is followed by a verse that is not present in the Sanskrit, Chinese, or consequently Toh 555. It is, however, quoted as being from the sūtra by Śāntideva in his *Śikṣāsamuccaya*: “I make a confession of all / The disrespect I have shown / To the teachers of the Dharma, / And disrespect for the Dharma.”
- n.233 BG has 父母尊長 (“parents and elders”).
- n.234 The last three lines of this verse in BG read 已得安止，住十地者，悉令具足 (“Become stabilized and reach / The ten bhūmis to be accomplished”).
- n.235 BG has 如來正覺，為一眾生，億劫修行 (“The completely enlightened one, the Tathāgata, / Underwent hardship for a hundred million eons / For the sake of just one being.”)
- n.236 “Through the power of wisdom” is absent in BG.
- n.237 BG has 使無量眾 (“free countless beings”).
- n.238 BG describes the sūtra as 甚深悔法 (“the extremely deep Dharma of repentance”).

- n.239 BG has 若能至心，一懺悔者 (“if one is able to make wholehearted repentance”).
- n.240 BG has 我今已說，懺悔之法，是金光經，清淨微妙 (“I have taught the Dharma of repentance; / This *Sūtra of Golden Light* is pure and subtle.”)
- n.241 This verse in BG appears three verses later. Also, rather than “May I never tire of...,” BG has 十力世尊，我當成就 (“I will become accomplished as a bhagavat with the ten strengths”). In the Sanskrit and Toh 556 and 557, this verse appears two verses later. It is absent in Toh 555 and YJ.
- n.242 In accordance with the Yongle and Kangxi versions, the Sanskrit, Toh 556 and 557, and YJ.
- n.243 BG has 諸佛所有，甚深法藏，不可思議，無量功德，一切種智 (“I will obtain the extremely profound / Treasure of the Dharma of the tathāgatas, / Inconceivable and incalculable merit, / And wisdom of all kinds”).
- n.244 Rather than “all buddhas in the ten directions,” BG has 諸佛世尊 (“all tathāgatas and bhagavats”).
- n.245 “Will each look upon and regard me” is absent in BG. Between “with their minds of great compassion” and “and accept the confession that I make,” it has 當證微誠 (“[the tathāgatas] will witness my humble honesty”).
- n.246 In the Sanskrit, Toh 556 and 557, and TWC, BG, and YJ, the contents of this verse are extended and span two verses.
- n.247 BG has 十方現在，大悲世尊 (“the present bhagavats of the ten directions, who have great compassion”).
- n.248 BG has 誠心懺悔 (“wholehearted repentance”).
- n.249 “May I be purified of them all” is absent in BG.
- n.250 According to Choné and Lhasa *nam yang*. Degé has *nam kyang*. YJ has “never dared to conceal” while BG and TWC appear to interpret the second half as referring to bad actions that have been committed.
- n.251 “That have placed beings in bondage / Beginninglessly and continuously” is absent in BG. BG has instead 今悉懺悔 (“Today I repent everything”).
- n.252 This and the next two verses in Toh 555 appear in a different order in BG, the last coming first.
- n.253 Instead of “today I rejoice in all of,” BG has 悉以迴向 (“I transfer all merits”).

- n.254 Rather than “Jambudvīpa,” BG has 此國土 (“this country”).
- n.255 The Sanskrit, Toh 556 and 557, and BG and TWC read “and be endowed with the ten supreme strengths.”
- n.256 “Through the power of the good roots” is absent in BG.
- n.257 Instead of “May I quickly attain the highest wisdom,” BG has 願於來世，證無上道 (“May I obtain the highest path in future rebirths”).
- n.258 BG has 今於佛前 (“in the presence of the Buddha”).
- n.259 Here BG has 姪欲 (“sexual desires”).
- n.260 BG reads 三有嶮難 (“the obstacles of the three existences”).
- n.261 BG combines this verse and the next into one long verse. It also refers to eight obstacles while YJ notes six obstacles.
- n.262 This line is absent in BG, which has 遇無難難，值好時難，修功德難，值佛亦難 (“The obstacles of meeting no difficulties, the difficulties of arriving at an auspicious time, / The difficulties of practicing merits, and the difficulties of meeting buddhas”).
- n.263 This line is absent in BG.
- n.264 Instead of “I confess endless bad actions and sins,” BG has 如是諸難 (“I confess such difficulties”).
- n.265 This line in BG reads 金色晃耀，猶如須彌 (“who shine with a golden color like Mount Sumeru”).
- n.266 Rather than “the unsurpassable ocean of qualities,” BG has 佛海 (“the ocean of buddhas”).
- n.267 For this line BG has 是故我今，頂禮最勝 (“Therefore, today I salute the buddhas’ limitless teachings”).
- n.268 BG omits “wisdom.”
- n.269 BG has 安住三界如日照世 (“[the buddhas] exist in the three realms just like the sun that illuminates our world”).
- n.270 For this line YJ has 猶如滿月處虛空 (“like the full moon in the sky”), while BG has 妙色廣大，種種各異 (“The subtle colors are vast, / Each differing from the other”).

- n.271 Here BG has 其色紅赤，如日初出，頗梨白銀，校飾光網 (“The color is red like the rising sun, / And the net of light is adorned by crystal and silver”).
- n.272 BG has 三有之中，生死大海，潦水波蕩，惱亂我心 (“In the three realms of existence, the ocean of saṃsāra / Surges and disturbs my mind”).
- n.273 BG has 智慧大海，瀾漫三界 (“whose oceanic wisdom overflows the three realms”).
- n.274 BG has 常當至心，正念諸佛 (“May I always wholeheartedly and rightly remember the buddhas”).
- n.275 BG has 恆修善業 (“and always practice good actions”).
- n.276 “Attain happiness” is absent in BG.
- n.277 BG adds 十方世界 (“in the worlds of ten directions”) at the beginning of this verse.
- n.278 The last two lines of this verse are absent in BG, which instead reads 如是之人，悉令解脫 (“May such people be liberated”).
- n.279 YJ has 逼迫身心無暫樂 (“Their bodies and minds are oppressed, without the slightest happiness”). For the last two lines of this verse, BG has 愁憂驚畏，種種恐懼，擾亂其心 (“Distress, terror, and all kinds of fear / Distract the mind”).
- n.280 This verse is condensed in BG: 如是無量，諸苦惱等，願使一切，悉得解脫 (“May beings be liberated / From all such countless forms of suffering”).
- n.281 According to Yongle, Kangxi, and Narthang *theng po*. Degé has *thing po*. YJ matches Yongle, Kangxi, and Narthang with 跛者 (“lame”). This term is absent in BG and TWC.
- n.282 For this portion of the line, BG has 裸者得衣 (“the naked ones obtain clothing”).
- n.283 Prior to this line, BG adds 眾生相視，和顏悅色 (“all beings see each other with pleasant countenance”).
- n.284 BG omits “devas.”
- n.285 For this line BG has 心常思念，他人善事 (“and may they constantly bear others’ good actions in their minds”).
- n.286 BG here lists various instruments: 箜篌、箏笛、琴瑟、鼓吹，如是種種 (“harps, zheng, flutes, lutes, drums, and other wind instruments”).

- n.287 BG omits “If they wish for water, may there appear....”
- n.288 Rather than “perfectly cool pools,” BG has 江河池沼，流泉諸水 (“rivers, ponds, springs, and other bodies of water”).
- n.289 BG omits “thrones and seats.”
- n.290 For the last two lines of this verse, BG has 願諸眾生，諸所求索，隨其所念，應念即得 (“May all beings obtain whatever they seek, / Realizing it in accordance with their wishes”).
- n.291 “Pure” is absent in BG.
- n.292 According to Narthang and Lhasa *chos sgo* and the parallel passage in the Sanskrit and Toh 556 and 557. Degé has *chos sku* (dharmakāya). In the Chinese, YJ has 法門 (“doors to the Dharma”). TWC has just “Dharma.” BG modifies “Dharma” with 清淨無垢 (“pure and undefiled”).
- n.293 BG has 三惡 (“three lower rebirths”).
- n.294 Rather than discussing the avoidance of eight unfortunate states, BG has 值無難處 (“May they reach a state that is devoid of difficulties”).
- n.295 “But gain a supreme human’s wealths and freedoms” is absent in BG.
- n.296 BG has 覲謁諸佛，無上之王 (“meet the buddhas, the supreme kings”).
- n.297 BG adds 安隱豐樂 (“tranquility, stability, wealth, and happiness”).
- n.298 BG omits “and a long life that lasts for countless eons.”
- n.299 “Heroic, with sharp minds and great intelligence” is absent in BG, which instead has 精勤不懈 (“strive without indolence”).
- n.300 BG reads 安住禪定，自在快樂 (“who rest in samādhi and are free and happy”).
- n.301 BG has 演說正法，眾所樂聞 (“and who teach the true Dharma, which all beings are delighted to hear”).
- n.302 BG has 三有 (“three existences”).
- n.303 BG reads 願於來世成無上道 (“May I accomplish the supreme path in a future rebirth”).
- n.304 BG has 得淨無垢，吉祥果報 (“May I obtain purity without defilement and auspicious karmic fruits”).

- n.305 Rather than referring to a buddha's "qualities," BG has 十力 ("ten strengths").
- n.306 "Unpolluted" is absent in BG, which instead reads 無諸疑網 ("without any doubts").
- n.307 BG has 國王，輔相大臣 ("kings and ministers") rather than "devas and humans."
- n.308 BG inserts 五佛 ("five buddhas") in between "one buddha" and "ten buddhas."
- n.309 BG has 若於無量，百千萬億，諸佛如來 ("with immeasurable hundreds of thousands of myriads of millions of buddhas, tathāgatas"). For this chapter, BG concludes with this verse. The following paragraphs are only found in YJ.
- n.310 This chapter is missing in TWC's Chinese translation. In BG this chapter is translated by Paramārtha.
- n.311 Instead of "had fallen," YJ and BG have 應墮 ("will fall").
- n.312 Rather than "gurus and family," YJ has 尊親 ("elders and parents"). BG has 父母 ("parents") and 尊長 ("elders").
- n.313 Rather than "upādhyāyas," BG has 沙門 ("śramaṇa").
- n.314 "Having seen those wondrous light rays" is absent in BG.
- n.315 "Circled the Bhagavat three times, keeping him to their right" is absent in BG.
- n.316 In Toh 556 and *The Sutra of Ending Karmic Obscurations* (*Karmāvaraṇapratiprasābdhi*, Toh 219), 12, which appears to be the primary source for this chapter, the questioner is Śāriputra.
- n.317 "Who are in error" is absent in BG.
- n.318 "To benefit them" is absent in BG.
- n.319 BG has 一切眾生 ("all beings").
- n.320 "Develop dedicated diligence" is absent in BG.
- n.321 BG adds 出微妙音 ("[the conch of the Dharma that] emits subtle and beautiful sounds").

- Assuming *sman* is in error for *phan*, as occurs a number of times in the sūtra.
- n.322 YJ and BG have “benefit” as a verb.
- n.323 BG has 一切眾生 (“all beings”).
- n.324 BG adds 為令無量無數眾生得清淨故 (“make countless and innumerable beings attain purity”). After noting these benefits to all beings, it then adds 為諸天人得清淨故 (“make the devas attain purity”).
- n.325 BG has 隨生死流 (“engaged in saṃsāra”).
- n.326 Rather than “virtuous individuals,” BG has simply 眾生 (“beings”).
- n.327 Toh 156 has “I have made my parents unhappy.” The Chinese versions are similar to Toh 555: BG has 觸惱 (“to annoy,” “to distress”) while YJ has 惱害 (“to harm” due to anger).
- n.328 Toh 556 begins the list with “the wealth of individuals.” The Chinese is the same as Toh 555; BG translates this as 塔 (“stūpa”); YJ has 率堵波 (*su du po*), which transcribes *stūpa*.
- n.329 BG omits “did not create the causes of virtue.”
- n.330 Regarding “Today, while I am alive ... in the presence of bhagavats,” YJ has 我今歸命，對諸佛前 (“Today I take refuge in the presence of the buddhas”), while BG has 奉對懺悔 (“I repent in the presence of the buddhas”). “While I am alive” (*deng bdag srog phyogs nas*) is absent in both Chinese versions and could have been a mistaken reading of 歸命 (“to take refuge”).
- n.331 Rather than referring to eight unfortunate states, BG has 生十二難 (“born in twelve unfortunate states”).
- n.332 Rather than “conduct of enlightenment,” BG has 三菩提道 (“three paths of enlightenment”).
- n.333 Rather than “conduct of enlightenment,” BG has 三菩提道 (“three paths of enlightenment”).
- n.334 Rather than “conduct of enlightenment,” BG has 三菩提道 (“three paths of enlightenment”).
- n.335 This paragraph is absent in YJ but included in BG.
- n.336 “Because of that cause and condition” is absent in BG, which instead has 是故 (“therefore”).
- n.337 “For a long time” is absent in BG.

- n.338 Rather than “they should make a confession in this way,” BG has 如是修行 (“they should practice in this way”).
- n.339 After this line, BG adds 於一切法欲求清淨，無諸障礙，如是懺悔，未來之罪不敢復作 (“Seeking purity and cleanliness, without any of the obstructions of all dharmas, if someone confesses in this way, future bad actions will be avoided”).
- n.340 The order Avṛha, Atapa, Sudṛśa, and Sudarśana is the most common cosmology. Toh 556 has an additional paradise—Asaṃjñasattva—followed by those four paradises in this order: Sudṛśa, Sudarśana, Avṛha, and Atapa.
- n.341 “Unshakable wisdom” is absent in Toh 556. It is present in YJ and BG, which read 不動智.
- n.342 BG reads 善男子、善女人 (“a noble man or a noble woman”).
- n.343 “Not giving rise to wrong thoughts” is absent in BG.
- n.344 This line is absent in BG, which instead has 若能成就如是四種之法，懺悔業障永得除滅 (“If one can accomplish these four dharmas, one will purify karmic obscurations through repentance”).
- n.345 YJ and BG have 三業 (“three activities”), which refers to karma resulting from activities of body, speech, and mind.
- n.346 BG modifies “four kinds of karmic obscuration” with 最大 (“greatest”), thus reading “the four greatest kinds of karmic obscuration.”
- n.347 BG has 十二部經 (“the twelve Mahāyāna sūtras”).
- n.348 BG modifies this with 十方 (“in the ten directions”).
- n.349 “It is true that some beings are unable to meditate on the Mahāyāna” is absent in BG.
- n.350 “They rejoice with single-pointed mindfulness, then they will attain measureless merit” is absent in BG.
- n.351 Rather than “wisdom of the mind,” BG has 定 (“samādhi”).
- n.352 BG here adds 可愛 (“pleasing”).
- n.353 BG omits “all beings.”
- n.354 BG has 已具三菩提道 (“who have already attained the three paths of enlightenment”).

- n.355 BG adds 然大法炬 (“who light the torch of the Dharma”).
- n.356 BG modifies “the conch of the Dharma” with 出微妙聲 (“that emits subtle sounds”).
- n.357 “Who send down a rain of Dharma” is absent in BG.
- n.358 BG adds 為欲安樂一切眾生，哀念一切眾生，一切人天皆蒙安樂 (“in order to pacify the minds of all beings, to sympathize with all beings, such that all humans and devas attain peace and happiness”).
- n.359 Here BG has 三世 (“of the three times”).
- n.360 “Being a thousandth part of it” is absent in BG.
- n.361 Rather than “someone,” BG has 善男子、善女人 (“a noble man or a noble woman”).
- n.362 “Without doubt she will truly accomplish becoming a man in that very life exactly as she wished to” is absent in BG.
- n.363 “Having learned the merit that comes from rejoicing” is absent in BG.
- n.364 Rather than “turn the wheel of the Dharma,” BG has 得大光明 (“obtain great radiance”).
- n.365 BG has 若有眾生未得修行 (“Then if that individual did not get to practice, they...”).
- n.366 BG adds 偏袒右肩，右膝著地，合掌恭敬 (“with their right shoulder partially revealed, right knee on the ground, and palms placed together to show respect”).
- n.367 BG includes “about to discard their karmically ripened body and pass into nirvāṇa” in the coming paragraph and not here.
- n.368 There is no equivalent for “happy” here in BG.
- n.369 BG adds another paragraph here: 復次，善男子！若有善男子、善女人欲得阿耨多羅三藐三菩提者，應修聲聞、緣覺、大乘之行。其有未修行者，日夜六時偏袒右肩，右膝著地，合掌恭敬，一心一意口自說言：『頂禮十方世界一切諸佛世尊欲捨應身入涅槃者，我今稽請莫般涅槃，久住於世，度脫安樂一切眾生，如前所說，乃至人天皆蒙安樂 (“Moreover, noble one! If a noble man or a noble woman seeks supreme enlightenment, they should practice the conduct of the śrāvakas, pratyekabuddhas, and bodhisattvas. Those who have not practiced should, in the day and night, with their right shoulder partially

revealed, right knee on the ground, and palms placed together, show respect and single-mindedly pray: ‘I bow down my head in homage to all the buddhas, bhagavats, in the worlds in the ten directions, who are about to discard their karmically ripened body and pass into nirvāṇa. I pray and request them not to pass into nirvāṇa, to live a long life in the world, and to liberate all beings and make them happy, as was taught previously, such that humans and devas are endowed with peace and happiness”).

n.370 YJ also adds 未來 (“future”).

n.371 Rather than “someone,” BG has 善男子、善女人 (“a noble man or a noble woman”).

n.372 Rather than “someone,” BG has 善男子、善女人 (“a noble man or a noble woman”).

n.373 BG here adds 何以故 (“Why is that?”).

n.374 Here BG has 利益 (“benefits”).

n.375 According to *sred pa* in Yongle, Kangxi, Narthang, Urga, Lhasa, BG (which has 貪心), and YJ (which has 貪愛). Degé has *srid* (“existence”).

n.376 Here BG has 世尊 (“Bhagavat”).

n.377 BG adds 及諸人天 (“and devas”).

n.378 BG has 百千萬億 (“hundreds of thousands of myriads of millions”).

n.379 Rather than “but it has nothing it has to liberate,” BG has 與縛不異 (“yet there is no difference from being in bondage”).

n.380 BG reads 大地菩薩 (“great bodhisattvas of the earth”).

n.381 Rather than “whoever,” BG has 善男子、善女人 (“a noble man or a noble woman”).

n.382 BG adds 一句一偈以持勸化 (“to carry and to persuade others with just one sentence or one verse”). Note that YJ also refers to one *sentence* or verse.

n.383 BG adds 若有眾生未得修行功德善根 (“if a being has not cultivated merit or the causes of virtue”).

n.384 BG explains the three as 聲聞、緣覺、大乘之道 (“the paths of the śrāvakas, pratyekabuddhas, and the Mahāyāna”).

- n.385 Rather than “those beings,” BG has 善男子、善女人 (“a noble man or a noble woman”).
- n.386 “Who wish to dedicate whatever roots of goodness they have from seeking enlightenment and meditating on the path of the three yānas” is absent in BG, which instead has 若有眾生未得修行 (“those beings who have not practiced before”).
- n.387 BG has 一日一夜 (“one day and one night”).
- n.388 BG has 乃至畜生、人非人等，乃至升撮以施一切 (“even down to giving a handful of things to everyone, including animals, humans, and kinnaras”).
- n.389 BG adds 佛智慧故 (“due to the wisdom of the buddhas”).
- n.390 According to *mi spong par* in Yongle, Lithang, Kangxi, and Choné. Degé has *mi spyod par* (“not practicing”). YJ and BG match *mi spong par* with 不捨 (“not rejecting”).
- n.391 Rather than “wisdom,” BG has 福德 (“merit”).
- n.392 BG adds to this list 自在無盡 (“power that has no limit”).
- n.393 BG here adds 菩提之道 (“the path to enlightenment”).
- n.394 BG has instead 無垢 (“undefiled”).
- n.395 BG adds 我亦如是，與一切眾生同共善根，是善根故，俱得阿耨多羅三藐三菩提，同得一切智智 (“I will also be the same, sharing these roots of goodness with all beings. By means of these roots of goodness, we all will obtain supreme enlightenment and omniscience”).
- n.396 Toh 556 has Amitābha (*’od dpag med*) rather than Amitāyus (*tshe dpag tu med pa*).
- n.397 Toh 556 reads *’od mchog*. Toh 555 has *’phags pa’i ’od*. YJ and BG have 勝光佛.
- n.398 Toh 556 has *’od dge*. YJ and BG have 妙光佛.
- n.399 Toh 556 has *bsod nams ’od*. In Toh 556, he precedes Akṣobhya. YJ and BG have 功德善光佛, who follows Akṣobhya 阿閼佛.
- n.400 Toh 556 has just *seng ge*, which is *simha* in Sanskrit. YJ and BG have 師子善光佛.
- n.401 Toh 556 has *’od zer brgya pa*. Toh 555 has *’od brgya pa*. YJ and BG have 百光明佛.

- n.402 Toh 556 reads *'od zer mtho ba*. Toh 555 has *dran pa'i 'od*.
- n.403 Toh 556 has *rin chen 'od 'phro*. Toh 555 has *rin chen 'bar*. YJ and BG have 寶相佛.
- n.404 Toh 555 has *rin chen mtshan*. Toh 556 reads *'od kyi dra ba can*. YJ and BG have 網光明佛.
- n.405 Toh 555 has *'bar ba'i 'od*. Toh 556 has *'od 'bar*. YJ has 焰明佛, while BG reads 炎光明佛.
- n.406 Toh 555 has *rgyas par 'bar ba'i 'od*. YJ has 焰盛光明佛, while BG has 炎盛光明佛. Toh 556 reads *snang ba'i rgyal po*, which may be the result of this and the next name being combined into one.
- n.407 Toh 555 has *bkra shis bla ma'i rgyal po*. This does not seem to be present in Toh 556.
- n.408 Toh 555 has *dam pa'i sgra*. Absent in Toh 556.
- n.409 Toh 555 has *bkod pa'i mchog*. Toh 556 has *shin tu rgyan*.
- n.410 Toh 556 has *yan lag mchog*. Toh 555 has *bla ma 'phags pa'i sku*.
- n.411 Following Toh 555, which has *mngon par dga' ba'i gzugs sku*. Absent in Toh 556.
- n.412 Following Toh 555, which has *'od zer kun du snang mdzad*. Absent in Toh 556.
- n.413 Toh 555 has *tshangs pa rnam dag rgyal po*. Absent in Toh 556.
- n.414 Absent in Toh 556.
- n.415 Rather than “and liberated beings,” YJ has 為渡眾生 (“in order to liberate beings”). BG has 為欲渡脫安樂一切眾生 (“in order to liberate and pacify all beings”).
- n.416 “With clear faith” is absent in BG.
- n.417 BG has 無有前後 (“nonsequentially”).
- n.418 In Toh 556 at this point there are listed four items and other requisites: robes, food, bedding, medicine when ill, and other requisites.
- n.419 BG adds 何者為七？金、銀、琉璃、頗梨、馬瑙、磲磲、青黃寶等 (“What are the seven? Gold, silver, beryl, crystal, coral, musāragalva coral, and green and yellow jewelry”).

- n.420 Rather than “someone,” BG has 汝 (“you”).
- n.421 Assuming *dkon mchog* (“jewels”) was omitted.
- n.422 BG adds 一切世界三世三寶勸請久住不可為比三世一切世界於無量劫，勸請如來說深正法不可為比 (“Requesting the Three Jewels of the three times of all the worlds to persist for a long time—even that cannot serve as an analogy for it. Requesting the tathāgatas to proclaim the deep, correct Dharma in the innumerable eons of three times of all worlds—even that cannot serve as an analogy for it”).
- n.423 BG adds 善根 (“roots of goodness”).
- n.424 BG adds 三世自發菩提願 (“naturally making vows for enlightenment in all three times”).
- n.425 BG includes the following paragraph after this line, omitting “could not serve as an analogy.”
- n.426 “Therefore, a request and supplication to the Three Jewels in the three times in all world realms” is absent in BG.
- n.427 “All that has merit that is extremely profound” is absent in BG.
- n.428 “Understood it” is absent in BG.
- n.429 “Superior” is absent in BG.
- n.430 BG here adds 皆悉雲集 (“all gathered”).
- n.431 BG does not include “a sublime sound occurred.”
- n.432 “The power of blessing” is absent in BG.
- n.433 BG adds 至於此生 (“until this lifetime”).
- n.434 In Toh 556 the name is Mahāraśmiskandha. The Chinese versions match Toh 555. BG has 寶王大炎照, while YJ has 寶王大光照.
- n.435 BG puts the following sentence after the third assembly: “The Tathāgata Great Precious King Illuminator appeared in the world at that time so that all devas, humans, Śakra, Brahmā, mendicants, brahmins, and other beings could attain nirvāṇa and bliss.”
- n.436 “Who attained nirvāṇa” is absent in the Chinese versions.
- n.437 “The three knowledges” is absent in BG.

- n.438 “Who attained nirvāṇa” is absent in the Chinese versions.
- n.439 “Who attained nirvāṇa” is absent in the Chinese versions.
- n.440 BG repeats the description 三明流通自在无礙 (“They gained the three knowledges, the six higher cognitions, and unimpeded freedom”). As noted, after this sentence the following line appears: “The Tathāgata Great Precious King Illuminator appeared in the world at that time so that all devas, humans, Śakra, Brahmā, mendicants, brahmins, and other beings could attain nirvāṇa and bliss.”
- n.441 In Toh 556 the name is Gaṅgadevī. YJ and BG match Toh 555 with 福寶光明.
- n.442 In Toh 556, this is not a previous life of Śākyamuni, and the prophesied buddha is Ratnārci. The Chinese versions match Toh 555.
- n.443 The four lower existences are hell beings, pretas, animals, and asuras. In the more common classification of three lower existences, the asuras are categorized as being in the higher realms. These four are listed in *The Mahāyāna Sūtra “The Kāśyapa Chapter”* (Tib. ‘od srung kyi le’u zhes bya ba theg pa chen po’i mdo; Skt. *Kāśyapaparivartanāmamahāyānasūtra*), Toh 87, folio 141.a.
- n.444 In Toh 556, the number is eighty-four thousand. YJ and BG have 八十四百千 (“eighty-four hundred thousand”).
- n.445 YJ and BG read, “Then suddenly the assembly all saw the Tathāgata Great Precious King Illuminator turn the wheel of Dharma and teach the sublime, supreme Dharma.” In his commentary, Hui Zhao also explains that the Tathāgata Great Precious King Illuminator manifested in front of the assembly.
- n.446 “Where the Tathāgata Great Precious King Illuminator now dwells” is absent in BG.
- n.447 “Having attained nirvana” is not in the Chinese versions. Instead, the Chinese versions read 未般涅槃 (“having not passed into nirvana”).
- n.448 “And that is the Buddha that you see” is absent in BG.
- n.449 BG repeats the name of the tathāgata.
- n.450 This is the point where the parallel passages of *The Sūtra of Putting an End to Karmic Obscurations*, a primary source for almost all of this chapter, concludes. See Toh 219, 1.82.

- n.451 YJ has 福利善根 (“benefits and roots of goodness”), while BG has 功德善根 (“merits and roots of goodness”).
- n.452 BG adds 惱 (“worries”).
- n.453 BG adds 無能勝者 (“and no one can defeat them”).
- n.454 YJ has 安隱豐樂 (“tranquility, stability, wealth, and happiness”). BG has 安隱快樂 (“tranquility, stability, and happiness”).
- n.455 YJ has 流通 (“circulate”), while BG has 常興 (“always prosper”).
- n.456 “Then the Bhagavat asked the assembly of devas” is absent in BG.
- n.457 The Chinese versions include 行住共俱 (“walk and stand together”).
- n.458 BG has 於吉祥法，於愛敬 (樂 in another editions) 法，我力能令生歡喜心 (“I will please them with auspicious Dharma, and the Dharma of kindness and respect”).
- n.459 BG has 一切人民隨王修習，若有人民能如法修行 (“... all the people will follow the king and practice. If the people practice in accordance with the Dharma...”).
- n.460 “What are those four” is absent in BG.
- n.461 BG adds 安忍 (“being patient”).
- n.462 Rather than “venerate,” BG has 愛護 (“love and protect”).
- n.463 Rather than “control wealth,” the Chinese versions read 輕財 (“disdain wealth”).
- n.464 Rather than “worldly profit,” BG has 勝利 (“merits or rewards”).
- n.465 Before “happiness,” the Chinese versions have 安隱 (“tranquility and stability”).
- n.466 “Correctly” is absent in the Chinese versions.
- n.467 Rather than “benefits,” BG has 功德 (“merits”).
- n.468 Rather than “benefits,” BG has 功德 (“merits”).
- n.469 Rather than “superior merit,” BG has 四福 (“four merits”).
- n.470 BG adds 如是相貌 (“with such features”).

- n.471 The Chinese versions have 一句、一頌 (偈 in BG)、一品、一部 (“one sentence, one verse, one chapter, one part”).
- n.472 “For a long time” is absent in the Chinese versions. Instead they have 長夜安樂 (“there will be peace and happiness during the long night”).
- n.473 “Endless benefits” is absent in BG.
- n.474 This sentence is absent in BG.
- n.475 The equivalent chapter in Toh 556 is called “The Purification of the Bhūmis.” YJ has “Dhāraṇīs”: 最淨地陀羅尼. BG has “Bhūmis”: 陀羅尼最淨地.
- n.476 In Toh 556, this is the bodhisattva Akṣayamati. YJ and BG match Toh 555: 師子相無礙光焰菩薩. Note that “mahāsattva” is omitted.
- n.477 Literally “ten million.” The Chinese versions have 億, which can denote 100,000 or higher numbers including 1,000,000, 10,000,000, and 100,000,000.
- n.478 YJ reads 現在心不可得，未來心不可得，過去心不可得。 (“The present mind is nonapprehendable; the future mind is nonapprehendable; the past mind is nonapprehendable”).
- n.479 YJ has 離於菩提，菩提心亦不可得 (“Beyond enlightenment, the enlightenment mind is also nonapprehendable”).
- n.480 For these descriptions, YJ translates more literally as “the mind does not *have* form” and so on.
- n.481 Here YJ reads 眾生亦不可得，亦不可知 (“beings are also nonapprehendable and unknowable”).
- n.482 YJ reads 菩提微妙，事業、造作皆不可得 (“enlightenment is so subtle that it cannot be apprehended through action or creation”).
- n.483 “Substance” is absent in YJ.
- n.484 “Is immaterial” is absent in YJ.
- n.485 According to Toh 556: “enlightenment.” Toh 555 has “enlightenment mind,” which appears to be an error. In the Chinese versions, BG has “enlightenment” while YJ has “enlightenment mind.”
- n.486 According to Toh 556. Toh 555 has two identical sentences: “Conduct and the name *nonconduct*...” However, in Toh 556 this is concerning the composite (*’dus byas*) and noncomposite (*’dus ma byas pa*), while Toh 555 has *spyod pa* (“conduct”) and *spyod pa ma yin pa* (“nonconduct”). YJ and BG have

行非行不可得，行非行名不可得 (“Conduct and nonconduct do not exist as objects of perception. The names of conduct and nonconduct do not exist as objects of perception”). According to Hui Zhao, *nonconduct* refers to the conduct that should be abandoned.

- n.487 YJ has 於一切寂靜法中而得安住 (“they are able to remain in all extinguished phenomena”).
- n.488 BG has 師子臆長毫獸王 (“the lion, king of the animals, which has a mane”).
- n.489 Based on YJ, which has 風輪那羅延力 (“Nārāyaṇa’s wind wheel”). Tib. *rlung gi dkyil ’khor stobs po che*. The Tib. *stobs po che* is not a standard rendering of Nārāyaṇa in Tibetan, but Yijing’s Chinese is clear on this point. Nārāyaṇa is a major deity in the pantheon of classical Indian religious traditions, famous for his strength, and in Buddhist sources he is often depicted as holding a wheel in one hand.
- n.490 YJ has 心不退 (“diminished”).
- n.491 Rather than “the treasure of the qualities of meditative stability and increases it,” YJ has 靜慮法藏求滿足 (“the fulfillment of the treasure of the qualities of meditation”).
- n.492 YJ has 善男子, 是名菩薩摩訶薩十種菩提心因 (“Noble one! These are known as the ten aspects of the enlightenment mind of bodhisattva mahāsattvas, which are the causes of the ten perfections respectively”).
- n.493 Toh 556 has ten qualities. The Chinese versions have 五法 (“five qualities”).
- n.494 Toh 556 has ten qualities. The Chinese versions have 五法 (“five qualities”).
- n.495 Toh 556 has ten qualities. The Chinese versions have 五法 (“five qualities”).
- n.496 Toh 556 has ten qualities. The Chinese versions have 五法 (“five qualities”).
- n.497 Toh 556 has ten qualities. The Chinese versions have 五法 (“five qualities”).
- n.498 Rather than “not creating thoughts,” YJ has 令不散 (“not letting them scatter”).
- n.499 Toh 556 has ten qualities. The Chinese versions have 五法 (“five qualities”).
- n.500 Rather than “quickly eliminating all kleśas, which are to be eliminated through meditation,” YJ has 見修煩惱, 咸速斷除 (“quickly eliminating all kleśas during the path of seeing and the path of cultivation”).

- n.501 Rather than “the qualities of the five fields of knowledge,” YJ has 世間伎術五明之法 (“the five fields of science and the techniques of the world”).
- n.502 Toh 556 has ten qualities. The Chinese versions have 五法 (“five qualities”).
- n.503 Toh 556 has ten qualities. The Chinese versions have 五法 (“five qualities”).
- n.504 Toh 556 has ten qualities. The Chinese versions have 五法 (“five qualities”).
- n.505 Rather than “the conduct, the good, and the bad in the minds of all beings,” YJ has 一切眾生心行善惡 (“the good and bad in the minds and conduct of all beings”).
- n.506 Rather than “the faculties and the three natures,” YJ has 三種根性 (“the three kinds of natures of faculties”).
- n.507 Toh 556 has ten qualities. The Chinese versions have 五法 (“five qualities”).
- n.508 YJ has 無生法忍 (“patience based on the awareness of the nonarising of dharmas”).
- n.509 “That is the omen” is absent in YJ.
- n.510 YJ has 初地菩薩 (“bodhisattvas of the first bhūmi”). Note that in the Chinese, “bhūmi” is qualifying “bodhisattvas” and not the other way around.
- n.511 “That is the omen” is absent in YJ.
- n.512 YJ has 二地菩薩 (“bodhisattvas of the second bhūmi”).
- n.513 “That is the omen” is absent in YJ.
- n.514 YJ has 三地菩薩 (“bodhisattvas of the third bhūmi”).
- n.515 YJ has 皆能摧伏 (“capable of defeating”).
- n.516 “That is the omen” is absent in YJ.
- n.517 YJ has 四地菩薩 (“bodhisattvas of the fourth bhūmi”).
- n.518 “That is the omen” is absent in YJ.
- n.519 YJ has 五地菩薩 (“bodhisattvas of the fifth bhūmi”).
- n.520 “That is the omen” is absent in YJ.
- n.521 YJ has 六地菩薩 (“bodhisattvas of the sixth bhūmi”).
- n.522 “That is the omen” is absent in YJ.

- n.523 YJ has 七地菩薩 (“bodhisattvas of the seventh bhūmi”).
- n.524 YJ has 於菩薩前，有諸眾生應墮地獄 (“If [those beings who are going to fall into the hells] appear before the bodhisattvas of the seventh bhūmi...”).
- n.525 “That is the omen” is absent in YJ.
- n.526 YJ has 八地菩薩 (“bodhisattvas of the eighth bhūmi”).
- n.527 “That is the omen” is absent in YJ.
- n.528 YJ has 九地菩薩 (“bodhisattvas of the ninth bhūmi”).
- n.529 “That is the omen” is absent in YJ.
- n.530 YJ has 十地菩薩 (“bodhisattvas of the tenth bhūmi”).
- n.531 According to Toh 556 and YJ and BG’s 焰. Toh 555 has *’od ’phro* (“radiating light”).
- n.532 YJ has 難勝 (“Difficult to Surpass”).
- n.533 YJ has 無患無累 (“without worries and without fatigue”).
- n.534 Toh 556 has “perceiving movement within the composite.” The Chinese versions are the same as Toh 555: BG has 行法, while YJ has 行.
- n.535 YJ has 微細諸相現行 (“[ignorance of] the manifestation of subtle features”).
- n.536 Rather than “not being skilled in,” YJ has 此二無礙未善巧 (“not being skilled in the unobstructed understanding of [these two]”).
- n.537 Toh 556 has “the great higher cognitions,” which is the same as the Chinese 大神通.
- n.538 In Toh 556, in this entire list the samādhis are the causes of the development of the enlightenment mind and not the other way around. The Chinese versions are the same as Toh 555.
- n.539 Toh 556 reads “that has no location.” In the Chinese it’s “delightful,” for which BG has 可愛住 and YJ has 可愛樂.
- n.540 Toh 556 adds “of the present buddhas.” YJ is the same as Toh 555: 現前證住; BG is the same as Toh 556: 現在佛現前證住.
- n.541 Toh 556 has “the lamp of wisdom.” The Chinese versions have 智藏 (“repository of wisdom”).

- n.542 In Toh 556, the name of the dhāraṇī is *consecration*. YJ and BG are the same as Toh 555: 依功德力 (*dependence on the strength of the qualities*).
- n.543 Toh 556: *pūrṇamnorathe duhu duhu duhu yāvāt candra daudatte dāvād arakṣamān daṇḍaparihāram kuru svāhā*. The Chinese transliterations in YJ and BG are very close to Toh 555.
- n.544 YJ has 得脫一切怖畏，所謂虎狼、師子、惡獸之類，一切惡鬼，人，非人等，怨賊災橫，及諸苦惱 (“freed from all fears including vicious beasts such as tigers, jackals, and lions; malevolent pretas; humans; nonhumans; hateful thieves; accidents; and all suffering”).
- n.545 In Toh 556 the name of the dhāraṇī is *invincibility*. YJ and BG are similar to Toh 555: 善安樂住.
- n.546 Toh 556 has *tadyathā | uttoli ciriciri uttorā toranaṃ śānto śānto attoli hulu hulu svāhā*.
- n.547 YJ has 脫諸怖畏、惡獸、惡鬼、人、非人等，怨賊災橫及諸苦惱 (“freed from the following: all fears, vicious beasts, malevolent pretas, humans, nonhumans, hateful thieves, accidents, and all suffering”).
- n.548 In Toh 556 the name of the dhāraṇī is *firm presence*. YJ is the same as Toh 555: 難勝力. BG adds “great” to “power”: 難勝大力.
- n.549 Toh 556 has *tadyathā | daṇṭhike vaṇṭhike karaṭhī kaurāṭhi kaiyūre tantili svāhā*.
- n.550 YJ has 脫諸怖畏，惡獸、惡鬼、人、非人等、怨賊災橫及諸苦惱 (“freed from the following: all fears, vicious beasts, malevolent pretas, humans, nonhumans, hateful thieves, accidents, and all suffering”).
- n.551 In Toh 556 the name of the dhāraṇī is *unsubjugated*. YJ is the same as Toh 555: 大利益. BG adds 大利益難壞 (“difficult to destroy”).
- n.552 Toh 556 has *tadyathā | śiri śiri dimi dimini dari darini śiri śiriṇi viśalā viśalā paśa paśani bandhniye svāhā*.
- n.553 YJ has 脫諸怖畏，惡獸、惡鬼、人、非人等、怨賊災橫及諸苦惱 (“freed from the following: all fears, vicious beasts, malevolent pretas, humans, nonhumans, hateful thieves, accidents, and all suffering”).
- n.554 In Toh 556 the name of the dhāraṇī is *the array of various qualities*. YJ and BG are the same as Toh 555: 種種功德莊嚴.
- n.555 Toh 556 has *tadyathā | hari hariṇi ciri ciriṇi karimāṇi saṅkarimāṇi sambāsaṇi jambhani stambhani mohani svamūkke svāhā*.

- n.556 YJ has 脫諸怖畏，惡獸、惡鬼、人、非人等、怨賊災橫及諸苦惱 (“freed from the following: all fears, vicious beasts, malevolent pretas, humans, nonhumans, hateful thieves, accidents, and all suffering”).
- n.557 In Toh 556 the name of the dhāraṇī is *the lamp of the field of wisdom*. The Chinese versions are similar to Toh 555: BG has 圓智等, and YJ has 圓滿智.
- n.558 Toh 556 has *tadyathā | vitori vitori mariṇi kali kali vidho hanati lulu lulu culu culu toluva toluva śaśa śaccha variśa svasti sarva satvānāṃ siddhyantu mama mantravādāni svāhā*.
- n.559 YJ has 脫諸怖畏，惡獸、惡鬼、人、非人等、怨賊災橫及諸苦惱，解脫五障 (“freed from the following: all fears, vicious beasts, malevolent pretas, humans, nonhumans, hateful thieves, accidents, and all suffering, and will be liberated from five kinds of obscurations”).
- n.560 In Toh 556 the name of the dhāraṇī is *superiority*. YJ and BG have 法勝行 (“supreme conduct or practice of the Dharma”).
- n.561 Toh 556 has *tadyathā | jaha jaharu jaha jaha jaharu vailuke amṛteghaṇe puruśaṇe vairutike varubatte vidhi hike vinda vilini amṛlutike bhajiyu bhajiyu svāhā*.
- n.562 YJ has 脫諸怖畏，惡獸、惡鬼、人、非人等、怨賊災橫及諸苦惱，解脫五障 (“freed from the following: all fears, vicious beasts, malevolent pretas, humans, nonhumans, hateful thieves, accidents, and all suffering, and will be liberated from five kind of obscurations”).
- n.563 In Toh 556 the name of the dhāraṇī is *unpolluted thought*. YJ and BG are the same as Toh 555: 無盡藏.
- n.564 In Toh 556 the dhāraṇī is the same: *tadyathā | sari śari śiriṇi mitemite kari kari heru heru curu curu bandhani svāhā*.
- n.565 YJ has 脫諸怖畏，惡獸、惡鬼、人、非人等、怨賊災橫及諸苦惱，解脫五障 (“freed from the following: all fears, vicious beasts, malevolent pretas, humans, nonhumans, hateful thieves, accidents, and all suffering, and will be liberated from five kind of obscurations”).
- n.566 In Toh 556 the name of the dhāraṇī is *infinite adornment*. YJ and BG have 無量門 (*immeasurable methods*).
- n.567 Toh 556 has *tadyathā | haricaṇḍalike kulamābhate toraśipata patasi śiri śiri gaśiri gaviśiri svasti sarvasatvānāṃ svāhā*.

- n.568 YJ has 脫諸怖畏，惡獸、惡鬼、人、非人等、怨賊災橫及諸苦惱，解脫五障 (“freed from the following: all fears, vicious beasts, malevolent pretas, humans, nonhumans, hateful thieves, accidents, and all suffering, and will be liberated from five kind of obscurations”).
- n.569 In Toh 556 the name of the dhāraṇī is *the unceasing casket*. The Chinese versions match Toh 555: YJ has 破金剛山 (*defeating the vajra mountain*). BG has 破壞堅固金光剛山 (*defeating the solid vajra mountain*).
- n.570 Toh 556 has *tadyathā | siddhe susiddhe mocani mokṣaṇi mukte vimukte amale vimale damale māṅgale hiraṇyagarbhe ratnagarbhe samantabhadre sarvārtha sādhana manasi mahāmanasi adbhute atyadbhute araje viraje ucyute amṛte araje viraje brahme brahma sārepūraṇi pūraṇa manorathe svāhā*.
- n.571 YJ has 脫諸怖畏，惡獸、惡鬼、人非人等，怨賊災橫 (“freed from the following: all fears, vicious beasts, malevolent pretas, humans, nonhumans, hateful thieves, and accidents”).
- n.572 Toh 556 has Lion’s Ornament Radiant Appearance Unobstructed. YJ and BG appear to be closer to Toh 556, which has 師子相無礙光焰 (“With Features of a Lion and Unobstructed Blazing Light”). This matches the bodhisattva mahāsattva Blazing Light Rays of Unhindered Traits of Lions mentioned at the beginning of chapter 6.
- n.573 Rather than “complete examination,” YJ has 普照 (“complete knowing”).
- n.574 Rather than “not being terrified of saṃsāra,” YJ has 不壞於生死 (“not deteriorating in saṃsāra”).
- n.575 Rather than “Bhagavat, you know the one taste,” YJ has 世尊知一味, which can mean either “the Bhagavat knows the one taste” or “the wisdom of the Bhagavat has a single taste.” 知 could be used as a noun, which is equivalent to 智 (“wisdom”). This second reading matches BG: 世尊智一味 (“the wisdom of Bhagavat has a single taste”).
- n.576 Here Toh 556 reads “does not see.” In YJ and BG, the second line ends with 皆無 (“all without”), which Hui Zhao interprets as “impartiality” and “without real characteristics.”
- n.577 Toh 556 gives him the name Maheśvara. The Chinese versions incorporate both, albeit with different renderings: BG has 大自在在梵王 (“Maheśvara Brahmā”) and YJ has 大自在梵天王 (“Maheśvara Brahmā”).
- n.578 Rather than “one shoulder,” YJ has 右肩 (“right shoulder”).

- n.579 “It is good in the beginning, good in the middle, and good in the end” is absent in BG.
- n.580 Toh 556 also has “it is unmixed and perfect.” BG has 微妙之義究竟滿足 (“the subtle meaning is the ultimately fulfilled, complete, supreme meaning”). YJ has 文義究竟 (“the text and its meaning are ultimate and sublime”).
- n.581 YJ adds 何以故 (“Why is that?”) before “Noble One.”
- n.582 YJ and BG have 無盡無減 (“unceasing, undiminished”) throughout the paragraph.
- n.583 Rather than “unimpeded in the minds,” YJ has 通達 (“penetrates the mind”).
- n.584 Rather than “corruption,” YJ has 諸惑 (“ignorance”).
- n.585 Rather than “the unimpeded voice for the Dharma that tells the truth,” YJ has 通達實語法則音聲 (“the voice that penetrates the Dharma that tells the truth”).
- n.586 Rather than “all the bodies of endless buddhas,” YJ has 無邊佛身 (“borderless bodies of buddhas”).
- n.587 Rather than “sublime Dharma,” YJ has 種種正法 (“all kinds of true Dharmas”).
- n.588 YJ adds 善能□ (“skilled at [accomplishing and ripening...]”).
- n.589 Literally “a hundred thousand times thirty thousand.” Toh 556 has just “three thousand.” YJ and BG match Toh 555.
- n.590 Assuming that *rgyal po’i* (“of the kings”) is in error for *rgyal ba’i* (“of the jinas”). YJ has 勝法 (“the supreme Dharma” or “the Dharma of the Victorious One”), referring to Buddhadharma in general or to *The Sublime Golden Light* specifically. This is absent in BG.
- n.591 According to Yongle, Lithang, and Choné, which have *’chad* (“teach”), to match the following sentence, and according to Toh 556, which has *ston* (“teach”). Degé has *’chang ba*. YJ and BG have 講宣 (“teaching and propagating” or “reading and reciting”).
- n.592 Rather than “happy,” YJ has 安隱快樂 (“tranquil, stable, and happy”).
- n.593 Toh 556 has “humans and asuras.” YJ and BG here include devas, humans, nonhumans, and other beings.

- n.594 Assuming *dams* is in error for *nyams*. YJ has 衰損 (“deterioration and damage”). BG has 消除一切障礙，隨其所須如意供給，悉令具足 (“eliminate all obscurations, provide whatever is needed or wished for, and bring it to perfection”).
- n.595 For this title, BG and TWC have simply “praise.”
- n.596 In Toh 556, and in the Sanskrit and Tibetan of Toh 557, she is called the “noble goddess Bodhisattvasamuccayā.” In BG and TWC, her name is 地神堅牢 (“Goddess of Earth Solid and Firm”). YJ has 普提樹神, which is similar to Toh 555, but without reference to gender.
- n.597 Here rendering YJ’s 室唎天女 as Goddess Śrī, which translates as *bzang dpal* in Toh 555. In the Chinese, this could also be understood as “noble goddess,” equivalent to “noble man” when the Bhagavat spoke to a particular member of the assembly.
- n.598 Rather than “bodhisattva,” YJ has 妙幢 (“Ruciraketu”).
- n.599 YJ has 此之因緣我為汝等廣說其事 (“I will tell you extensively about the causes and conditions of this event”).
- n.600 Yongle and Kangxi have *glu* instead of *klu*. The Chinese versions also have “Lord of Golden Nāgas” or “Lord of Golden Dragons,” which YJ renders as 金龍主 and BG and TWC render as 金龍尊.
- n.601 YJ has 過去未來現在佛，安住十方世界中 (“Those buddhas of the past, the future, and the present all abide in the realm of ten directions”).
- n.602 YJ has 我今至誠稽首禮 (“I now wholeheartedly worship them by touching the floor with my head”).
- n.603 Sanskrit for Toh 557 has “the saṅgha of those jinas.” The Chinese versions are similar to Toh 555: YJ has 諸最勝 (“all-conquering ones”), and BG and TWC have 諸佛 (“buddhas”).
- n.604 Unlike Toh 556 and 557, this accords with the present Sanskrit *prabhāsita* and the Chinese versions. YJ has 身光照耀如金色 (“the radiance of his body illuminates like the color of gold”).
- n.605 The Sanskrit for Toh 557 has *surāsurasusvara*: “the lovely sounds of the devas (*suras*) and asuras.” The Chinese versions are similar to Toh 555 with the adjective 最上 (“most superior”).

- n.606 According to the Sanskrit *keśa*. Tibetan has *dbu* (“head”) with “hair” in the next line. BG and TWC expand and split this verse into two, one on hair and the other on teeth. The hair is described as 其髮紺黑，光螺焰起 (“his hair is dark blue, radiating conch-shaped lights”) followed by 蜂翠孔雀，色不得喻 (“like bees and peacocks, whose color is difficult to describe with analogies”). YJ has 髮彩喻若黑蜂王 (“the color of his hair is like that of a black bee king”).
- n.607 According to Toh 555. Toh 556 and 557 have *utpala* (“blue lotus”) while the Sanskrit for Toh 557 has *mahīruha* (“teak”).
- n.608 YJ has 齒白齊密如珂雪 (“His teeth are white, closely spaced, and like pure snow”).
- n.609 YJ has 平正顯現有光明 (“They appear evenly and are radiant”).
- n.610 Toh 556 and 557 have *zer ba* (“anthers”), perhaps translating *muk*. Sanskrit has *padmamukhābham* (“shining,” based on Nobel’s footnote).
- n.611 According to the Sanskrit *mṛṇāla*. The Tibetan has just *bya* (“bird”). The Tibetan for Toh 556 and 557 has *padma* (“red lotus”). BG and TWC expand the description into four lines in one verse, with the last two lines translating as “glowing with bright shining lights, like a newly bloomed flower.” YJ has 眉間常有白毫光 (“between the eyebrows, there is always a ray of light from the tuft of white hair”).
- n.612 The Sanskrit has *mramarā* in error for *bhramarā*. The Tibetan simply has *bung ba*. The carpenter bee has a glossy abdomen, in contrast to the bumblebee. The second half of this verse is description of eyebrows in the Chinese. BG and TWC describe the color as 其色黑耀，過於蜂王 (“black and shining, superior to that of a bee king”). YJ has 晃耀比蜂王 (“radiant like that of a bee king”). All three versions appear to refer to a black bee king.
- n.613 According to the Sanskrit *sunāsa*. Tibetan has *ro mchog* (“perfect taste”), obviously translating from *surāsa*, which was a corruption in the Sanskrit manuscript. The Tibetan and Toh 556 have *ro* (“taste”), while Toh 555 has *ri* (“mountain”), a further corruption from *ro*. YJ expands to describe the nose of the Buddha as able to distinguish all the scents and know their locations instantly: 一切世間殊妙香，聞時悉知其所在 (“It smells all the subtle and fine smells of the world and is fully aware of their locations”). BG and TWC further describe the sublime body of the Bhagavat as true and unequaled.
- n.614 According to the Tibetan and Chinese versions. The latter read 普照, presumably translating from *pūrvita*. The present Sanskrit has *pūjita*

("offered").

- n.615 Here YJ has 安隱樂 ("tranquility, stability, and happiness").
- n.616 According to the Tibetan. The Sanskrit for Toh 557 has *surāśura* ("devas and asuras"). YJ matches the Sanskrit, while BG and TWC match the Tibetan.
- n.617 According to the Tibetan *bde gshegs* in all three versions. The present Sanskrit has *saumya*, which means "being happy" and also "lunar." Toh 556 and 557 appear to have used this as an adjective for the moon. All three Chinese versions do not repeat the term in this verse and describe the face as "pure or bright as the full moon." YJ adds 唇色赤好如頻婆 ("the color of his lips is an excellent red like that of *vimba* (or *bimba*) fruit").
- n.618 This line is absent in the Chinese versions.
- n.619 "Powerful" is absent in the Chinese versions.
- n.620 This matches BG, while YJ does not include "moved by the breeze."
- n.621 BG and TWC have "one hundred thousand suns and moons." YJ does not include moons and adds 隨緣所在覺群迷 ("wherever it appears that karmic connections exist, may you awaken those who are confused").
- n.622 This is close to BG, which reads 佛身淨妙，無諸垢穢 ("The body of the Buddha is pure and marvelous, and it is without defilements"). This line is absent in YJ.
- n.623 Rather than "infinite realms," the Chinese versions have 佛刹 ("buddha realms").
- n.624 Toh 556 and 557 have "a multitude of suns and moons," but the Sanskrit does not refer to suns. BG and TWC interpret this as "the light is so brilliant that it overshadows infinite suns and moons." YJ describes it as "a net of pure light which is unequaled," adding that "it illuminates throughout the ten directions without obstructions and eliminates all darkness everywhere."
- n.625 Literally "day makers." BG and TWC are similar to Toh 555. YJ is considerably different: 善逝慈光能與樂，妙色映徹等金山 ("The Sugata's merciful light provides others with comfort. / Its marvelous light illuminates like a golden mountain"), adding 眾生遇者皆出離 ("All beings who encounter it will be liberated from *samsāra*").
- n.626 This line is absent in BG. YJ has 流光悉至百千土 ("The shining lights cover hundreds of thousands of realms").

- n.627 This line is absent in YJ. BG has 尋光見佛 (“[Beings] see the Tathāgata via the light”).
- n.628 Toh 556 and 557 have “possesses” or “is endowed with,” reflecting a different interpretation of the Sanskrit *cita*. YJ, TWC, and BG expand on this to explain that the qualities that adorn the Buddha’s body were gathered through the practice of hundreds of thousands of activities. YJ interprets the merits as “accomplished”; the last two lines are descriptions of the supremacy of the Buddha’s body as a whole, instead of the limbs.
- n.629 This is close to BG, which reads 臂臑纖圓，如象王鼻 (“His straight arms are long, thin, and round, like the trunk of an elephant king”).
- n.630 According to the Tibetan. The Sanskrit translates as “his hands are beautified by stainless signs.” BG and TWC translate as “his hands and feet are stainless and supple, revered, and beloved insatiably.” In YJ, this verse reads 佛身成就無量福，一切功德共莊嚴，超過三界獨稱尊，世間殊勝無與等 (“The body of Buddha accomplishes countless merits. / It is adorned by all qualities. / He is unique to honor among the three realms. / He is extraordinary and unparalleled in the world”).
- n.631 YJ has 稽首歸依三世佛 (“I pay homage and take refuge in the buddhas of the three times”).
- n.632 Toh 556 and 557 have translated *varṇa* as “praises.” BG and TWC add the adjective 妙 (“excellent,” “wondrous”) to flowers and perfumes. YJ has “all kinds of...” All three omit “a hundred colors and a virtuous mind,” but add a line to “praise” the qualities of the buddhas.
- n.633 This line is absent in the Chinese editions. YJ instead has 讚歎無邊功德海 (“praise the borderless ocean of merits”). BG has 百千功德讚詠歌歎 (“praise and sing of the hundreds of thousands of merits”).
- n.634 The Sanskrit has “buddhas.” The Chinese versions have “buddhas” and “tathāgatas” in two different lines.
- n.635 BG and TWC match this. YJ has “in countless eons with one thousand tongues” and adds “inconceivable” to the qualities of the buddhas.
- n.636 YJ has 世尊功德不思議 (“The virtues that the buddhas have perfected are inconceivable”).
- n.637 For the second part of this verse, BG has 歎佛功德，不能得盡，如來所有，現世功德，種種深固，微妙第一 (“Praises to the merits of the buddhas are

inexhaustible. / The virtues that the tathāgatas have accomplished in this world are various, deeply seated, and most subtle”).

- n.638 BG and TWC match this. YJ has “one hundred thousand.”
- n.639 YJ has 無邊際 (“[the qualities of all jinas] are boundless”).
- n.640 Rather than “through all my teaching, praises, and offerings,” YJ has 禮讚諸佛德無邊 (“through my praises and homages to the merits of buddhas, which are boundless”). BG has 我今已禮讚歎諸佛 (“now I have paid homage to and praised the buddhas”).
- n.641 Rather than “with faith and with my body, speech, and mind,” YJ has 我以至誠身語意 (“with my perfectly sincere body, speech, and mind”). BG has 身口意業，悉皆清淨 (“activities of body, speech, and mind are all purified”).
- n.642 The Sanskrit has *jinatva*—literally “jinahood,” which is translated into Tibetan simply as *rgyal ba*. BG and TWC have 證無上道 (“realize the supreme path”), while YJ has 速成佛 (“quickly become buddhas”).
- n.643 Rather than simply “this prayer,” YJ has 深心發弘誓 (“made a great vow from the depth of his heart”). BG has 無量弘誓 (“innumerable great vows”).
- n.644 This line is close to BG, which has 在在生處 (“Wherever I am born”), though it is absent in YJ. Both versions include “in the future”: YJ has 未來世, while BG has 來世.
- n.645 The Sanskrit specifies that it is a *bherī* drum. BG and TWC have 妙金鼓 (“excellent golden drum”). YJ has 大金鼓 (“great golden drum”). BG and TWC expand the contents but are quite similar to Toh 555. YJ includes both the teachings on confession and praises of the qualities of the buddhas sounded by the golden drum in one verse.
- n.646 In Toh 557 this is the name of this praise, and it is in the title of the chapter. Toh 556 gives this name for the praise within the chapter, but not in the chapter’s title. In this version this is the only mention of the name as being “Source of Lotuses.” In the colophon, its name is given as “A Praise Using the Analogy of a Lotus.” In the Chinese versions the last two lines of this verse are absent. YJ has 讚佛功德喻蓮花，願證無生成正覺 (“May I praise the qualities of buddhas who are comparable to lotuses. / May I vow to realize the unborn state and reach the perfect enlightenment”). BG has 今所讚歎面貌清淨，願我來世亦得如是 (“Now I praise the purified and pristine countenance of the Buddha. / May I also obtain the same qualities in the future”).

- n.647 The first two lines in YJ read 諸佛出世時一現，於百千劫甚難逢 (“Buddhas appear in the world for a short time. / It is difficult to encounter them in hundreds of thousands of eons”). BG has 諸佛功德甚難得值 (“The qualities of buddhas are very difficult to encounter”).
- n.648 YJ, BG, and TWC have “one hundred thousand.”
- n.649 The last two lines in YJ read 夜夢常聞妙鼓音，晝則隨應而懺悔 (“May I dream often of the beautiful sounds of drums, / And make confessions accordingly during the day”).
- n.650 According to the Sanskrit and Toh 556 *’gran zla med*. Toh 555 has *dgra med* (“without an enemy”), which is probably a scribal error for *’gran med*. Yongle has *stod pa med* (“without reliance”), Kangxi has the meaningless *ltong ba med*, and Choné has *ldong pa med* (“without blindness”). YJ has 清淨不思議 (“pure and inconceivable”). BG and TWC match Toh 555: 無與等者.
- n.651 Here the first two lines are closer to BG. YJ has 以妙金鼓奉如來，並讚諸佛實功德 (“By offering the excellent golden drum to the Tathāgata, / And praising the true qualities of buddhas”).
- n.652 This name includes *dpung pa* in Toh 555 and *lag pa* in 556 and 557. An equivalent for *bhuja* is absent in the available Sanskrit. All three Chinese versions translate the names as 金龍 (“Golden Dragon”), omitting “king” or “lord,” and 金光 (“Golden Light”).
- n.653 YJ adds 過去曾為善知識，世世願生於我家 (“They [i.e., my two sons] were also virtuous persons in the past. / May they be born in my family in every rebirth”).
- n.654 YJ has 長夜輪迴受眾苦 (“[those beings] suffer in saṃsāra for long nights”). “Long nights” is metaphorical, conveying the meaning that beings are suffering in saṃsāra for a long period of time.
- n.655 According to the Tibetan in Toh 555, Sanskrit *sukha*, and Toh 556, Yongle, Kangxi, and Narthang *bde ba*. Degé Toh 556 has *dge ba* (“virtue,” “goodness”). The Chinese versions are similar to Toh 555, having 安樂, with the additional meaning of “peace.”
- n.656 The last two lines of this verse in YJ read 我於來世作歸依，令彼常得安隱樂 (“May I be their refuge in a future time, / And let them always obtain tranquility, stability, and happiness”). BG has 我於當來為是等輩，作大救護及依止處 (“I will save, protect, and be the refuge / Of those people in the future”).

- n.657 YJ has 業障 (“the obstacles of my karma”).
- n.658 Sanskrit and Toh 556 and 557 have a fourth line: “and may my ocean of kleśas cease to exist,” which appears to have gone missing in Toh 555. In Chinese, all versions include “the exhaustion of the ocean of kleśas,” either as a separate line (TWC, BG) or as part of the previous line (YJ). YJ adds a fourth line about swiftly attaining the pure fruit: 令我速招清淨果.
- n.659 The first two lines of this verse are close to BG. YJ has 福智大海量無邊，清淨離垢深無底 (“The ocean of merits and wisdom / Is immeasurable, pure, stainless, and deep without end”).
- n.660 Toh 555 follows the order of the Sanskrit lines. Toh 555 and 556 differ in the order. BG and TWC are the same as Toh 555. YJ condenses the four lines into three and adds 速成無上大菩提 (“may I swiftly attain unsurpassable great enlightenment”) as the fourth line.
- n.661 The Sanskrit and Toh 556 and 557 translate as “may the light of my enlightenment be purified.” BG and TWC differ in the order of key words and lines. YJ has as the fourth line 常以智光照一切 (“may I illuminate all with this light of wisdom continuously”).
- n.662 According to the Yongle and Kangxi versions of Toh 555, the Kangxi, Yongle, Narthang, and Choné editions of Toh 557, and the Narthang edition of Toh 556, all of which read *yi*s. Degé has *yi*. BG and TWC are more elaborate, but the basic meaning is the same as Toh 555. YJ interprets the first half differently: 願我身光等諸佛，福德智慧亦復然 (“May the light of my body be equal to that of the budhhas, / And may my merit and wisdom be the same”). The second half describes such accomplishment as unequaled and incomparable.
- n.663 This line is absent in the available Sanskrit but included in all three Tibetan versions. It is absent in BG and TWC.
- n.664 The first half of BG reads 我當來世，身光普照，功德神威，光明焰盛 (“At a future time, may I illuminate everything with my light rays. / May my merits be marvelous and may the flame of my radiance be abundant”).
- n.665 “Through the light of my merit being bright” is absent in the Chinese versions.
- n.666 Rather than “all three worlds,” YJ has 一切世界 (“all worlds”).
- n.667 The last line is present in the Sanskrit and in Toh 556. BG and TWC expand to eight four-character lines, with same basic meaning. YJ interprets the last

two lines as an aspiration for all those who have the karmic connections in the past to be reborn in this pure realm together and attain the pure wisdom swiftly: 諸有緣者悉同生，皆速得清淨智 (“May those who have karmic connections all be reborn there / And quickly obtain pure wisdom”). The whole verse in BG reads 三世諸佛，淨妙國土，諸佛至尊，無量功德，令我來世，得此殊異，功德淨土，如佛世尊 (“The lands of buddhas in all three times are clean and supreme. / The most venerable buddhas have immeasurable qualities. / May I, in a future time, be like those buddha bhagavats, / Attaining such a special and supreme pure land that is endowed with good qualities”).

- n.668 “Who experienced giving rise to this prayer” is absent in BG.
- n.669 This verse is absent in the Sanskrit and Toh 557. The last line is absent in BG.
- n.670 This prose passage is in verse in Toh 556 and YJ, which has 大眾聞是說，皆發菩提心 (“Once the multitude heard this teaching, they all developed the enlightenment mind”). It is absent in BG and TWC.
- n.671 This title is absent in BG and TWC.
- n.672 “Without doubts” is absent in YJ.
- n.673 YJ has 先 (“first”).
- n.674 “Past” is absent in YJ. It may have been a misinterpretation of 先 (“first”) in YJ.
- n.675 This buddha is absent in Toh 556.
- n.676 “Precious materials” is absent in YJ.
- n.677 “Perform the propitiation rite” is absent in YJ, which instead has 為前方便 (“[repeating it ten thousand and eight times] as the prior skillful means”).
- n.678 Rather than “adorn a maṇḍala inside a solitary building,” YJ has 於闇室莊嚴道場 (“in a dark room that is an adorned ritual site”).
- n.679 Toh 556: “sixteenth.” YJ has 黑月一日 (“one day or the first day during the dark part of the month”). 黑月 refers to the period between the full moon and the new moon of a lunar month. YJ adds 食淨黑食 (“eat pure food”), which may or may not include foods other than “the three whites.” YJ makes clear that it is only one meal a day during the practice period.
- n.680 YJ has 鮮潔 (“fresh and clean [clothes]”).

- n.681 “That you place inside the maṇḍala” is absent in YJ.
- n.682 Instead of “at sunrise” YJ has 日未出時 (“before the sunrise”).
- n.683 Instead of “eat one pure meal,” YJ has 食淨黑食，日唯一食 (“eat a pure, proportioned meal, only one meal in a day”).
- n.684 YJ has 重顯空性 (“Reiterating Emptiness”).
- n.685 Rather than simply “teach,” YJ has 重明 (“clarify once more”).
- n.686 YJ has 真空微妙 (“true and subtle”).
- n.687 “Perfectly” is absent in YJ.
- n.688 YJ has 我今於此大眾中，演說令彼明空義 (“Today in this assembly I will teach / So that they will understand the meaning of emptiness”).
- n.689 In the Chinese, YJ has 空聚 (“empty cluster”), which can mean an empty village or a place where people live close together. BG and TWC have just “village.”
- n.690 According to the Sanskrit *caura* and the Narthang and Lhasa versions of Toh 555, which have *rkun* (“thieves”). Degé has *rgyal po* (“kings”). Toh 556 and 557 have “an army and thieves,” with the “army” perhaps derived from a corruption of the Sanskrit *ṣaḍgrāma* (“six village [thieves]”) to *saṃgrāma*. YJ has 六賊 (“six thieves”). BG and TWC have 六入村落，結賊所止 (“in the village of six senses there lives a band of robbers and thieves”).
- n.691 The second half of this verse is absent in BG and TWC.
- n.692 “Wanting company” is absent in YJ, which instead has 妄 (“deludedly”).
- n.693 Rather than “and there is not a single instant when the practice of Dharma is present,” YJ has 於法尋思無暫停 (“there is never a pause in the inquiry into mental objects”).
- n.694 YJ has 膿爛 (“rotten with pus”).
- n.695 There is a play on words here that does not translate into English: elements are called *mahābhūta* (which could be literally translated as “great realities” or “great occurrences” (*byung ba chen po* in Tibetan)). In Chinese, *mahābhūta* is often rendered 四大 (“the four greats”) or 四大種 (“the four great seeds”).
- n.696 This line in the Sanskrit is *avidyamānā na kadāci vidyate | avidyamāne na kadāci[d] vidyat* (“No one in ignorance can know this. / When a thing does not exist, it is not known at all”). In Toh 556, the line reads, “It is for that

reason that I call them ‘great elements.’ ” The Chinese versions are the same as Toh 555, though BG and TWC add 假名無明 (“merely labeled as ignorance”).

- n.697 According to *nam yang* in Toh 556. This line in Sanskrit is “being in ignorance there is ignorant speech.”
- n.698 Rather than “not existent,” YJ has 有 (“comes to exist”). This line therefore reads 藉眾緣力和合有 (“It comes into existence due to a combination of various conditions”).
- n.699 In YJ this line reads 於一切時失正慧 (“There is the absence of correct understanding at all times”).
- n.700 In YJ, 大 (“great,” “huge”) modifies the gate rather than the city. 大城門 (“the huge gate to the city”).
- n.701 The Sanskrit translates as “the good city.” YJ is the same as Toh 555. BG and TWC expand to 開甘露門，示甘露器，入甘露城，處甘露室，令諸眾生，食甘露味 (“I have opened the gate of amṛta, have shown the vessel of amṛta, have entered the city of amṛta, am in the room of amṛta, and I am letting all beings taste the flavor of amṛta”).
- n.702 YJ adds 微妙 (“subtle”), which modifies “vessel.”
- n.703 The Sanskrit specifies the bherī drum. The Chinese versions all have 大法鼓 (“great drum of the Dharma”). BG and TWC omit “sublime.”
- n.704 “Supreme” is absent in BG.
- n.705 “Perfectly” is absent in YJ.
- n.706 “Great” is absent in BG.
- n.707 “Enemy” is absent in the Chinese versions. YJ has 諸怨結 (“various bonds of hatred”). BG does not mention the kleśas here.
- n.708 Here BG has 無量苦惱 (“innumerable kleśas”).
- n.709 BG has 焦熱 (“burning heat”).
- n.710 Rather than “without regret,” YJ has 無惱 (“without stinginess”).
- n.711 YJ has 耳 (“ears”).
- n.712 In terms of body parts, BG includes here 頭目髓腦 (“head, eyes, marrow, and brain”).

- n.713 BG has 真珠瓔珞，金銀琉璃 (“pearl, jade-like stones, gold, silver, and beryl”).
- n.714 Rather than “meditation,” YJ has 遍修 (“thorough practice”).
- n.715 This verse is not in the available Sanskrit or in Toh 556 and 557, from which it appears to have been lost. TWC does not have this or the subsequent verses. BG does not have this verse and translates the other verses in very concise forms, with no concluding prose.
- n.716 Rather than “sesame,” YJ has 麻 (“hemp”).
- n.717 The Sanskrit is shorter, forming only the first half of the verse: “If all the lords of the forest trees / In the billion worlds were cut down.” YJ has 稻麻竹葦及枝條 (“rice, hemp, bamboo, reed, and branches”).
- n.718 “That fill the elements of space” is absent in YJ, which has 一切十方諸剎土，所有三千大千界 (“Throughout all the realms of the ten directions, / All the trichiliocosm world realms”).
- n.719 “A group of such wise persons” is absent in YJ, which has instead 彼智人 (“that wise person”).
- n.720 YJ does not put this line in the form of a question. Instead it has 惟願為說於甚深理修行之法 (“I hope that you will teach the way to practice the profound truth”).
- n.721 According to Toh 556 *phan*. Toh 555 has *sman* (“medicine”). In *dbu med* there are instances of *pha* and *sma* being confused for each other. However, Toh 556 has the full form *phan gdags*, which is unlikely to be an error for a theoretical *sman gdags*. The Chinese matches Toh 556: BG has 利益, while YJ as 饒益.
- n.722 The Tibetan reads a bit differently than YJ, which has 云何諸菩薩，行菩提正行，離生死涅槃，饒益自他故？ (“How do bodhisattvas practice the right conduct toward enlightenment? How do they go beyond saṃsāra and nirvāṇa for the sake of themselves and others?”).
- n.723 In Toh 556, this rhetorical question is asked by the goddess. YJ and BG match Toh 555.
- n.724 YJ has 云何五蘊能現法界？ (“How is the Dharma realm visible through the five skandhas?”).
- n.725 According to the Narthang version of Toh 555 and Toh 556. “Therefore” is absent in YJ and BG.

- n.726 "Does not cease" is absent in YJ.
- n.727 Rather than "its present origination is empty," YJ has 現在亦空 ("its presence is empty").
- n.728 The adjective "genuine" (*yang dag pa*) is absent from Toh 556 and from the Yongle, Lithang, Kangxi, and Choné versions of Toh 555. YJ and BG have 安樂 ("peace and happiness").
- n.729 According to Toh 555. Both the Narthang version of Toh 555 and Toh 556 have *bde ba* ("bliss") instead of *bden pa* ("truth").
- n.730 Rather than "composite characteristics," YJ has 行相 ("activities that [buddhas and bodhisattvas] engage in").
- n.731 Rather than "composite and noncomposite," YJ has 行、非行 ("activity and nonactivity").
- n.732 Rather than "devoid of a beginning or end," YJ reads 始終寂靜 ("always quiet").
- n.733 Rather than "can be taught," YJ has 能現 ("can appear").
- n.734 YJ has 若使我今依於此法得安樂住，是實語者 ("Such a person who allowed me to rely upon this Dharma now and attain a state of happiness is a speaker of truth").
- n.735 Rather than "flowers from the trees," YJ has 蓮花 ("lotuses").
- n.736 Here YJ has 無有一法是實相者，但由因緣而得成故 ("none of phenomena are the true nature of things, yet all are formed by causes and conditions").
- n.737 Rather than "has no separate nature," YJ has 不一不異 ("is neither one nor separate").
- n.738 Here YJ reads 無有中間而可執著 ("There is also nothing in between [one or separate] that one can be attached to").
- n.739 In YJ, the line "therefore, whatever they see or hear, they do not believe that they are real" is included in the quote marks.
- n.740 YJ reads a little differently: 但隨世俗，如見如聞，表宣其事，思惟諦理，則不如是，復由假說，顯實義故 ("However, the wise teach and make claims about the phenomena / As they are heard and seen in relative terms. / But when the wise pay attention to the truthfulness of things, / They know that the

truth is not like that. / Therefore, through provisional teachings, they reveal the real meaning”).

- n.741 “Correctly” is absent in YJ.
- n.742 YJ has 已教汝等發心修學無生忍法 (“the bodhisattva Wish-Fulfilling Radiating Light has taught you all to aspire to meditate on the patience that is due to [the cognition of] the birthlessness of phenomena”).
- n.743 This line is repeated in YJ: 希有！希有！
- n.744 This refers to the eightfold path, with wisdom being the right view and conduct being the other seven aspects of the path. YJ lists all ten synonyms of a buddha, while BG only lists the first three.
- n.745 Literally “a hundred thousand times three thousand.” In YJ and BG, this number (三千億) is a compound of two numbers: 三千 (“three thousand”) and 億 (“one hundred thousand million”).
- n.746 Literally “fifty times a hundred thousand.” In YJ and BG, this number (五十億) is a compound of two numbers: 五十 (“fifty”) and 億 (“one hundred thousand million”).
- n.747 YJ and BG suggest that these bhikṣus were to revert from their aspiration to enlightenment: 欲退菩提心. In fascicle 16 of 大寶積經 (*Da bao ji jing*, *Ratnakūṭasūtra*) it is mentioned that when the Buddha was teaching this sūtra, ten thousand bodhisattvas in the assembly were to revert from their aspiration to enlightenment due to doubts and regrets, *māra* *karman*, and so on. Upon hearing this sūtra, all obscurations were purified.
- n.748 “Correctly” is absent in YJ.
- n.749 BG and TWC have simply “The Four Mahārājas.”
- n.750 This line is absent in YJ.
- n.751 Rather than “devas and asuras,” YJ has 天龍 (“devas and nāgas”).
- n.752 Assuming *sman* (“medicine”), which is one of the frequent errors for *phan*. YJ has 饒益 as a verb for “benefit.” This is absent in BG and TWC.
- n.753 According to *thob* in Yongle, Lithang, Kangxi, and Choné. Degé has *thos* (“hear”). All three Chinese versions have 聞 (“to hear”).
- n.754 This sentence is absent in the available Sanskrit, but a similar sentence is in Toh 556. YJ is similar to Toh 555; BG and TWC use the active voice with the

verb 遮 (“block,” “stop,” or “omit” those who have no love or compassion).

- n.755 Rather than “through that cause and condition,” YJ has 以是經故 (“for the sake of this sūtra”).
- n.756 The last half of this paragraph and the first half of the next is absent in Sanskrit, presumably as a result of a scribal omission because of the repetitive nature of the sentences. All three versions of the Chinese match Toh 555.
- n.757 The preceding chapter, this chapter, and the following chapter form one chapter in Toh 557, the twenty-one-chapter version. The titles in BG and TWC are the same as Toh 557, simply “The Four Mahārājas.” YJ matches Toh 555.
- n.758 These lines (“You Four Mahārājas with your army ... keep it in your care”) are absent in YJ.
- n.759 Toh 556 and 557 specify that this is “the bhikṣus, bhikṣuṇīs, upāsakas, and upāsikās.” The Chinese is the same as Toh 555: BG and TWC have 四部之眾. YJ abbreviates this as 四眾.
- n.760 In YJ, this clause is attached to the previous sentence.
- n.761 Rather than simply “happy,” YJ has 安隱 (“tranquil and stable”).
- n.762 Rather than “filling the land, the great earth will become powerful,” YJ has 大地沃壤 (“the land is vast and the soil is fertile”).
- n.763 YJ has 皆得第一不可思議最上歡喜寂靜安樂 (“such a king will attain sublime, supreme, inconceivable happiness and the bliss of solitude”). Note that in YJ these are not part of what the king wishes for but rather what he will attain.
- n.764 Here YJ reads 於現世中，王位尊高，自在昌盛，常得增長 (“In this lifetime, the king’s status will be noble and high; his power will thrive and constantly increase”). Again, according to YJ, these are not part of what the king wishes for but rather what he will receive.
- n.765 Rather than “he should reverently perceive him as a rarity,” YJ has 當起虔敬渴仰之心 (“a sincere, respectful, and admiring heart of the king should arise”).
- n.766 Here “who recites the Dharma” is absent in YJ.
- n.767 “In that moment” is absent in YJ.

- n.768 “Who recites the Dharma” is absent in YJ.
- n.769 Rather than “the Teacher,” YJ has 佛 (“the Buddha”).
- n.770 Rather than “today I have accumulated an endless, incalculable aggregation of inconceivable merit,” YJ would be better translated as [當令無量百千萬億眾生...] 積集無量無邊不可思議福德之聚 (“[I should make countless hundreds of thousands of quintillions of beings] accumulate an endless, incalculable aggregation of inconceivable merit”).
- n.771 Here YJ has 其王所有自利善根，亦以福分施及我等 (“the king should dedicate to us—as a share of merit—whatever roots of virtue benefit himself”).
- n.772 BG and TWC have 香氣 (“aroma of the incense”). YJ has 香煙 (“smoke of the incense”). Alternation between the two terms occurs. The term 香 can mean either the incense or the aroma of incense or both.
- n.773 The Sanskrit for the equivalent passage in Toh 557 omits this nāga king, but he is included further on when the list is repeated. He is present in the Chinese versions. BG and TWC transliterate his name as 娑竭羅; YJ translates the meaning as 大海 (“Ocean”).
- n.774 Assuming *sprin* (“clouds”) is in error for *spos* (“incense”) and in accordance with Toh 556 and 557. YJ, BG, and TWC have 雲蓋 (“parasols of clouds”) here, and later in this paragraph 香煙雲蓋 (“parasols of clouds formed by incense smoke”).
- n.775 The Sanskrit for Toh 557 is *tathāgatas*. YJ, BG, and TWC match Toh 555 with 佛.
- n.776 “The complete practice of” is missing in YJ. The subject of the sentence in YJ is *The Supremely Victorious King of Sūtras, the Sublime Golden Light*.
- n.777 According to the Sanskrit and Toh 556 and 557. Toh 555 has *yi dwags* (*preta*), evidently in error. YJ has 神 (“gods”), while BG and TWC have 鬼神 (“spirits and gods”), which can refer to a broad range of classes of spirits.
- n.778 Toh 556 and 557 have “shooting stars.” YJ has 彗星 (“comet”). BG and TWC add 五星諸宿違失常度 (“the five planets and all constellations go against the fixed law”).
- n.779 Toh 556 and 557 have “eclipses.” The Chinese versions also have “eclipses.” BG and TWC make clear this refers to both “solar and lunar eclipses”: 日月薄蝕, while YJ specifies that the occurrence of these eclipses is irregular or unpredictable: 博蝕無恆.

- n.780 According to Toh 556 and 557 (*'ja'*). Degé has *gzha* and Choné has *gza'*. TWC, and BG have 白黑惡虹 (“inauspicious white and black halos”), which appear around the sun and/or moon. YJ has 黑白二虹表不祥 (“black and white halos signaling bad omens”).
- n.781 Rather than “happiness,” YJ has 安隱 (“tranquility and stability”).
- n.782 Assuming that *smān pa* (“doctor”) is in error for *phan pa* (“benefit”), which is a not infrequent error. YJ has 增益 (“increase and benefit”). BG and TWC have 增長身力 (“increase physical strength”) and 心進勇銳 (“sharpen the mind”).
- n.783 Assuming that *smān yon* is in error for *phan yon*. YJ has 勝利 (“superior benefit”). BG and TWC have 增益 (“increase and benefit”).
- n.784 Rather than “no calamity of invasion,” YJ has 無他方怨賊侵害 (“no invasion from opposing enemies of foreign lands”).
- n.785 Rather than “demons and hinderers,” YJ has 災厄 (“calamities”).
- n.786 Assuming that *smān pa* (“doctor”) is in error for *phan pa* (“benefit”), which is a not infrequent error. All three Chinese versions have 增益 (“increase and benefit”).
- n.787 Rather than “also, this will please countless buddhas,” YJ has 復得值遇無量諸佛 (“moreover, they will meet countless buddhas”).
- n.788 Assuming that *smān yon* is in error for *phan yon*. YJ has 勝利 (“superior benefit”). BG and TWC have 功德 (“merit”).
- n.789 In Toh 557, at this point all the Four Mahārājas rise from their seats and recite verses of praise together. In this sūtra and in Toh 556, this is preceded by this section where Vaiśravaṇa teaches a mantra, a passage that does not appear in Toh 557. YJ matches Toh 555, while BG and TWC match Toh 557.
- n.790 YJ here adds 我常擁護令彼眾生離苦得樂 (“I will always protect these beings [i.e., those who possess the dhāraṇī] to be separated from suffering and to acquire happiness”).
- n.791 The instruction to state one’s name is absent in Toh 556 but is included in YJ.
- n.792 Translation of this mantra: “Homage to Vaiśravaṇa Mahārāja. Thus: *rara rara kuno kuno khuno khuno ruṇo ruṇo saba saba kara kara*, great courage, great courage, great black one, protect, protect [your name], me and all beings, *svāhā*.”

- n.793 Six types of incense are listed in YJ: 安息、栴檀、龍腦、蘇合、多揭羅、熏陸 (“benzoin, sandalwood, dipterocarpaceae, storax balsam, tagara, and mastic”).
- n.794 YJ has 靜室 (“tranquil room”).
- n.795 The Tibetan has *parayeśvara*, where it appears *ye* is in error for *me*, both being very similar in *dbu med* script.
- n.796 Translation of this mantra: “Homage to Vaiśravaṇa, the giver of great wealth, the lord of wrath. Come, unconquered one, lord of wrath, one with the highest compassion, one who wishes to benefit all beings. Supreme lord, bring me, [say your name], the increase of my wealth, *svāhā*.”
- n.797 According to the Narthang version. The Kangxi version has *sadhaya*. Degé, Lithang, and Choné have *sandhāya*.
- n.798 According to the Narthang version. The Lithang and Choné versions have *nidtyan*. The Degé reads *nitatyan*.
- n.799 According to the Narthang version. The Degé has *manorathaparipūraya*.
- n.800 Translation of this mantra: “Homage to the Three Jewels. Homage to Mahārāja Vaiśravaṇa. It is thus: *simi simi sumu sumu caṇḍa caṇḍa cara cara sāra sāra kara kara kili kili kuru kuru muru muru curu curu*. May you always bring accomplishment for me *sandhāya ātmanām nitatyan antardhātu svāhā*. Homage to Vaiśravaṇa, *svāhā*. To the bestower of wealth, *svāhā*. To the fulfiller of the mind’s wishes, *svāhā*.
- n.801 Following the Degé of Toh 556, which has *dzi nar sha bha*. The Yongle and Kangxi have *’dzin nar sha bha*. Toh 555 in the Degé has Śaniśi. The Yongle, Lithang, and Kangxi have Śanaśi. The Narthang has Śinaśi. Other texts translate Jinaṣṣabha correctly as *rgyal ba khyu mchog*. YJ transliterates the name as 禪膩師 (*chan ni shi*).
- n.802 Again Toh 555 of the Degé has Śaniśi. The Kangxi has Śanaśi, while the Narthang has Śinaniśi. YJ again has the transliteration 禪膩師 (*chan ni shi*).
- n.803 Rather than “if they see such an omen because they have been reciting the mantra,” YJ has 其持呪者見是相已 (“those who possess the mantra after seeing such phenomena”).
- n.804 Here YJ reads a little differently. Rather than “On those days ... keep the wealth,” YJ has 每得物時，當日即須供養三寶，香花飲食兼施貧乏，皆令罄盡，不得停留 (“Whenever they obtain any wealth, they have to make

offerings to the Three Jewels on that very day; they should also offer fragrance, flowers, food, and drink to the poor and destitute, such that the wealth obtained is all depleted and there is none that remains”).

- n.805 Here YJ has 又持此呪者，於每日中憶我多聞天王，及男女眷屬稱揚讚歎。恒以十善共相資助，令彼天等福力增明，眾善普臻證菩提處 (“Moreover, those who recite the mantra should think of me—the deva king Vāśravaṇa—daily. They should praise my male and female retinues, and they should persistently and mutually support them with the ten good actions, such that those deities will increase and augment the power of their merit, increase all good actions, and gain the realization of enlightenment”).
- n.806 Rather than “even if he seeks advice on what to do,” YJ has 若求官榮 (“if he seeks the official honors/titles”).
- n.807 Assuming the Tibetan *shyin* (“generosity”) is in error for *spyin*, usually meaning “glue.” This was traditionally mixed with pigments in India, although it also could be used to size cloth before being painted. YJ has 木膠 (“wood glue”), which might refer to xylan.
- n.808 Rather than “it should be placed upon a throne,” YJ has 安置座處咸令如法 (“when furnishing the throne, it should be done in accordance with the Dharma”).
- n.809 In YJ, what follows are the ways through which those reciting the mantra should furnish the throne: 布列花彩，燒眾名香，然燈續明，晝夜無歇。上妙飲食種種珍奇，發殷重心隨時供養，受持神呪，不得輕心 (“They should scatter variegated flowers, burn various incenses, and continuously light lamps so that there is no break day and night. At any time they should respectfully offer the following: excellent, perfect food and drink that are precious and rare. As they possess the mantra, they should not be unmindful”).
- n.810 According to the Narthang version of Toh 555 and the Degé version of Toh 556. The Degé of Toh 555 has *deviye*.
- n.811 According to Toh 556 and the Lhasa version of Toh 555. The Degé version of Toh 555 has *gūrṇa gūrṇa*.
- n.812 Rather than “circle,” YJ has 道場 (“the site of rites”).
- n.813 Rather than “transform into something else,” YJ has 移轉 (“move about”).
- n.814 Rather than “rites,” YJ has 法 (“Dharma”).
- n.815 Rather than “Mahārāja,” YJ has 天王 (“king of devas”).

- n.816 YJ has 富乐 (“happiness and wealth”).
- n.817 At this point the section absent in Toh 557 concludes as it does in BG and TWC in the Chinese.
- n.818 In YJ, the second line is still describing the Buddha’s face, so the subject of the line is the face of the Buddha.
- n.819 YJ uses a different simile: 齒白齊密猶珂雪 (“Your white teeth are neat and dense like jade-like snow”).
- n.820 “Of the truth” is absent in YJ.
- n.821 The first three lines of the Sanskrit verse form the entire four lines in Tibetan, with “Jambudvīpa” repeated and the fourth Sanskrit line occurring in the following Tibetan verse. YJ matches the Sanskrit, but the fourth line is 皆蒙擁護得安寧 (“all receive perfections and gain comfort and peace”). BG and TWC interpret the two verses somewhat differently, with the fourth line absent and describing the kings ruling compassionately by 正法 (“true Dharma” or “righteous laws”).
- n.822 There first two lines are equivalent to the third and fourth lines in YJ in this verse, which read 賴此國土弘經故，安隱豐樂無違惱。 . The first two lines of this verse in YJ are 亦使此中諸有情，除眾病苦無賊盜 (“[the power of this sūtra] also make all beings be free from the suffering of illnesses, with no thieves or robbers”).
- n.823 These two lines correspond to the first two lines of the next verse in YJ: 若人聽受此經王，欲求尊貴及財利 (“if someone listens to this king of sūtras, and wishes for nobility and wealth”).
- n.824 These two lines correspond to the third and fourth lines of the previous verse in YJ: 國土豐樂無違諍，隨心所願悉皆從 (“The land there will have excellent harvests and freedom from conflict. Everything will be accomplished exactly as wished for”).
- n.825 These two lines correspond to the first two lines of the next verse in YJ. Rather than “constantly happy,” YJ has 常安隱 (“constantly tranquil and stable”).
- n.826 Again, the first two lines correspond to lines three and four of the previous verse in YJ. The last two lines correspond to lines one and two of this verse in YJ. This kind of mismatch in lines applies to the following verses as well.

- n.827 For this line, YJ has 如人室有妙寶篋 (“like having an excellent jewelry box in one’s room”).
- n.828 Rather than “possession,” YJ has 受用 (“experiences”).
- n.829 For this line, YJ has 咸共護念此經王 (“they all protect this king of sūtras and hold it in mind”).
- n.830 For lines one and two, YJ has 常有百千藥叉眾，隨所住處護斯人 (“There will always be hundreds of thousands of yakṣas / That protect such a person based on where they live”).
- n.831 These four lines of verse are absent in YJ.
- n.832 Rather than “all the myriad human disciples,” YJ has 一切人天眾 (“all the humans and devas”).
- n.833 Rather than “their limbs,” YJ has 舉身 (“[their] whole body”).
- n.834 This chapter is missing in TWC. BG includes the translation of this chapter by 闍那崛多 (Jñānagupta or Jinagupta) titled 銀主陀羅尼 (“The Dhāraṇī of Yinzhu”), in which 銀主 appears later in chapter 23 as the name of the second son of the bodhisattva Ruciraketu. YJ translates the title as 無染著陀羅尼, in which the dhāraṇī is described as 無染著 (“free from defilement and attachment”). According to Hui Zhao, this refers to the power of this dhāraṇī to free from the bondage of any defilement and establish bodhisattvas in an irreversible state. Hui Zhao also considers the previous translation as 銀主 to be inaccurate.
- n.835 Rather than “the word and the meaning,” YJ has 句義, which corresponds to *padārtha* in Sanskrit, which means “meaning of the word.”
- n.836 YJ has 作是語已 (“after these words were uttered”) at the beginning of this sentence.
- n.837 YJ again has 作是語已 (“after these words were uttered”) at the beginning of this sentence.
- n.838 According to the Yongle, Lithang, Kangxi, and Choné versions of Toh 556. Toh 555 has *abhivayahāra*. The Degé version of Toh 556 has *abhivayahāra*. The Narthang of Toh 556 has *abhivyahara*.
- n.839 According to Toh 556. Toh 555 has *sunīśrita*.
- n.840 This sentence is absent in BG.

- n.841 YJ has 如來 (“tathāgata”).
- n.842 Toh 556 has *'ong ba*. YJ has the transliteration 阿揭多 (*a jie duo*).
- n.843 Toh 556 has *skad brgya pa* (meaning “hundred instants”). Toh 555 has Śateru. YJ has 設抵嚕 (*she di lu*), likely a transliteration of Śateru, leaving out the first part of the name, Kṣaṇa.
- n.844 Toh 556 has *'od nyams pa*, which appears to have translated *kṣaṇaprabha* as “Decayed Light” instead of “Instantaneous Light.” Toh 555, following a certain pronunciation of the Chinese characters, reads *tsu te kwang*. YJ has 主多光 (“Lord of Abundant Light”).
- n.845 Toh 556 has *rgyun gyi bdag po*. Toh 555 has *su ta ma*. YJ transliterates as 蘇多末尼 (*su duo mo ni*).
- n.846 “Demons” is missing in YJ.
- n.847 Toh 556 has “It is thus: *nimi nimi nimindhari*, illuminator of the three worlds, who holds a trident in his hands, protect me, protect me from all lightning in this place! *Svāhā*.” YJ does not include hailstorms but otherwise matches Toh 555.
- n.848 The Tibetan has *smān pa* (“doctor”) in error for *phan pa*, a common error. YJ has 大利益 (“great benefit”).
- n.849 Toh 556 has *piṃgala*.
- n.850 Toh 556 reads “*tadyathā | kate vikate nikate pratyarthike pratyamitre śuddhe mukte vimale prabhāsvare aṇḍare paṇḍare śvete paṇḍaravāsini harikaṇḍari piṃgala akṣi dadhi mukhi | Protect me, protect me from all premature death. Through the magnificence of Ārya Avalokiteśvara, may I never see any premature death! Svāhā*.” YJ does not include thunder, lightning, and hailstorms but otherwise is the same as Toh 555.
- n.851 According to the Narthang and Lhasa versions of Toh 555, which have *bdag*. YJ has 我 (“I”). Others have *bdag cag* (“we”).
- n.852 The Tibetan has *smān pa* (“doctor”) in error for *phan pa*, a common error. YJ has 於諸人天大利益 (“for the great benefit of humans and devas”).
- n.853 Toh 556 has “*tadyathā | muni muni muni nadhari muni mati mati sumati mahāmāti hā hā hā hā*. Vajrapāṇi has said, ‘You have no bad karma, so do not be afraid!’ *Svāhā*.” The Chinese matches Toh 555.

- n.854 The Tibetan has *smān pa* (“doctor”) in error for *phan pa*, a common error. YJ has 大利益 (“great benefit”).
- n.855 “Demons” is absent in YJ.
- n.856 Tibetan has *smān pa* (“doctor”) in error for *phan pa*, a common error. YJ has 大利益 (“great benefit”).
- n.857 According to Toh 556. Toh 555 has *māḍantima*.
- n.858 According to Toh 556. Toh 555 has *paraṇāle*.
- n.859 According to Toh 556. Toh 555 has *dalamadade*.
- n.860 According to Toh 556. Toh 555 has *caḍrāvākrī*.
- n.861 According to Narthang and Lhasa’s *bdag cag*. Others have *bdag* (“I”), as does YJ, which reads 我 (“I”).
- n.862 According to Toh 556. Toh 555 has *maṃgalya*.
- n.863 Toh 556 has *rgya mtsho*. Toh 555 has *nA ga si*. YJ has 末那斯 (*mo na si*). The names of the other *nāgas* are translated by their meaning.
- n.864 “We *nāgas* are miserly, and so our minds are encircled by miserliness” is absent in YJ.
- n.865 Toh 556 has *āryaje*.
- n.866 The Degé version of Toh 556 has *pun̄yasopākīye*. The Yongle and Narthang versions have *pun̄yasobākīye*. Urga has *pun̄yasobhākīye*. Lhasa has *pun̄yasaupākīye*. Toh 555 has *pun̄yasobākīye*.
- n.867 YJ adds 厭禱 (“malicious prayers”).
- n.868 TWC has only two paragraphs. Missing segments are translated by 闍那崛多 (Jñānagupta or Jinagupta) and included in BG. The title, “The Great Goddess,” is absent from BG.
- n.869 According to the Narthang, Choné, and Lhasa versions, which have *thob*. The Degé version has *thos* (“heard”). The Chinese versions have “hearing this *sūtra*,” followed by 得不可思議捷利辯才無盡大慧 (“attaining inconceivable, agile eloquence and inexhaustible great wisdom”). TWC also includes 不可稱量福德之報 (“the fruition of immeasurable merit”).
- n.870 The missing segments in TWC begin here.

- n.871 YJ has 厭魅, which is a short form of 厭魅鬼 ("kumbhāṇḍa").
- n.872 YJ adds "should take thirty-two kinds of herbs as follows." The list is given in prose instead of verse. Transliterations of Sanskrit names are included. BG lists twenty-seven ingredients without transliteration. Except for the beginning, the ingredients are listed in a different order.
- n.873 From the Tibetan gi'u wang. YJ translates this as 牛黃 (*Calculus bovis*), literally "cow's yellow substance," i.e., gallbladder stone, which is yellow in color, and transliterates it as 瞿盧折那 (*chu/ju/ji lu zhe na*), likely from *goroconā*. This is absent in BG.
- n.874 The Sanskrit is *mahābhāga*. YJ transliterates this as 莫訶婆迦 (*mo he po jia*), and then translates it as 麝香 ("musk"). *Subhaga* is a recorded name for musk.
- n.875 In the Tibetan, the order of medicines in this line differs from that the Sanskrit. BG lists first the transliteration 尸利沙 (*shi li sha*) from the Sanskrit *śirīṣa* and then the alternative common name 合昏樹 ("marriage tree"). YJ has them in reverse order.
- n.876 This appears to be one of three additions to the list in Toh 556 and 557, though Toh 556 and 557's crepe ginger (*dznya ma*, from Sanskrit *vyāma*) has not been identified in this list.
- n.877 This follows the reading *sa la ke* from Toh 555. Frankincense thus occurs twice in this list according to the Tibetan and Chinese sources. Toh 556 and 557 read *gi'u wang bcas*, which is similar to the term for "cow bezoar" used in the first verse, above. Bagchi's edition of the Sanskrit reads *samocaka*, an otherwise unknown term, whereas Nobel's edition has *sarocanā*, which is close to being a literal rendering of the Tibetan *gi'i wang bcas*. *Sarocanā* could be understood as a corruption of *vamśarocanā*, "bamboo sap."
- n.878 According to Toh 557 and the Sanskrit. The Kangxi of Toh 557 has *sukrite*. Toh 555 and 556 have *sute kṛte*. The Yongle, Kangxi, and Narthang of Toh 556 read *sute tekṛ*.
- n.879 Yongle reads *kṛtakamalinalijanakarate*. Kangxi has *kritakamalinalijanagarte*. Lithang and Choné have *kṛtakamalinalajinakarate*. The Degé of Toh 556 has *kamatali nalejanakarate*. The Yongle and Kangxi of Toh 556 have *kamatāli nalijānakarate*. The Lithang and Choné of Toh 556 read *kamatāle nalejñānakarate*. The Narthang of Toh 556 has *kamatali nalijanakarate*. The Degé of Toh 557 has *kṛtakamala nīlajinakarate*. The Yongle of Toh 557 has *kṛtakama linalijanakarate*. The Kangxi of Toh 557 has *kritakamalinalijanagarte*. The Lithang and Choné of Toh

557 has *kṛtakamali nalajinakarate*. The Sanskrit has *karajātabhāge*. Toh 555 has *kamatali nalejanakarte*.

- n.880 According to Toh 557. Toh 555 and 556 read *haṅkarate*. The Sanskrit has *haṃsaraṇḍe*.
- n.881 According to the Degé of Toh 555, 556, and 557. The Kangxi and Yongle of Toh 557 have *indrajālini*. The Sanskrit reads *indrajāla*.
- n.882 The Choné has *vaśaddri*.
- n.883 Toh 555 reads *avartakasike*. Toh 556 has *avartakaseke*. The Sanskrit has *avatāsike*.
- n.884 The Lithang and Choné have *śīlamate*.
- n.885 The Yongle and Kangxi have *sadyasthite*.
- n.886 The Nobel version has *sukṛte kṛtakamalijanakarate haṃkarāte indrajāli śakad drepaśaddre abartaksike na kutraku kapalakapimalamati śīlamati sandhidhudhumamabati śiri śiri satyasthite svāhā*. The Bagchi version has *sukṛte karajātabhāge haṃsaraṇḍe indrajālamalilaka upasade avatāsike kutra kukalavimalamati śīlamati saṃdhibudhamati śīśiri satyasthita svāhā*.
- n.887 There are two verses here in Toh 555 that are equivalent to this verse in the Sanskrit, Toh 557, and Toh 556.
- n.888 YJ has 美味并乳蜜 (“food/drink that has a nice taste with milk and honey”).
- n.889 Sanskrit *kanyā* and Toh 556 and 557 *bu mo* specify “maidens.” BG has 童女子 (“maidens”). By contrast, YJ has 童子, which often refers to males.
- n.890 BG has 膠香 (*jiao xiang*), also known as 白膠香 (*bai jiao xiang*), which can be a translation of the Sanskrit of *guggulu*. YJ has 安息香, which can also be a translation of the Sanskrit *guggulu*.
- n.891 This may refer to musical instruments such as the *vīṇā* (Indian lute) *mṛdaṃga* (drum), *muraṇḍa* (tambourine), *ghaṭa* (the pot), violin, and bamboo flute. Those instruments are characteristic of South Indian music, particularly that of Karnataka, which retains the features of ancient Indian classical music while the north has been influenced by traditions from outside India. Alternatively, there are the five tempos, or number of strokes per beat, of South Indian music, as in *The White Lotus of Compassion Sūtra* and *The King of Samādhis Sūtra* (Sanskrit: *pañcāṅgika*; Tibetan: *yan lag lnga dang ldan pa*). The Chinese versions have “five tones” or “five notes of the Chinese pentatonic scale”: for this BG has 五音聲, while YJ has 五音.

- n.892 Rather than “arrange,” YJ has 埋 (“bury”).
- n.893 According to Yongle, Lithang, Kangxi, Narthang, and Lhasa, which have *phye ma*. BG has 以新淨器盛其香湯 (“use a new, clean container for the liquid of these herbs”). YJ has 末 (“powder”). Degé has *phyi ma*.
- n.894 The Sanskrit in the Degé reads *sād yathedan*. In Toh 556 it is *syād yathedan*. In the Lhasa, Yongle, Kangxi, and Narthang it is *tadyathā*.
- n.895 According to Toh 557. The Degé has *akarake*. The Yongle and Kangxi have *anarake*. The Narthang reads *anarke nayani*. The Lhasa version has *akarake nayani*.
- n.896 Yongle, Kangxi, Narthang, and Lhasa read *nayani*.
- n.897 Yongle and Kangxi read *khile*. The Narthang version has *khele*.
- n.898 The Bagchi edition of the Sanskrit has *ane nayane hili hili gili khile svāhā*. The syllables that correspond to *syād*, *idam*, and *khikhile svāhā* are absent in YJ.
- n.899 According to Toh 556. The Bagchi edition of the Sanskrit has *sugate vigate vigatāvati svāhā*. The Nobel edition has *sagaṭe bigaṭe bigaṭābati svāhā*. *Va* is transliterated into Tibetan as *ba*, reflecting the North Indian dialect, as recorded in the Nobel edition. Toh 555 has *sagaḍe vigaḍe vigaṭavati svāhā*.
- n.900 BG omits this paragraph.
- n.901 Toh 555 has *same visame*.
- n.902 Toh 555 reads *sagaḍe vigaḍe*.
- n.903 According to Toh 556. *Sukhatinate svāhā* is absent in Toh 555.
- n.904 Toh 555 has *sāgarasaṃbhuddhāya*.
- n.905 Toh 555 reads *skandhamātāya*.
- n.906 Toh 555 has *aparājitaviryāya*.
- n.907 Toh 555 reads *himavanddhasaṃbhutāya*.
- n.908 Toh 555 has *anivilavaktāya*.
- n.909 *Svāhā* is absent in Toh 556.
- n.910 Toh 555 has *mahādeviye*. YJ’s transliteration 莫訶提鼻裔 (*mo he ti bi yi*) corresponds to *mahādeviye*.

- n.911 *Svāhā* is absent in Toh 556.
- n.912 YJ has in parentheses “here, recite one’s own name.”
- n.913 Toh 555 has *dā*.
- n.914 *Svāhā* is absent in Toh 556.
- n.915 *Bharato vicita* is absent in Toh 556.
- n.916 *Brahma anumanyatu* is absent in Toh 556.
- n.917 The Bagchi edition of the Sanskrit reads *same viṣame svāhā | sugate svāhā | sāgarasaṃbhūtāya svāhā | skandhamātrāya svāhā | nīlakaṇṭhāya svāhā | aparāhitavīryāya svāhā | himavatsaṃbhūtāya svāhā | animiṣacakrāya svāhā | namo bhagavatyai brāhmaṇyai | namaḥ sarasvatyai devyai | sidhyantu mantrapadāstaṃ brahma namasyantu svāhā*. The Nobel edition has *śame biṣame svāhā | sagaṭe viṣaṭe svāhā | sukhatinate svāhā | sāgarasaṃbhūtāya svāhā | skandhamātrāya svāhā | nīlakaṇṭhāya svāhā | aparājitavīryāya svāhā | himabatsaṃbhūtāya svāhā | animilabakrāya svāhā | namo bhagabate brāhmaṇe | namaḥ sarasvatyai debyai | sidhyantu mantrapadā taṃ brahmānumanyatu svāhā*.
- n.918 YJ adds 大辯才天女說洗浴法壇場呪已 (“having said the mantra of the maṇḍala of cleansing”).
- n.919 Rather than “practices,” YJ has 流布 (“promulgate”).
- n.920 Here YJ has 我為是人將諸眷屬作天伎樂，來詣其所 (“I will let my entourage create divine music. My entourage will come to wherever they are”).
- n.921 Rather than “conjured spirits,” YJ has 蠱道、厭術 (“harmful methods using poison, and malicious techniques that cause harm”).
- n.922 See note [n.96](#) for a discussion of the interpretation of this brahmin’s name.
- n.923 Wearing a robe made of *darbha*, also known as kuśa grass, and standing on one leg was a common description of an Indian ascetic.
- n.924 Toh 555 has *sādyathedan*. Toh 556 and 557 have *syād yathedan*.
- n.925 Toh 555 reads *avajavati*. Yongle has *avaddhe*.
- n.926 Toh 555 has *hiṅgule*. In both Toh 556 and 557, Yongle and Kangxi have *hiṅgule*; Lithang, Choné, and Urga have *hegule*; and Lhasa has *hiphule*.

- n.927 Toh 555 has *miṅgule*. The Yongle and Kangxi versions of Toh 556 and 557 have *miṅgule*.
- n.928 Toh 555 has *piṅgalavati*. In Toh 556 and 557, Yongle and Kangxi have *biṅgalavati*, while Narthang has *piṅgalavati*.
- n.929 Toh 555 has *muṅgaśe*. In Toh 556 and 557, Yongle has *miṅguśe*, Kangxi has *maṅguśe*, and Narthang has *miṅguśe*.
- n.930 Toh 555 has *marīcyai*.
- n.931 Toh 555 has *svamati*.
- n.932 Toh 555 has *aghrita maghritara*.
- n.933 In Toh 556 and 557, Yongle and Kangxi have *citira*, Lithang has *citara*, Narthang has *catara*, and Lhasa has *cihara*.
- n.934 Toh 555 has *cavati*.
- n.935 Toh 555 has *civiri*.
- n.936 *Mandhi demakhi* is absent in Toh 556 and 557.
- n.937 Toh 555 has *marīcyai*.
- n.938 Toh 555 has *pranapriye*. In Toh 556 and 557, Yongle and Kangxi have *pranaye*.
- n.939 In Toh 556 and 557, Yongle has *lokajeṣṭhe*, Lithang and Choné have *lokajyeṣṭha*, Kangxi has *lokajyeṣṭhe*, and Narthang has *lokaśeṣṭhe*. The Kangxi of Toh 555 has *lokaśriṣṭha*.
- n.940 Toh 555 has *lokaśeṣṭhe virace lokapriye*. In Toh 556 and 557, Urga has *logapriye*.
- n.941 Toh 555 reads *siddhaprate*. In Toh 556 and 557, Yongle has *siddhaphrite*, Narthang has *siddhaprite*, and Lhasa has *siddhiprete*.
- n.942 Toh 555 has *bhīmamukji śucucari*. In Toh 556 and 557, Lhasa has *vimamukhi śucikhare*.
- n.943 Toh 555 has *apratihate*. In Toh 556 and 557, Lithang, Choné, and Lhasa have *apratehate*.
- n.944 Toh 555 has *apratihatabuddhi*. In Toh 556 and 557, Narthang and Urga have *apratihatabuddhe*. Lhasa has *apratehatebuddhe*.
- n.945 Toh 555 has *mahānamuci*.

- n.946 Toh 555 has *mahādevyi*. In Toh 556 and 557, Yongle, Kangxi, and Narthang read *mahādevi*.
- n.947 Toh 555 has *pratigṛhānamaskarāna*. In Toh 556 and 557, Yongle has *prati-grīnanamaskarana*, Lithang and Choné have *pratigṛhnanamaskarana*, Kangxi has *pratigrihanamaskarana*, and Urga has *pratigṛhnanamaskarom*.
- n.948 The Bagchi edition reads *sure vire araje arajavati hi gule piṅgale piṅgale vatimukhe marīcisumati diśamati agrāmagrītalavitale ca vaḍivicarī mariṇipāṇaye lokajyeṣṭhake priyasiddhivrate bhīmamukhiśacivarī apratihate apratihatabuddhi namuci namuci mahādevi pratigṛhṇa namaskāra*.
- n.949 Regarding “jewels, miracles, and wisdom,” there is another way to interpret YJ’s Chinese, which reads 珍寶神通智慧 (“the wisdom of higher knowledge, which is like precious jewels”). This may be a better interpretation, since the brahmin Vyākaraṇa does not ask for jewels but rather something that may be comparable to jewels.
- n.950 This sentence is absent in BG.
- n.951 “The lord of devas” is absent in YJ.
- n.952 According to the Narthang and Lhasa versions’ imperative form.
- n.953 According to the Narthang and Lhasa versions’ imperative form.
- n.954 According to the Yongle, Kangxi, Narthang, and Lhasa versions, which read *mtha’ yas*. The Degé version has *mtha’ las*. YJ matches Yongle and so on with 無邊 (“limitless”).
- n.955 According to the Narthang and Lhasa imperative form.
- n.956 According to the Narthang and Lhasa versions, which read *gsar*. The Degé has *sar*. YJ has 淨 (“clean”).
- n.957 YJ has 應更用心經九日 (“be even more attentive for nine more days”).
- n.958 YJ has 晝夜 (“day and night”), which is missing here.
- n.959 These verses by Sarasvatī are absent in Toh 557 and BG.
- n.960 Here YJ has 歎未曾有 (“praised [this Dharma] that was never heard of”).
- n.961 This is in verse form in Toh 556 and 557.
- n.962 This sentence and the following verses are absent in BG.

- n.963 Following YJ, which has 敬禮天女那羅延 (“I reverently pay homage to the goddess Nārāyaṇī”).
- n.964 Following YJ, which has 長姊 (“eldest sister”). Tib. *sring mo chen mo*.
- n.965 There is considerable variance between the editions in both Toh 555 and Toh 556 regarding this word, as to whether it is *dang*, *dngang*, or *sdang*. From the evidence of the Chinese, it appears to have been *dngang*, and it is more likely that this would be changed to *dang* (“trust”) than the other way around. The Degé of Toh 555 has *dngang ba* (“fear”), while the Yongle, Kangxi, and Narthang have *sdang ba* (“anger”). The Lhasa version has *mdangs ba* (“radiance”). In YJ, this line is expanded into two. It has 眼目能令見者怖 (“your eyes can cause those who see them fear”) as the second line, and 歸信之人咸攝受 (“you accept those who have developed faith”) as the fourth line. The Degé, Lithang, and Choné versions of Toh 556 have *dang ba* (“trust,” “faith”). The Yongle and Kangxi versions have *sdang ba* (“anger”). The Narthang has *dngang ba* (“fear”).
- n.966 Here YJ has 歸信之人咸攝受 (“you gather all humans who take refuge and have faith in you”).
- n.967 Here following YJ, which has 雞 (“chickens”). Tib. *bya*.
- n.968 Here, YJ has 頭圓髻 (“your head has a round knot”).
- n.969 Here YJ has 四明法, which refers to the four Vedas.
- n.970 YJ has 天仙 (*devarṣis*).
- n.971 According to Toh 555, which has *rlabs*. In Toh 556, the Yongle and Lithang versions have *ldud*, the Kangxi and Choné versions have *ltung ltad*, and the Degé has *lud*.
- n.972 Rather than “they gather around you,” YJ has 如大海潮必來應 (“they will necessarily come and respond”).
- n.973 According to the Choné and Lhasa versions, which have *zam*. The Degé has *zab* (“profound”). Toh 556 has *gzings* (“ship”).
- n.974 According to Yongle and Kangxi, which have *rgyun*. Lithang has *gyun*. Choné has *gyur*. Degé has *rgyan*. YJ has 普見世間差別類, 乃至欲界諸天宮, 唯有天女獨稱尊, 不見有情能勝者 (“Look around: [from] different kinds of worlds / To various divine palaces of the desire realm, / The goddess is the most supreme one; / I do not [or, you will not] see any sentient being superior to her”).

- n.975 YJ has 或為怨讎行殺害 (“if you are killed by your enemies”).
- n.976 According to the Narthang version, this line is to be the first in the verse, which is in accord with the succession of four-line verses found in the Sanskrit and Toh 556 and 557. Degé and so on have an additional “I pay homage to you.” BG has an additional verse calling all 鬼神 (“spirits and gods”) to pay close attention that he is to praise the great goddess. The second of this verse in BG is replaced by 諸天修羅等，乾闥及夜叉，世間諸聖中，一切最為尊 (“Among all the devas and asuras, / Gandharvas, and yakṣas, / Among all the āryas of the world, / You are the supreme one”).
- n.977 According to the Lithang and Choné, which read *ma*. The Degé has *mi* (“humans”), while the Yongle and Kangxi have *sam*. YJ has 母 (“mothers”), while BG has 女 (“females”). The second line of this verse in BG is replaced by 諸天修羅等，乾闥及夜叉，世間諸聖中，一切最為尊 (“Among all the devas and asuras, / Gandharvas, and yakṣas, / Among all the āryas of the world, / You are the utterly supreme one”).
- n.978 The second half of the verse is absent in BG. In YJ, the list is bow, arrow, sword, spear, axe, long club, discus, and noose, which are items held by Durga in Indian mythology. The earlier verse in this text that mentions 那羅延 (“Nārāyaṇī”) probably refers to Durga, since Nārāyaṇī is an epithet of Durga.
- n.979 *Svāhā* is absent in BG.
- n.980 Here YJ has 晨朝清淨至誠誦 (“in the morning, recite them single-mindedly with purity”).
- n.981 BG concludes the chapter here, stating 說是偈已，令一切眾悉發阿耨多羅三藐三菩提心 (“After hearing these verses, all in the assembly developed the aspiration to attain complete enlightenment”).
- n.982 “Pay homage to” is absent in YJ.
- n.983 According to the Yongle, Lithang, Kangxi, Narthang, and Choné versions, which have *phyogs*. The Degé has *phrogs* (“take”).
- n.984 In between “the truths” and “of the ṛṣi in Brahmā’s entourage,” YJ has 正行正見妙辯才 (“the sublime eloquence of right action and right view”). However, YJ does not have the following line: “the sublime eloquence of the devarṣis.”
- n.985 Rather than “the sublime eloquence of the worthy devas,” YJ has 塞建陀天妙辯才 (“the sublime eloquence of god Skanda”).

- n.986 Rather than “the sublime eloquence of the wish-fulfilling goddess,” YJ has 聰明夜天妙辯才 (“the sublime eloquence of intelligent Kālarātrī”).
- n.987 For “Śīramara,” YJ has the transliteration 室唎末多 (*shi li mo duo*).
- n.988 In YJ, this whole paragraph is in verse form.
- n.989 Rather than “possession,” YJ has 資助 (“support”).
- n.990 According to Yongle, Lithang, Kangxi, Narthang, Choné, and Toh 556 *bdag*. The Degé of Toh 555 has *dag*. YJ has 生 (“birth”), which CBETA considers an error of 主 (“lord”).
- n.991 According to the Degé, which has *rigs sngags*. The Lithang and Choné versions have *rigs sngags*. The Degé of Toh 556 has *rig pa'i gnas* (“branch of knowledge”), equivalent to Sanskrit *vidyāsthāna*. In Toh 556, the Yongle, Lithang, Kangxi, and Choné have *rig pa rnams*.
- n.992 According to Yongle, Lithang, Kangxi, Choné, and Toh 556, which read *chud gzon*. The Degé has *chud gson*. The Chinese versions have 唐捐 (“wasted,” “fruitless,” “meaningless”).
- n.993 Rather than “perfect,” YJ has 佛 (“buddha”).
- n.994 YJ has 安隱 (“tranquility and stability”).
- n.995 YJ has 鬼子母 (*gui zi mu*). Hārītī abducted and killed children to feed the hundreds she had. The Buddha miraculously hid her youngest son under his bowl, and when she asked for help, he demonstrated the suffering she was causing others. She then became a protector of children and women in childbirth.
- n.996 Rather than “accomplish,” YJ has 所求 (“supplicate”).
- n.997 BG and TWC have 功德天, which usually translates as Lakṣmī. YJ has the alternative translation 大吉祥, which matches Toh 555 in translating as “the great goddess Śrī.”
- n.998 Toh 556 and 557 have Ratnakusumaguṇasāgaravaiḍūryakanakagiri varṇabhadra Suvarṇa-prabhāsaśrī. The Chinese versions translate the name by its meaning. BG and TWC have 寶華功德海琉璃金山照明, following the same order of words as Toh 556 and 557, appearing to omit *varṇabhadrasuvarṇa* and *śrī*, and listing all ten synonyms of a buddha. YJ has 琉璃金山寶花光照吉祥功德海 in the

same sequence of Toh 555: beryl-gold mountain-jewel flower-radiant light-
auspicious-merit-ocean.

- n.999 Toh 556 has
Ratnakusumaguṇasāgaravaiḍūryakanakagirisuvarṇakāñcanaprabhāsaśrī.
BG and TWC have 諸佛世尊 (“all the buddhas, lords of the worlds”). YJ has
the full name.
- n.-
1000 The verses are in prose form in BG and TWC.
- n.-
1001 According to the Sanskrit *rasa*, which was translated into Tibetan as *ro*
 (“taste”). These verses are absent in BG and TWC. YJ translates this as 地味
 (“taste or flavor of the earth”).
- n.-
1002 This paragraph is absent in BG and TWC.
- n.-
1003 This is the continuation of the preceding chapter in BG and TWC.
- n.-
1004 “Of the past” is absent in YJ. The Tibetan translation could be a
misinterpretation of 先 (“first”) in YJ.
- n.-
1005 These homages are absent in TWC. YJ has 十方三世 (“in the ten directions
and three times”).
- n.-
1006 This line is absent in YJ.
- n.-
1007 In Toh 556 the name is Sūryaśataraśmiprabhagarbha, and the previous line is
“I pay homage to the Tathāgata Suvarṇaprabhagarbha,” which is absent
from this version. It appears that here there was a scribal omission resulting
in two names becoming one. Both lines are included in YJ.
- n.-
1008 This line is absent in YJ.
- n.-
1009 The Sanskrit manuscript, Toh 556, and Toh 557 have *gser ’od dam pa* (*Suvarṇa-
prabhāsottama*), which is the same as the title of the sūtra. YJ has 金光
 (“Golden Light”), equivalent of *gser ’od*.
- n.-
1010 This line is absent in BG and TWC. YJ has the line mostly in transliteration
except for the word for “goddess.”
- n.-
1011 According to Toh 556. Toh 555 has *sād*. *Syād* is absent in YJ.
- n.-
1012 According to Toh 556, Sanskrit, and Kangxi. Toh 555 has *yathedan*.
- n.-
1013 Toh 555 has *pratipūrṇacare*.
According to the Tibetan. The Sanskrit has *samantagata*.

- n.- 1014 According to the Sanskrit and Toh 557. Toh 555 and 556 have *mahāmaitri*.
- n.- 1015 The Sanskrit has *mahātejoṣamaṇi hite*.
- n.- 1016 According to the Yongle, Kangxi, and Narthang versions. The Sanskrit has *ṛṣisaṃgrhīte*. The Degé reads *saṃgrhītete*.
- n.- 1017 According to Toh 556 and 557. The Sanskrit has *samayānupālāne*. Toh 555 has *samārtha anupālāni*.
- n.- 1018
- n.- 1019 BG notes that there are two versions of the transliteration of this mantra and lists both. *Svāhā* is absent in BG and TWC but present in YJ. In the Yuan and Ming prints of BG following the mantra, there is a concise line: 南無一切三世佛，南無一切諸菩薩，南無彌勒菩薩等 (“I bow to all the buddhas of the three times. I bow to all the bodhisattvas. I bow to the bodhisattva Maitreya. And so on”).
- n.- 1020 Toh 556 has “seven years.” The Chinese versions match Toh 555.
- n.- 1021 This sentence is a bit different in YJ, which has 從是以後，當令彼人於睡夢中得見於我，隨所求事以實告知 (“From then on, I will let that person see me in their dreams and tell me truthfully about whatever they aspire to”).
- n.- 1022 The Sanskrit *girikandara* is translated into Chinese as 山澤空處 (BG and TWC) and 山澤空林 (YJ). Toh 557 has *ri’i sman ljongs* (“herbal land in the mountains”). Toh 555 has “a mountain cave.”
- n.- 1023 Toh 556 has sixty-eight thousand. YJ, BG, and TWC have “sixteen hundred and eight thousand.”
- n.- 1024 Assuming the common scribal error of *sman pa* (“doctor”) for *phan pa* (“benefit”). TWC has 功德倍過於常 (“will gain twice as much merit or power as normal”). BG chooses a similar term 威德 instead of 功德. YJ has 蒙利益 (“will receive benefit”).
- n.- 1025 YJ has 永離 (“freed forever”).
- n.- 1026 YJ has 作是語已 (“after these words were uttered”) at the beginning of this sentence.
- n.- 1027 These paradises are known by the names Cāturmahārājakāyika, Trāyastriṃśa, Yāma, Tuṣita, Nirmāṇarati, and Paranirmitavaśavartin.
- n.- 1028 YJ has 作是語已 (“after these words were uttered”) at the beginning of this sentence.

- n.- 1029 Here YJ reads 頂戴其足 (“to support their feet with my head”).
- n.- 1030 BG and TWC conclude the chapter here.
- n.- 1031 In accordance with Toh 556, and assuming that *dang bcas pa'i* has been accidentally omitted. Otherwise, it would mean “relics and an image.” YJ has 舍利 (“relics”).
- n.- 1032 The Yongle version has *bhaha bhaha paśa paśa*. The Narthang has *bāha bāha śavari śavari*. Toh 556 has *variṣe variṣe*.
- n.- 1033 Toh 556 has *pati*.
- n.- 1034 Toh 556 has *kapacali*.
- n.- 1035 Rather than “bless,” YJ has 攝受 (“receive”).
- n.- 1036 The name can be translated in many ways, one of which could be “that which is to be understood.” In Chinese, transliteration appears in the title and the beginning of the text: 散肢 (BG and TWC), 僧慎爾耶 (YJ). Thenceforth, YJ switches to the meaning of his name 正了知, which might be understood as “realization” or “direct understanding,” while BG and TWC continue to use transliteration.
- n.- 1037 Toh 557 has *rigs*. Toh 556 has *gnas* (“basis”). BG and TWC have 分齊 (“distinction”). YJ has 種類 (“types,” “categories”).
- n.- 1038 The equivalent chapter in Toh 557 ends at this point.
- n.- 1039 According to Toh 556. Toh 557 has the common scribal error of *sman pa* (“doctor”) for *phan pa* (“benefit”). YJ has 饒益 (“benefit”). This paragraph is absent in BG and TWC, but there is a mantra paying homage to the Tathāgata RatnakusumaguṇasāgaravaiḍūryakanakagirivarṇabhadrāSuvarṇa-prabhāsaśrī, the Buddha Śākyamuni, the great goddess Śrī, and the great goddess Sarasvatī. The chapter in BG and TWC ends right after the mantra.
- n.- 1040 According to Toh 556. Toh 557 has the error *prahmāya*.
- n.- 1041 The Degé version of Toh 556 has *atiṣṭhahe*.
- n.- 1042 The Degé of Toh 556 has *saṃvidjñāye*.
- n.- 1043 YJ has 蘇摩 (“soma”).
- These first two paragraphs are absent in BG and TWC.

- n.-
1044 YJ, BG, and TWC have 天 (“deva”), which is consistent with the eleventh verse below.
- n.-
1045 YJ has 天子 (literally “son of heaven”), which is also used to refer to a king.
- n.-
1046 In this context, it could mean either of the two.
- n.-
1047 YJ matches Toh 555. BG and TWC have 雖在人中，生為人王 (“Although he dwells among humans, / He is born as their king”).
- n.-
1048 YJ has 父母資半力 (“the parents support with half their strength”).
- n.-
1049 For this second line of the verse, YJ has 以惡法化人 (“he transforms people in bad ways”).
- n.-
1050 According to the Sanskrit *nāḥ*. The Tibetan has just *rgyal*. BG and TWC have 是王 (“this king”). YJ has just 王 (“king”).
- n.-
1051 For this line YJ has 惡黨相親附 (“evil parties are relying on one another”). In Toh 556 and 557, the words spoken by the devas conclude at this point and the following verse is narration. This is also the case in BG and TWC.
- n.-
1052 YJ has 以非法教人，流行於國內 (“[If a king] teaches people unrighteousness / And the teaching becomes common in that realm”).
- n.-
1053 “Though innocent” is absent in YJ.
- n.-
1054 Toh 556 and 557 include this verse, which is followed by a verse that is absent in Toh 555: “People will steal from each other / Their homes, possessions, and wealth. / In this and that region / They will strike each other with weapons.”
- n.-
1055 Following YJ, which has 行 (“move”).
- n.-
1056 YJ has 令三種世間，因斯受衰損 (“Because of these, the three kinds of worlds / Will be harmed and will decay”).
- n.-
1057 In YJ this verse reads 如是無邊過，出在於國中，皆由見惡人，棄捨不治擯 (Those kinds of limitless faults / Will occur in his realm. / This is all because when he sees evil people, / He refuses to punish and expel them”).
- n.-
1058 Rather than “bless,” YJ has 護持 (“protect and support”).
- n.-
1059 In YJ the last two lines read 害中極重者，無過失國位 (“Among the harmful things, / The most harmful one is nothing but losing the king’s status”).
- n.-
1060 Toh 557 has “become angry,” which is in agreement with YJ’s 瞋恨 (“hate”). The Sanskrit *prakupyanti* could have either meaning. YJ has two additional

lines to constitute a verse. From this point on until the last two verses, the last two lines are conjoined with the first two lines of the next verse.

n.- 1061 According to the Degé and Narthang versions of Toh 556, which read *nyes mgon* (“protector/lord of evil”), presumably from *pāpapati*. Toh 555 has *mi dge grogs* (“sinful companions”). The Sanskrit reads *pāpapatitaḥ* (“fallen into sin”). The Degé of Toh 557 and the Lithang of Toh 556 have *nye 'khon* (“hold a grievance”). The Yongle and Kangxi of Toh 556 and the Yongle, Lithang, Kangxi, and Choné of Toh 557 all have *nye mkhon* (“bias,” “partiality”). Emmerick translates this as “should not take sides.” YJ has 非法友 (“non-Dharmic friends”).

n.- 1062 Following the Yongle, Kangxi, and Narthang versions, which have *yul mi mi 'dor med pa* (“no rejected subjects”). The Degé reads *yul mi mi drang med pa* (“no dishonest subjects”). YJ has 偏黨, which can mean “deviant” or “unrighteous” subjects, or simply “biases.” In the case of the last, the final line would read “there should be no biases.”

n.- 1063 In Toh 556 and 557 the chapter ends with these verses.

n.- 1064 YJ has 正遍知 (“who is perfectly and fully enlightened”).

n.- 1065 According to the Sanskrit. Following the *Mahāvīryūtpatti*, *praṇita* would be the Sanskrit equivalent for the Tibetan *gya nom* that is given here. In the Sanskrit, *jinendraghoṣāya* is in the dative case and therefore in Toh 556 and 557 it is translated as “for the speech of the lord of devas.” BG and TWC have 水音聲 (“sounds of water”), in which water may refer to the excellent qualities of water. YJ matches the Tibetan with 妙音聲 (“excellent sounds”).

n.- 1066 *gnas khang*. Toh 556, Toh 557, and Sanskrit have “cave” (Tib. *phug*; Skt. *gūha*).

n.- 1067 YJ has 正念誦斯微妙典, 端然不動身心樂 (“Mindfully reciting this sublime sūtra / And sitting upright, his body motionless, while feeling joyful in body and mind”).

n.- 1068 According to Sanskrit and Toh 556 and 557. Toh 555 appears to be repeating “devas.” BG and TWC have 曼陀羅華, transliterating the Sanskrit *mandārava*. YJ abbreviates it as 曼陀花 (*man tuo hua*).

n.- 1069 Literally “a hundred thousand of a hundred thousand.” BG and TWC have 百千萬億, a continuous string of “one hundred, one thousand, ten thousand, and one hundred thousand.” If the last numeric term 億 is defined as “one hundred thousand,” it is ten million times ten million, i.e., one hundred trillion. YJ has 千萬億, dropping 百 (“one hundred”) from the TWC version.

- n.- According to the Sanskrit, Toh 556 and 557, and Toh 555 in the Narthang and
1070 Lhasa versions, all of which read *legs skyes*. Toh 555 in the Degé has *legs pa'i*.
TWC has 善集 and YJ has 善生, both meaning “excellent birth.”
- n.- YJ has 七寶瓔珞具 (“garlands of seven jewels”).
1071
- n.- Sanskrit and Toh 556 and 557 have “ninety-nine trillion.” BG and TWC have
1072 九十九億千, which is equivalent to ninety-nine hundred millions. YJ has 九十九俱胝億 (“ninety-nine hundred thousand *koṭi*”).
- n.- According to the Tibetan of Toh 555, 556, and 557. The Sanskrit has “the
1073 three worlds.” The Chinese is in agreement with the Tibetan: YJ has 小國,
and BG and TWC 小國土.
- n.- YJ has 於無量劫為帝釋 (“I have also been Śakras for uncountable eons”).
1074
- n.- In the Chinese, TWC has 104 verses, with four words per line. Some verses
1075 contain additional descriptions. YJ has 79 verses, with five words per line.
- n.- According to the Yongle, Kangxi, Narthang, and Lhasa of Toh 555, which
1076 have *skyed*. The Degé version of Toh 555 has *spyod* (“practice,” “act”). BG and
TWC have “the inconceivable ocean of qualities” as the cause of liberation.
YJ has 生, which is equivalent to *skyed*.
- n.- YJ reads 若聽是經者，應作如是心 (“Those who listen to the sūtra / Should
1077 have the following thought”).
- n.- YJ has 悉皆相捨離 (“will abandon and leave each other”).
1078
- n.- The Yongle, Lithang, Kangxi, and Choné versions have *sangs rgyas*
1079 (“buddha”) in error for *tshangs rgyal*. The Sanskrit has *brahmendra*. Toh 556 and
557 have *tshangs dbang* (“lord of Brahmas”). The Chinese versions match the
Sanskrit and Toh 556 and 557: BG and TWC have 大梵天王, which YJ
abbreviates as 梵王.
- n.- “The king of nāgas” is here absent in YJ.
1080
- n.- The Sanskrit and Toh 556 and 557 have “lord of kinnaras and lord of asuras.”
1081 BG and TWC have 緊那羅 (*jin na luo*), which is a transliteration of *kinnaras*. YJ
has 緊那羅樂神 (*jinn a luo yue shen*), which combines 緊那羅, transliterating
kinnaras, and 樂神, which means “devas of music” or *gandharvas*.
- n.- According to the Sanskrit and Toh 556 and 557. These versions are in
1082 agreement with TWC, which transliterates as 迦樓羅王 (*jia lou luo wang*). YJ

- translates as 金翅主 (*jin chi zhu*), “Lord of Golden Wings or Feathers.” Toh 555 has “golden feathers.”
- n.- 1083 These two lines are not in the Sanskrit or Toh 556 and 557, but they are included in YJ, BG, and TWC.
- n.- 1084 Here the Sanskrit reads *mahādhīpa*. In Toh 555 this refers to all the devas in their paradises. YJ has 四王眾 (“assemblies of the Four Rājas”), which matches Toh 555. BG and TWC have 護世四王 (“the four lords who protect the world”).
- n.- 1085 Toh 556 and 557 include Yama in this verse. TWC includes Yamarāja 閻摩羅王 (*yan mo luo wang*) and presents the deities in a different order.
- n.- 1086 Toh 555 has the generic *me yi lha* (“god of fire”) rather than *Hutāśana*, the literal translation of “consumer of burnt offerings” as in Toh 556: *bsreg bya za* and Toh 557: *sbyin sreg za*.
- n.- 1087 This verse is absent in the Sanskrit but present in YJ, BG, and TWC.
- n.- 1088 Only the third line of the verse in this translation is included in the Sanskrit version. All four lines of the verse are included in YJ, BG, and TWC.
- n.- 1089 Following Toh 555 and the Chinese. Toh 556 and the Sanskrit have Mañibhadra.
- n.- 1090 The Sanskrit and Toh 556 and 557 have a fourth line not included here: “those who listen to this sūtra.” This additional line is present in the Chinese versions, as the fourth line in BG and TWC, and as the third line in YJ.
- n.- 1091 According to the Sanskrit, Toh 555, and the Chinese versions. TWC transliterates, while YJ translates by its meaning. The Tibetan in Toh 556 and 557 has just *nag po*, which in Sanskrit is *kāla*.
- n.- 1092 According to the Sanskrit and Toh 556 and 557. Toh 555 has split this into two: Suvarṇa (instead of *svaṛṇa*) and Keśa (instead of *keśin*). BG and TWC translate as 金色髮神 (“Deva with Golden Hair”). YJ transliterates as 蘇跋拏雞舍 (*su ba na ji she*).
- n.- 1093 Toh 555 adds the word *cung* to make “little Praṇālin,” which stands in contrast with Mahāpraṇālī (“big Praṇālin”) in the next verse. BG and TWC transliterate it as 婆那利 (*po na li shen*). Like Toh 555, YJ adds “little” and specifies the deity as a Dharma protector: 小渠并護法.
- n.- 1094 Toh 556 divides this name, having instead Monkey and King of the Sun.

- n.- 1095 According to the Sanskrit, meaning “sun friend.” Toh 556 and 557 are corrupt in all editions, probably because the original was *nyi bshes*. Toh 556 in the Degé and Toh 557 in the Choné and Urga have *gnyen bshes* (“friend-friend”). Toh 556 in the Lithang and Kangxi and Toh 557 have *gnyis bshes* (“two-friend”), while the Yongle version of Toh 557 has the slight variant *gnyi bshes*, which can also be translated in the same way. Toh 555 has *nyi ma’i gnyen* (“sun-friend”). TWC transliterates the name as 繡利蜜多 (*xiu li mi duo*). YJ has 日支, in which the first character means “sun,” and the second character might be an error for 友 (“friend”).
- n.- 1096 “The king of nāgas” is absent in YJ.
- n.- 1097 YJ has “to this individual.”
- n.- 1098 According to the Sanskrit *caṇḍikā* and Toh 556 and 557, which read *gtum mo*. Toh 555 has *lag na dbyug thog*, which appears to have its origins from a manuscript that had *daṇḍikā*. YJ, BG, and TWC have the same order as Toh 555.
- n.- 1099 According to Toh 555, 556, and 557. The Bagchi edition has *dantī*, which would have been translated into Tibetan as *so can*. TWC has 鳩羅 (*jiu/qiu/zhi luo*), likely transliterating *kula*. YJ has 昆帝, transliterating *kuntī*.
- n.- 1100 Translated in Emmerick as a description of the previous goddesses (“those who steal the vitality of beings”), and in Toh 555 there appears to be a scribal error of *pa* (masculine ending), instead of *ma*. The Sanskrit and Toh 556 and 557 present this as a singular name.
- n.- 1101 According to the Sanskrit and Toh 556 and 557, which have “fruits.” TWC and BG have “harvests, parks, forests, and fruits.” YJ has “fruits, parks, and forests.”
- n.- 1102 “Wind” is absent in YJ.
- n.- 1103 Rather than “holders,” YJ has 讀誦 (“readers and reciters”).
- n.- 1104 YJ here specifies 地神 (“the earth god”).
- n.- 1105 The order of this verse and the next is reversed in the Sanskrit and in Toh 556 and 557. YJ, BG, and TWC match Toh 555.
- n.- 1106 YJ has 六十八億, which is equivalent to six billion eight hundred million.
- n.- 1107 It could be “gods” or “goddesses” according to YJ, which has 神 (generic “gods”).

- n.-
1108 Rather than “blessing,” YJ has 威力 (“power”).
- n.-
1109 According to the Narthang and Lhasa versions of Toh 555, the Sanskrit, and Toh 556 and 557. The Degé version of Toh 555 Degé omits this line. This line is included in YJ, BG, and TWC.
- n.-
1110 According to the Sanskrit, Toh 556 and 557, and the Chinese (TWC, BG, YJ). Toh 555 appears to have the error *lo tog* (“harvests”) for *me tog* (“flowers”).
- n.-
1111 Rather than “sun and moon,” YJ has 日天子 (“the sun ruler”).
- n.-
1112 The equivalent chapters in Sanskrit and Toh 556 and 557 conclude at this point with the seventy-third verse. TWC has an additional verse between this verse and the next one and concludes without the prose.
- According to the Sanskrit for Toh 557. Toh 555 appears to have lost the first word in the compound.
- n.-
1113 “In the same family” is absent in YJ.
- n.-
1114 According to the Sanskrit for Toh 557. Toh 555 has the same meaning, with the addition of the word for eyes. However, neither appears to be made up of ten components.
- n.-
1115
- n.-
1116 The Tibetan repeats *rkang pa*, and therefore this translation assumes that one means “legs” and one means “feet,” as it is common for *rkang pa* to mean either. YJ, BG, and TWC have 髓腦 (“marrow and brains”).
- n.-
1117 “Brains” is absent in the Sanskrit and Toh 556 and 557, but it is present in the YJ, BG, and TWC.
- n.-
1118 “Oxen” is absent in YJ.
- n.-
1119 Rather than “crystals,” YJ has 虎珀 (“amber”). YJ next adds 璧玉 (“jade”).
- n.-
1120 According to the Narthang and Lhasa versions of Toh 555, which have *’dzin*; the Sanskrit and Toh 556 and 557; and TWC, which has 治 (“govern”). The Degé of Toh 555 has *ston* (“teach”), which is in agreement with YJ’s 化 (“teach”).
- n.-
1121 YJ, BG, and TWC have 長者, which can mean either an “elder” or the “head” of a household or group.
- n.-
1122 The Sanskrit has *jaṭimdhara*, which corresponds to Toh 556 and 557 *ral pa ’dzin*. YJ, BG, and TWC have 持水 (“Holder of Water”), which translates from the Sanskrit *jaladhara*.

- n.-
1123 According to the Sanskrit and Toh 556 and 557, which have *tshe'i rig byed*. Toh 555 has just *shes pa* ("knowledge"). BG and TWC have 醫方 ("medical prescriptions of treatments"). YJ includes both 醫明 ("medical knowledge") and 八術 ("eight methods of medical treatment").
- n.-
1124 The Sanskrit and Toh 556 and 557 have "finger counting," an ancient Indian system of making calculations using the hand. YJ adds 印, which can refer to printing or the Chinese art of seal making.
- n.-
1125 The term "head merchant" throughout this chapter is translated as 長者 ("householder") in YJ.
- n.-
1126 Rather than "for a long time," YJ has 於長夜 ("throughout long nights").
- n.-
1127 This verse is absent in the Sanskrit and Toh 556 and 557, but it is included in YJ.
- n.-
1128 According to Toh 557. Yongle, Kangxi, Narthang, and Choné have 'jig ("destroyed"), as does Toh 556. Yongle has the error 'jig rten ("world"). Toh 555 has *lus ni 'jigs pa* ("destruction of the body"), perhaps translating from *kṣīyate*. The Sanskrit has *lakṣyante* ("identified," "discerned"), and the Degé version of Toh 557 has 'dzin, which could correspond to that Sanskrit. BG and TWC have 衰損代謝 ("deteriorate and undergo transitions and destruction"). YJ has 衰壞 ("deteriorate").
- n.-
1129 This sentence is in verse in BG and TWC.
- n.-
1130 This verse is absent in the Sanskrit, in Toh 556 and 557, and in BG and TWC. It is included in YJ.
- n.-
1131 This and the following five verses are an expanded version of the eighth verse in Toh 556, 557, and the Sanskrit.
- n.-
1132 The Sanskrit *grīṣma* means "the time of heat," which is before the coming of the monsoon rains. YJ, BG, and TWC translate this as 春 ("spring").
- n.-
1133 According to the traditional translation of these Āyurvedic terms, the Sanskrit has "astringent, pungent, and bitter." The Tibetan would more closely translate as "harsh, warm, and hot." The Degé of Toh 556 has *tshwa* ("salty") in error for *tsha* ("hot"). YJ translates this as 澀熱辛 ("astringent, hot, and pungent").
- n.-
1134 Literally, the Sanskrit *varṣa* translates as "the rains," meaning the wet monsoon months. The Chinese versions translate this as 夏 ("summer").

- n.- 1135 Rather than “pungent,” YJ has 熱 (“hot,” “warm”).
- n.- 1136 YJ adds 多瞋 (“and anger”).
- n.- 1137 YJ has 耳輪與舊殊 (“the auricles of the ears are different from how they were before”).
- n.- 1138 Sanskrit *triphalā*: emblic myrobalan, chebulic myrobalan, and belleric myrobalan.
- n.- 1139 Black pepper, long pepper, and ginger.
- n.- 1140 These last nineteen verses are an expanded version of verses 12 and 13 in Toh 556, Toh 557, and the Sanskrit.
- n.- 1141 YJ renders the name as 水肩藏: 水 (*jala*), 肩 (*skandha*), 藏 (*garbha*).
- n.- 1142 In Sanskrit *jala* means “water” and *vahāna* can mean “to carry” or “bring” (translated as *’bebs* in Tibetan, literally “to send down,” and the second meaning is translated as *sbyin* (“give”). Translating from Sanskrit, this would be more like “because you carry water and because you bring water.” YJ, BG, and TWC translate *jala* as 水 (“water”) and *vahāna* as 流 (“to flow”).
- n.- 1143 “Son” is omitted and added here for consistency. According to the Lhasa and Narthang versions, which have *de*; to the Sanskrit; and to Toh 556 and 557. The Degé of Toh 555 and others have the instrumental *des*, meaning that Jalavāhana was following the fish, gazing on them hopefully. YJ, BG, and TWC omit “son” and have 是長者 (“this elder”).
- n.- 1144 The Sanskrit and Toh 556 and 557 have “many trees.” There is no indication of singular or plural in the Chinese versions.
- n.- 1145 Yongle has *bcos* (“correct”). This matches BG and TWC, which have 修治 (“correct”). YJ has 斷 (“to cut”), which matches Toh 555.
- n.- 1146 The name of the king is absent in YJ.
- n.- 1147 Rather than “I,” YJ has “the elephants.”
- n.- 1148 YJ, BG, and TWC have 皮囊 (“bags made from animal skin”).
- n.- 1149 The Sanskrit and Toh 556 and 557 have “the elephant keepers.” BG and TWC have 治城人 (“manager of the town or city”). YJ has 酒家 (“tavern”), which matches Toh 555.

- n.-
1150 In the Sanskrit and Toh 556 and 557, it is only the oldest son. The Chinese versions have no indication of singular or plural.
- n.-
1151 “Listen to” is absent in YJ.
- n.-
1152 In the Sanskrit, the first part of this sentence is part of the narrative and not Jalavāhana’s thoughts. YJ, BG, and TWC match Toh 555.
- n.-
1153 The Sanskrit and Toh 556 and 557 also have “unhappiness” at this point. The Chinese versions match Toh 555.
- n.-
1154 This sentence is absent in YJ.
- n.-
1155 This teaching on the dhāraṇī is absent in BG and TWC.
- n.-
1156 Rather than “him,” YJ has 未曾有 (“that which was never there before”).
- n.-
1157 This appears to mean the division into horizontal leaves at the tip of a basil plant. YJ has 蘭香梢, likely referring to the flowers on top of the branches of an arjaka tree.
- n.-
1158 The passage on the mantras is not present in Sanskrit or Toh 556 and 557. The segment on teaching the dhāraṇīs is absent in BG and TWC.
- n.-
1159 Rather than “above his head,” YJ has 面邊 (“beside his face”).
- n.-
1160 In the Sanskrit and Toh 556 and 557, the Buddha’s father, Śuddhodana, was the head merchant and was called Jatiṃdhara. YJ, BG, and TWC match Toh 555.
- n.-
1161 In the Sanskrit, Toh 556 and 557, and BG and TWC, Rāhula, the Buddha’s son, was Jalāmbara.
- n.-
1162 In the Sanskrit, Toh 556 and 557, and BG and TWC, Ānanda, the Buddha’s attendant, was Rūpyaprabha.
- n.-
1163 In the Sanskrit and Toh 556 and 557, the Buddha’s father-in-law, Daṇḍapāṇi, was King Sureśvaraprabha, and the goddess (who is called Bodhisamuccayā instead of the goddess of the Bodhi tree) was at that time the tree goddess by the lake. YJ matches Toh 555. BG and TWC refer to the goddess who revealed the upper half of her body to explain to Jalavāhana the meaning of his name.
- n.-
1164 In BG and TWC, it is the goddess of the Bodhi tree who requests the Buddha to teach on some of his deeds in past lifetimes.

- n.- Although this is presented as a narration by the Buddha, he is described in
1165 the third person.
- n.- According to the Tibetan *lnga lan pa* and in Toh 555, the transliterated *pañcala*.
1166 The Sanskrit has *prañcala*. YJ appears to transliterate this term with 般遮羅
(*ban zhe luo*).
- n.- These two paragraphs are absent in BG and TWC.
1167
- n.- “Of the body of” is absent in YJ.
1168
- n.- Their response is a four-line verse in Toh 556 and 557. BG and TWC do not
1169 have this question and answer. YJ matches Toh 555.
- n.- BG and TWC describe the color as red and white and “sublime,” without the
1170 analogies.
- n.- “Of the body of” is absent in YJ.
1171
- n.- According to Lhasa and Narthang *brtan*. Others have *bstan* (“show,” “teach,”
1172 “manifest”). BG and TWC do not have this question and answer. YJ matches
Toh 555.
- n.- This is not in the form of a direct quote in YJ, which simply has 歎未曾有
1173 (“they were astonished this had never occurred before”).
- n.- “Rose before the Bhagavat” is absent in YJ.
1174
- n.- In Toh 556 and 557 and the Sanskrit the number of cubs is five. While the
1175 number seven is repeated in this passage, in the concluding verses, where
the Buddha states that the cubs were eventually reborn as his first five
disciples, the number of cubs is given as five. YJ has seven.
- n.- At the end of this line, YJ adds 雖常供養懷怨害 (“It still bears grudges and
1176 harm”).
- n.- According to the Choné version, which has *nam yang*. The Degé version has
1177 *nams kyang*. YJ has 終歸 (“eventually”).
- n.- In BG and TWC, the contents of these verses are presented in prose form,
1178 with key words rearranged and conjoined. The second line of the first verse
is omitted. The first line reads 我從昔來多棄是身都無所為 (“I have abandoned
this body many times without any accomplishment”).
- n.- “It is disadvantageous” is absent in YJ.
1179

n.- Assuming *sman* ("medicine") is in error for *phan* ("benefit"), a common error.
1180 YJ, BG, and TWC have 法樂 ("joy of the Dharma").

n.- "Through the Dharma" is absent in YJ.
1181

n.- "Self-control" is absent in YJ.
1182

n.- According to the Degé version, which has *ches mkhas*, and the equivalent
1183 passage in Toh 556 and 557, which is in prose. Yongle, Kangxi, Narthang,
and Lhasa: *chos mkhas* ("wise in the Dharma"). Absent in YJ, BG, and TWC.
BG and TWC instead have "to benefit all beings."

n.- Absent in Toh 556 and 557, BG, and TWC. YJ adds that a great many gods or
1184 goddesses caught and carried him in their hands so that he was not hurt by
his fall. YJ adds 時諸神仙捧接王子，曾無傷損 ("then gods and ṛṣis held him
up, so he was not hurt").

n.- Here YJ adds 涌沒不安 ("unsettled by surging and sinking").
1185

n.- Here YJ adds 無復光輝 ("and there was no more light and brightness").
1186

n.- "Without impediment" is absent in YJ.
1187

n.- Rather than "words," YJ has 慈悲語 ("compassionate words").
1188

n.- According to Lithang and Choné *bcags*. Degé has *gcags*. BG and TWC have 心
1189 大愁怖 ("the heart is filled with great sadness"). YJ omits "heart."

n.- This sentence is absent in BG and TWC.
1190

n.- "The queen" is absent in YJ, which here instead has 大臣 ("ministers").
1191

n.- The Narthang does not have the negative. The Sanskrit, Toh 556 and 557,
1192 and YJ are here saying that the search was for all the princes and that,
though princes have been found, the youngest has not. YJ has 聞王子在，願
勿憂愁，其最小者，今猶未見 ("We have heard that the princes are there, so
may you have no sorrow. But the youngest prince has not been found so
far").

n.- The section of the text from this point on until the Buddha's retelling of the
1193 events in verse is not present in TWC or BG.

n.- In the prose of Toh 556 and 557, this is the arrival of the two princes who tell
1194 the king and queen what has happened. YJ has 第二臣 ("the second
minister").

Here again YJ has 第二臣 ("the second minister").

- n.- 1195 According to the Sanskrit and Toh 556 and 557. Toh 555 reads as if both king and queen are saying this, which matches YJ.
- n.- 1196 “Crazed” is absent in YJ.
- n.- 1197 According to the Narthang and Lhasa versions, which have *rgyal po*. The Chinese versions have 大王 (“great king”). Other Tibetan versions have *rgyal bu* (“prince”).
- n.- 1198
- n.- 1199 “Overcome by their love for the prince” is absent in YJ.
- n.- 1200 Rather than just “weeping,” YJ has 盡哀號哭 (“weeping and wailing with the deepest sorrow”).
- n.- 1201 YJ has 勇猛 (“Courageous”) instead of the name Courageous.
- n.- 1202 Rather than “accompanying each other,” YJ has 共籌議 (“conversing with one another”).
- n.- 1203 In Toh 556 and 557 and the Sanskrit, the number of cubs is five. Here the number given is seven. However, this appears to be an error because at the chapter’s conclusion the Buddha states that the five cubs were eventually reborn as his first five pupils. YJ has seven.
- n.- 1204 According to the Lhasa and Narthang versions, which have *de tshe*. Degé has *cho nge* (“lament”). YJ, BG, and TWC describe both misery and lamentation.
- n.- 1205 “Supported” is absent in YJ.
- n.- 1206 At the end of this line, YJ adds 失所依 (“as they lost the one upon whom they were dependent”).
- n.- 1207 Here YJ has 我兒今在不? (“Is my son alive now?”).
- n.- 1208 According to the Lithang, Kangxi, Narthang, Choné, and Lhasa versions, which read *bkag*. Degé has *bkug* (“summon”). BG and TWC have the king raise his head instead of arms, omitting “unable to stop.” YJ has 不自裁 (“uncontrollable”).
- n.- 1209 Here YJ has 以釋大王憂 (“in order to dispel your misery”).
- n.- 1210 YJ here has 次大臣, another term for “second minister.”
- n.- 1211 Rather than “body,” YJ has 骸骨 (“bones”).
- n.- 1212 Instead of “minor minister,” YJ has 第三大臣 (“third minister”).

- n.-
1213 Rather than “to the mountain,” YJ has 山下 (“down the mountain”).
- n.-
1214 Instead of “in a weakened state,” YJ has 失容儀 (“having lost their decent appearance and demeanor”).
- n.-
1215 For this line, YJ has 隨緣興濟渡 (“it will help liberate beings according to their circumstances”).
- n.-
1216 This is not a direct quote in YJ.
- n.-
1217 Chapters 27, 28, and 29 are conjoined as chapter 18 in BG and TWC, which is titled 讚佛品 (“Praising the Buddha”).
- n.-
1218 The Degé version has *mnyam*. The Kangxi, Narthang, and Lhasa versions have *mnyen*, which matches 柔軟 in YJ, BG, and TWC. BG and TWC expand the verse into two and use “lotus of gold” as the analogy.
- n.-
1219 The Kangxi version has *zla nyi* (“moon and sun”). YJ, BG, and TWC match Toh 555 with 淨滿月.
- n.-
1220 Toh 556 and Toh 557 have sixty qualities of the Buddha’s speech, which is the usual number of qualities ascribed to the speech of the Buddha.
- n.-
1221 According to the Degé, which has *sred pa*. This also matches BG and TWC, which have 愛 (“craving”), and YJ, which has 愛染 (“desire”). The Narthang version has *srid pa* (“existence”).
- n.-
1222 YJ has 智 (“wisdom”).
- n.-
1223 Literally “one hundred thousand ten millions.” BG and TWC have 百千億 (“one hundred thousand 億”), in which 億 equals one hundred thousand. YJ has 千萬億 (“one hundred thousand ten millions”), which is in agreement with Toh 555.
- n.-
1224 Here YJ has 紅白分明間金色 (“its red and white colors are clear, and they are separated by the color gold”).
- n.-
1225 YJ reads 千萬 (“ten million”).
- n.-
1226 Rather than “conches,” YJ has 珂雪 (“jade-like snow”).
- n.-
1227 Rather than “the moon does not compare,” YJ has 無倫匹 (“nothing can compare”).
- n.-
1228 BG and TWC have more verses, with added lines and expanded content.
Rather than “preserves,” YJ has 常求 (“constantly pursues”).

- n.-
1229 YJ has 希有釋種明逾日 (“this wonderful seed of the Śākya clan, his brightness surpasses the sun”).
- n.-
1230 Rather than “Bhagavat,” YJ has 諸佛 (“the buddhas”).
- n.-
1231 YJ has this in the plural: 諸世尊 (“bhagavats”).
- n.-
1232 Rather than “bright face,” YJ has 和顏 (“kind face”).
- n.-
1233 In the Sanskrit and Toh 556 and 557, there are more lines of verse in the parallel passages. There are no additional lines in the Chinese versions.
- n.-
1234 The following verses are not in the Sanskrit or Toh 556 or 557, although they are found in the Khotanese Sanskrit fragments. They are included in the Chinese versions, and BG and TWC have additional verses.
- n.-
1235
- n.-
1236 YJ has 三業 (“physical, vocal, and mental activity”). The last two lines are absent in BG and TWC.
- n.-
1237 This paragraph is condensed and presented in the form of three verses in BG and TWC.
- n.-
1238 This is the final chapter in the Sanskrit and Toh 556 and 557. The following chapters are not present in those versions.
- n.-
1239 This chapter is absent in BG and TWC.
- n.-
1240 The text actually has “moonstone” (*chu shel*), which is clearly an error. YJ has 赤好如頗梨色 (“red and beautiful like the color of 頗梨”), and it also uses this term in chapter 7, verse 5 (chapter 4 in BG and TWC) to describe the white ūṇā hair. 頗梨 is normally taken to mean “crystal.” In chapter 7, verse 10, YJ has an additional line that is not present in the Tibetan or BG and TWC: 唇色赤好如頻婆 (“the color of his lips an excellent red like that of bimba fruit”). Here *bimba* is rendered as 頻婆 (*pin po*), referring to the bright red gourd bimba. This line is absent in TWC and BG. Comparing beautiful lips to the bimba is a standard description. As “moonstone” would not appear to make sense here, *bimba* has been used in the main body of the text.
- n.-
1241 YJ has 三菩提 (“the three kinds of enlightenment”), which refers to the enlightenment of śrāvakas, pratyekabuddhas, and samyaksaṃbuddhas.
- n.-
1242 YJ has 三業 (“the three activities”), which refers to activities of word, thought, and deed.
- n.-
1243 “Of a great being” is absent in YJ.

n.- 1244 This chapter is entitled 付囑 (“Entrust”) in BG and YJ. According to the foreword by Shi Bao Gui 釋寶貴, this chapter was missing in the TWC translation. At his request, 闍那崛多 (Skt. Jñānagupta) translated this and another missing chapter 銀主陀羅尼, which was equivalent to chapter 13 in YJ, from a newly available Sanskrit manuscript. At a later time, a short text was added to the TWC translation as the nineteenth chapter, which may have been translated by Jñānagupta.

Here following YJ, which has 勇猛心 (“courageous mind”). The Tibetan translates this Chinese phrasing as *las su zhig rab tu brtul ba'i sems*.

n.- 1245 In YJ, this line takes the form of a question: 汝等誰能 (“Which of you could
n.- 1246 develop a mind...”).

n.- 1247 YJ here adds 不惜身命 (“without any care for our bodies and life”).

n.- 1248 Here YJ omits “without any care for our bodies and lives.”

n.- 1249 For this last line, YJ has 及以持經者 (“and those who possess the sūtra”).

n.- 1250 Here YJ has 來生覩史天 (“will be born in the Tuṣita heaven”).

n.- 1251 The Tibetan *gsungs* (“taught”), which is in the past tense, could be an error for *srung* (“protect”). However, YJ has 演 (“teach,” “expound”). This and the next verses in BG differ considerably, but a synonym of “teach” is included.

n.- 1252 Rather than “for those who are dedicated to this sūtra,” YJ has 於此經 (“for this sūtra”).

n.- 1253 “Complete” is absent in YJ, though it adds 勤 (“diligently”).

n.- 1254 “Placed his palms together in veneration” is absent in YJ.

n.- 1255 The syntax in Tibetan was obscure, and therefore this has been translated with reference to YJ, which has 若見住菩提，與為不請友，乃至捨身命，為護此經王.

n.- 1256 Rather than “even though I am in,” YJ has 當往 (“I should go to”).

n.- 1257 For the first two lines of this verse, YJ has 佛於聲聞乘，說我鮮智慧 (“To the śrāvakas, the Buddha / Has spoken about my wisdom that is rare to find”).

For the first two lines of this verse, YJ has 我今聞是經，親於佛前受 (“Today I heard this sūtra / That is taught directly by the Buddha”).

n.- 1258 This section in BG and TWC is lengthier and more detailed than that in YJ. It was added to TWC as a chapter at some point in history. It is included in

n.-
1259 some editions of TWC or BG translations but not in others. For example, according to CBETA, this section or chapter in TWC is included in the Taishō Tripiṭaka, but not in the Ming 明 edition of the Chinese Tripiṭaka (TWC is not collected in the earlier Song 宋 or Yuan 元 editions). Similarly, it is included in the BG compilation in the Taishō Tripiṭaka, but not in the Ming Song, Yuan, Ming, or Shōgozō 聖語藏 editions. In the Shōgozō Tripiṭaka, TWC is followed by an appendix entitled 懺悔滅罪傳 (“The Story of Regret, Repentance, and Purification”). It recounts the story of a Chinese government official 張居道 (Zhang Ju Dao), who copied and distributed this four-fascicle sūtra after a near-death experience to purify his wrongdoings of slaughtering animals. He also helped others purify their bad karma by reciting the sūtra.

b.

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GLOSSARY

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

AS	<i>Attested in source text</i> This term is attested in a manuscript used as a source for this translation.
AO	<i>Attested in other text</i> This term is attested in other manuscripts with a parallel or similar context.
AD	<i>Attested in dictionary</i> This term is attested in dictionaries matching Tibetan to the corresponding language.
AA	<i>Approximate attestation</i> The attestation of this name is approximate. It is based on other names where the relationship between the Tibetan and source language is attested in dictionaries or other manuscripts.
RP	<i>Reconstruction from Tibetan phonetic rendering</i> This term is a reconstruction based on the Tibetan phonetic rendering of the term.
RS	<i>Reconstruction from Tibetan semantic rendering</i> This term is a reconstruction based on the semantics of the Tibetan translation.
SU	<i>Source unspecified</i> This term has been supplied from an unspecified source, which most often is a widely trusted dictionary.

g.1 Abandoned Affliction

nyon mongs pa yongs su spangs pa

ཉོན་མོངས་པ་ཡོངས་སུ་སྤངས་པ།

—

除煩惱

A deva.

g.2 Ābhāsvara

'od gsal

འོད་གསལ།

ābhāsvara ^{AD}

極光淨天

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

g.3 Abhayakīrti

bsnyengs pa mi mnga' ba'i grags pa

བསྐྱེངས་པ་མི་མངའ་བའི་གྲགས་པ།

abhayakīrti ^{AS}

無畏名稱

A buddha.

g.4 acacia

shi ri sha

ཤི་རི་ཤ།

śirīṣa

合昏樹(尸利灑)

Acacia sundra, *Acacia catechu*. A tree that can grow to 50 feet. Also called catechu, cachou, cutch tree, black cutch, and black catechu. Its bark, gum, shoots, and fruits are used in Āyurvedic medicine. Ludvik suggests *Albizzia lebbek*. The Chinese term translates to “mimosa” (see Ludvik 2007, p. 309). (In Toh 556, Degé edition, it is *shi ri shA*).

g.5 aerial palace

gzhal med khang

གཙལ་མེད་ཁང་།

vimāna

天宮

These palaces served as both vehicles and residences for deities.

g.6 affliction

nyon mongs

ཉེན་སྲེག་

kleśa

煩惱

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.

In this text:

Also rendered here as “kleśa.”

g.7 agarwood

a ga ru

ཨ་ག་རུ་

agaru

沉香 (惡揭嚩)

Amyris agallocha. Also called agallochum and aloeswood. This is a resinous heartwood that has been infected by the fungus *Phialophora parasitica*. In India, agarwood is primarily derived from the fifteen *Aquilaria* (*Aquilaria malaccensis*) and nine *Gyrinops* species of lign-aloe trees.

g.8 Āgata

a ga ta

ཨ་ག་ཏ།

**āgata* ^{RP}

阿揭多

A god who is the king of lightning in the eastern direction.

g.9 Agni
me yi lha
མེ་ཡི་ལྷ།
agni ^{AD}

火

The god of fire.

g.10 Ājñātakauṇḍinya
kun shes kauN+Di n+ya
ཀུན་ཤེས་ཀྱི་རྩི་བྱ།
ājñātakauṇḍinya ^{AD}

阿若憍陳如

A court priest in the Buddha's father's kingdom who predicted the Buddha's enlightenment, he later became one of the Buddha's five companions in asceticism. These five renounced the Buddha (then Siddhartha) when he abandoned asceticism, but after his enlightenment they became his disciples. Kauṇḍinya famously was the first to comprehend the Buddha's teaching, and in that way became the first (after the Buddha) to gain the status of an arhat.

g.11 Akaniṣṭha
'og min
འོག་མིན།
akaniṣṭha ^{AD}

色究竟

Definition from the 84000 Glossary of Terms:

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

g.12 Ākāśagarbha
nam mkha'i snying po
ནམ་མཁའི་སྤྱིང་པོ།
ākāśagarbha ^{AD}

虛空藏

A bodhisattva.

g.13 Akṣayamati

blo gros mi zad pa'i yid

ལྷོ་གྲོས་མི་བད་པའི་ཡིད།

akṣayamati ^{AD}

無盡意菩薩

A bodhisattva.

g.14 Akṣobhya

mi 'khrugs pa

མི་འཁྱུགས་པ།

akṣobhya ^{AS}

阿閼 · 不動

Definition from the 84000 Glossary of Terms:

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

g.15 Alakāvatī

nor ldan

ནོར་ལྷན།

alakāvatī ^{AS}

有財

The kingdom of yakṣas located on Mount Sumeru and ruled over by Kubera, also known as Vaiśravaṇa.

g.16 Always Concentrated

rtaḡ tu ting nge 'dzin

རྟག་ཏུ་ཏིང་ངེ་འཛིན།

—

常定

A bodhisattva.

g.17 Amitābha

snang mtha' yas

ཨ་མི་ཏཱ་བ་ཡེ་སྟེན།

amitābha^{AS}

阿彌陀佛

Definition from the 84000 Glossary of Terms:

The buddha of the western buddhafield of Sukhāvatī, where fortunate beings are reborn to make further progress toward spiritual maturity.

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

Amitābha, “Infinite Light,” is also known in many Indian Buddhist works as Amitāyus, “Infinite Life.” In both East Asian and Tibetan Buddhist traditions he is often conflated with another buddha named “Infinite Life,”

Aparimitāyus, or “Infinite Life and Wisdom,” Aparimitāyurjñāna, the shorter version of whose name has also been back-translated from Tibetan into Sanskrit as Amitāyus but who presides over a realm in the zenith. For details on the relation between these buddhas and their names, see *The Aparimitāyurjñāna Sūtra* (1) Toh 674, i.9.

g.18 Amitāyus

tshe dpag tu med pa · *tshe dpag med*

ཆེ་དཔག་ཏུ་མེད་པ། ཆེ་དཔག་མེད།

amitāyus^{AD}

無量壽

The buddha of the western realm of Sukhāvatī. Also known as Amitābha.

g.19 Amra

a mra

ཨ་མྲ།

**amra*^{RP}

菴婆

A yakṣa.

g.20 amṛta

bdud rtsi

འཇུག་མི

amṛta

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

g.21 Aṃśurāja

snang ba'i rgyal po

སྒང་བའི་རྒྱལ་པོ།

aṃśurāja ^{AD}

光明王

A buddha.

g.22 Anabhraka

sprin med

སྤྲིན་མེད།

anabhraka ^{AD}

無雲

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

g.23 Ānanda

kun dga' bo

ཀུན་དགའ་བོ།

ānanda ^{AS}

阿難陀

Definition from the 84000 Glossary of Terms:

A major śrāvaka disciple and personal attendant of the Buddha Śākyamuni during the last twenty-five years of his life. He was a cousin of the Buddha (according to the *Mahāvastu*, he was a son of Śuklodana, one of the brothers of King Śuddhodana, which means he was a brother of Devadatta; other sources say he was a son of Amṛtodana, another brother of King Śuddhodana, which means he would have been a brother of Aniruddha).

Ānanda, having always been in the Buddha’s presence, is said to have memorized all the teachings he heard and is celebrated for having recited all the Buddha’s teachings by memory at the first council of the Buddhist saṅgha, thus preserving the teachings after the Buddha’s parinirvāṇa. The

phrase “Thus did I hear at one time,” found at the beginning of the sūtras, usually stands for his recitation of the teachings. He became a patriarch after the passing of Mahākāśyapa.

g.24 Anavatapta

ma dros pa

མ་དྲོས་པ།

anavatapta ^{AS}

阿那婆答多

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.25 Aparikheda

yongs su mi skyo ba

ཡོངས་སུ་མི་སྐྱོ་བ།

aparikheda ^{AD}

不休息

A bodhisattva.

g.26 Appearance of Qualities

yon tan snang

ཡོན་ཏན་སྟངས།

—

明德

A buddha.

g.27 Appellation of Light

rin chen mtshan

རིན་ཆེན་མཚན།

—

A buddha.

g.28 Apramāṇābha

tshad med 'od

ཚད་མེད་འོད།

apramāṇābha ^{AD}

無量光

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

g.29 Apramāṇaśubha

tshad med dge

ཚད་མེད་དགེ

apramāṇaśubha ^{AD}

無量淨

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

g.30 arhat

dgra bcom pa

དག་བཅོམ་པ།

arhat

阿羅漢

Definition from the 84000 Glossary of Terms:

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

g.31 Artemisia

spra ba

སྤྲ་བ།

śaileya ^{AD}

艾納

According to Ludvik, the Chinese corresponds to *Laevocamphor*, Malay camphor, from *Blumea balsamiflora*. Maue and Sertkaya, however, note that 艾 *ai* of 艾納 *aina* referred to a specific species of *Artemisia*. Gö Chödrup understood *aina* in this sense. See Ludvik 2007, p. 312, especially n. 19.

g.32 ārya

'phags pa

འཕགས་པ།

ārya

Definition from the 84000 Glossary of Terms:

The Sanskrit *ārya* has the general meaning of a noble person, one of a higher class or caste. In Buddhist literature, depending on the context, it often means specifically one who has gained the realization of the path and is superior for that reason. In particular, it applies to stream enterers, once-returners, non-returners, and worthy ones (*arhats*) and is also used as an epithet of bodhisattvas. In the five-path system, it refers to someone who has achieved at least the path of seeing (*darśanamārga*).

g.33 asaṃkhyeya

grangs med pa

གྲངས་མེད་པ།

—

無量無數

A distinct number: 1 to the power of 60, according to the *Abhidharmakośa*. See also asaṃkhyeya eon.

g.34 asaṃkhyeya eon

bskal pa grangs med pa

བསྐལ་པ་གྲངས་མེད་པ།

asaṃkhyeyakalpa

無量無數劫

The name of a certain kind of kalpa, literally meaning “incalculable.” The number of years in this kalpa differs in various sūtras that give a number. Also, twenty intermediate kalpas are said to be one *asaṃkhyeya* (incalculable) kalpa, and four incalculable kalpas are one great kalpa. In that case, those four incalculable kalpas represent the eons of the creation, presence, destruction, and absence of a world. Buddhas are often described as appearing in a second incalculable kalpa.

g.35 Ascetic Effort

brtson 'grus dka' thub

བརྩོན་འགྲུས་དཀའ་བྱུང།

—

堅固精進

A bodhisattva.

g.36 aspects of enlightenment

byang chub yan lag

བྱང་ཆུབ་ཡན་ལག

bodhyaṅga

覺道支

The seven branches of enlightenment are mindfulness, analysis of phenomena, diligence, joy, tranquility, samādhi, and equanimity.

g.37 asura

lha ma yin

ལྷ་མ་ཡིན།

asura

Definition from the 84000 Glossary of Terms:

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

g.38 Aśvajit

rta thul

རྟ་ཐུལ།

aśvajit ^{AD}

阿說侍多

One of the five companions with whom Siddhārtha Gautama practiced asceticism near the Nairañjanā River and who later heard the Buddha first teach the four noble truths at the Deer Park in Sarnath. He was renowned for his pure conduct and holy demeanor, so the Buddha sent him to attract Śāriputra and Maudgalyāyana to the order.

g.39 Atapa

mi gdung ba

མི་གདུང་བ།

atapa ^{AD}

無熱

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

g.40 Aṭāvika

'brog gnas

འཛོག་གནས།

aṭāvika ^{AD}

曠野

A yakṣa king.

g.41 Aṭavīsaṃbhavā

dgon pa skyes

དགོན་པ་སྤེས།

aṭavīsaṃbhavā ^{AS}

野生

A lake in a wilderness.

g.42 Avalokiteśvara

spyen ras gzigs

སྤྱན་རས་གཟིགས།

avalokiteśvara ^{AD}

觀自在

First appeared as a bodhisattva beside Amitābha in the *Sukhāvatīvyūha Sūtra* (*The Display of the Pure Land of Sukhāvatī*, 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.43 Avīci

mnar med

མནའ་མེད།

avīci ^{AD}

無間獄

The lowest hell, the eighth of the eight hot hells.

g.44 **Avṛha**

mi che ba

མི་ཆེ་བ།

avṛha ^{AD}

無煩

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

g.45 **āyatana**

skye mched

སྐྱེ་མཆེད།

āyatana

處

Definition from the 84000 Glossary of Terms:

These can be listed as twelve or as six sense sources (sometimes also called sense fields, bases of cognition, or simply āyatanas).

In the context of epistemology, it is one way of describing experience and the world in terms of twelve sense sources, which can be divided into inner and outer sense sources, namely: (1–2) eye and form, (3–4) ear and sound, (5–6) nose and odor, (7–8) tongue and taste, (9–10) body and touch, (11–12) mind and mental phenomena.

In the context of the twelve links of dependent origination, only six sense sources are mentioned, and they are the inner sense sources (identical to the six faculties) of eye, ear, nose, tongue, body, and mind.

g.46 **Āyurveda**

shes pa

ཤེས་པ།

āyurveda

醫明 · 醫方 · 八術

The classical system of Indian medicine.

g.47 Balendraketu

stobs kyi gtso bo'i tog

སྟོབས་ཀྱི་གཙོ་བོ་འི་ཏོག་

balendraketu ^{AS}

力尊幢

A king in the distant past.

g.48 Bali

ba li

བ་ལི།

bali ^{AD}

婆稚

An asura king. Indian literary sources describe how Bali wrested control of the world from the devas, establishing a period of peace and prosperity with no caste distinction. Indra requested Viṣṇu to use his wiles to gain back the world from him for the devas. Viṣṇu appeared as a dwarf asking for two steps of ground, was offered three, and then traversed the world in two steps. Bali, remaining faithful to his promise, accepted the banishment of the asuras into the underworld. A great Bali festival in his honor is held annually in South India.

g.49 banyan

nya gro dha

ཉྱ་གྲོ་ནྱ།

nyagrodha

拘陀樹

Ficus benghalensis. Its branches can spread widely, sending down multiple trunks, and it is therefore the most extensive of trees.

g.50 basil

ardza ka

འརྒ་ཀ།

arjaka

蘭香梢

Ocimum basilicum. Commonly known in India as *tulsi*, this is a sacred plant in the Hindu tradition.

g.51 bdellium

gu gul

གུ་གུལ།

gugulūrasa

安息香(寔具攞)

Commiphora wighti, or *Commiphora mukul*. The resin, also known as guggul gum, is obtained from the bark of the tree. When burned, the smoke is said to drive away evil spirits.

g.52 Bhadrā

bzang mo

བཟང་མོ།

bhadrā ^{AD}

A goddess.

g.53 Bhadrīka

bzang po

བཟང་པོ།

bhadrīka ^{AD}

婆帝利迦

One of Siddhārtha's five ascetic companions, who abandoned him when he renounced asceticism. When those five later became the Buddha's first disciples, Bhadrīka was the second of them to convert.

g.54 Bhagavat

bcom ldan 'das

བཙུན་ལྷན་འདས།

bhagavat ^{AS} . *bhagavān*

Definition from the 84000 Glossary of Terms:

In Buddhist literature, this is an epithet applied to buddhas, most often to Śākyamuni. The Sanskrit term generally means “possessing fortune,” but in specifically Buddhist contexts it implies that a buddha is in possession of six auspicious qualities (*bhaga*) associated with complete awakening. The Tibetan term—where *bcom* is said to refer to “subduing” the four *māras*, *ldan* to “possessing” the great qualities of buddhahood, and *'das* to “going

beyond” saṃsāra and nirvāṇa—possibly reflects the commentarial tradition where the Sanskrit *bhagavat* is interpreted, in addition, as “one who destroys the four māras.” This is achieved either by reading *bhagavat* as *bhagnavat* (“one who broke”), or by tracing the word *bhaga* to the root √*bhañj* (“to break”).

g.55 **Bhaiṣajyarāja**

sman gyi rgyal po

ལྷན་གྱི་རྒྱལ་པོ།

bhaiṣajyarāja ^{AD}

醫王

A bodhisattva present at the sūtra’s teaching.

g.56 **bhikṣu**

dge slong

དགེ་སློང་།

bhikṣu

苾芻

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.57 **bhikṣuṇī**

dge slong ma

དགེ་སློང་མ།

bhikṣuṇī ^{AD}

苾芻尼

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.58 Bhṛkūti

khro gnyer

ཐྱ་གཉེན།

bhṛkūti ^{AD}

顰眉

A yakṣa.

g.59 bhūmi

sa

ས།

bhūmi

地

Literally the “grounds” in which qualities grow, and also meaning “levels.” Here it refers specifically to levels of enlightenment, especially the ten levels of the bodhisattvas.

For the omens, the meaning of the names of each *bhūmi*, the obscurations that persist in each one, and their practices, see [6.28–6.59](#).

g.60 Bhūmikampa

sa kun g.yo ba

ས་ཀུན་གཡོ་བ།

bhūmikampa ^{AS}

動地

A yakṣa.

g.61 bimba

bim pa

𑖀𑖞𑖳𑖞

bimbā

頻婆[果]

Momordica monodelpha. A perennial climbing plant, the fruit of which is a bright red gourd. Because of its color it is frequently used in poetry as a simile for lips.

g.62 Blazing Light Rays of Unhindered Traits of Lions

seng ge'i mtshan thogs pa med pa'i 'od zer 'bar ba

སེང་གེ་འི་མཚན་ཐོགས་པ་མེད་པ་འི་འོད་ཟེར་འབར་བ།

—

師子相無礙光焰

A bodhisattva.

g.63 blue jaybird

sngon po rab bskums bya

སྒོན་པོ་རབ་བསྐྱུམས་བྱ།

—

More commonly known as the Indian roller (*Coracias benghalensis*). YJ has “deep blue color” instead of “blue jay.”

g.64 bodhicitta

byang chub sems

བྱང་ཆུབ་སེམས།

bodhicitta

菩提心

See “enlightenment mind.”

g.65 Bodhimaṇḍa

byang chub kyi snying po

བྱང་ཆུབ་ཀྱི་སྙིང་པོ།

bodhimaṇḍa ^{AS}

道場

Definition from the 84000 Glossary of Terms:

The place where the Buddha Śākyamuni achieved awakening and where every buddha will manifest the attainment of buddhahood. In our world this is understood to be located under the Bodhi tree, the Vajrāsana, in present-day Bodhgaya, India. It can also refer to the state of awakening itself.

g.66 **Brahmā**

tshangs pa

ཆངས་པ།

brahmā ^{AS}

梵天

Definition from the 84000 Glossary of Terms:

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

g.67 **Brahmā devas**

tshangs pa

ཆངས་པ།

brahmā

梵天

In addition to Brahmā being the name of the great deity, “Brahmā” (sometimes “Mahābrahmā”) can refer to all the devas that live in Brahmā’s paradise.

g.68 **Brahma King of Purity**

tshangs pa rnam dag rgyal po

ཆངས་པ་རྣམ་དག་གྱུང་པོ།

—

梵淨王

A buddha.

g.69 Brahmakāyika

tshangs ris

ཚངས་རིས།

brahmakāyika

大梵 · 梵眾

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

g.70 Brahmapurohita

tshangs pa’i mdun na ’don · tshangs lha nye phan

ཚངས་པའི་མདུན་ན་འདོན། · ཚངས་ལྷ་ཉེཔན།

brahmapurohita^{AD}

梵輔

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

g.71 Brahmarāja

tshangs pa’i rgyal po

ཚངས་པའི་རྒྱལ་པོ།

brahmarāja^{AD}

梵天王

See “Brahmā.”

g.72 Brahmā’s High Clerics

tshangs pa’i rgyal po’i ’khor

ཚངས་པའི་རྒྱལ་པོའི་འཁོར།

—

梵輔

Same as the Brahmapurohita paradise.

g.73 brahmin

bram ze

བྲམ་ཟེ།

brāhmaṇa

婆羅門

Definition from the 84000 Glossary of Terms:

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

g.74 Br̥hatphala

'bras bu che

འབྲས་བུ་ཆེ།

br̥hatphala ^{AD}

廣果

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

g.75 Built of Jewels

rin chen brtsegs pa

རིན་ཆེན་བརྟེན་པ།

—

寶積

A teacher of *The Sūtra of the Sublime Golden Light* in the distant past.

g.76 caitya

mchod rten

མཆོད་རྟེན།

caitya

制底

Definition from the 84000 Glossary of Terms:

The Tibetan translates both *stūpa* and *caitya* with the same word, *mchod rten*, meaning “basis” or “recipient” of “offerings” or “veneration.” Pali: *cetiya*.

A caitya, although often synonymous with *stūpa*, can also refer to any site, sanctuary or shrine that is made for veneration, and may or may not contain relics.

A *stūpa*, literally “heap” or “mound,” is a mounded or circular structure usually containing relics of the Buddha or the masters of the past. It is considered to be a sacred object representing the awakened mind of a buddha, but the symbolism of the *stūpa* is complex, and its design varies throughout the Buddhist world. *Stūpas* continue to be erected today as objects of veneration and merit making.

g.77 cakravartin

'khor los sgyur ba

འཁོར་ལོ་སྒྱུར་བ།

cakravartin

轉輪王 · 輪王

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.78 Caṇḍā

ma rungs pa

མ་རུངས་པ།

caṇḍā ^{AS}

旃荼

A fierce goddess.

g.79 caṇḍala

gdol pa

གདོལ་པ།

caṇḍala

栴荼羅

The lowest and most disparaged class of people within the caste system of ancient India, they fall outside of the caste system altogether due to their low rank in society.

g.80 Caṇḍālikā

gdug pa

གདུག་པ།

caṇḍālikā ^{AS}

旃荼利

A fierce goddess.

g.81 Candana

bdun pa

བདུན་པ།

candana ^{AD}

栴檀

A yakṣa king.

The translation here follows the Chinese version for which there is an attested Sanskrit name. The Tibetan *bdun pa* should be rendered as *Saptama*, but there is no attestation for this name as a deity.

g.82 Caṇḍikā

lag na dbyug thogs

ལག་ན་དབྱུག་ཐོག་ས།

caṇḍikā ^{AS}

旃稚女

A fierce goddess.

g.83 cardamom

su ki ma le

སུ་གི་མ་ལེ།

sūkṣmelā

細豆蔻(蘇泣迷羅)

Elettaria cardamomum.

g.84 Cāturmahārājakāyika

rgyal chen bzhi'i ris

ཀུལ་ཆེན་བཞིའི་རིས།

cāturmahārājakāyika ^{AD}

四天王眾

“The Division of the Four Mahārājas.” The paradise of the Four Mahārājas, which is situated at the base of Sumeru. The lowest of the six paradises of the desire realm.

g.85 Chagalapāda

ra rkang

རཀང་།

chagalapāda ^{AS}

羊足

A yakṣa king.

g.86 chir pine rosin

thang chu

ཐང་ཅུ།

śrīveṣṭaka

松脂(室利薛瑟得迦)

This is a product of the chir pine, also known as the long leaf pine: *Pinus roxburghii* or *Pinus longifolia*. It is used in Āyurvedic medicine. Also known in Sanskrit as *śrīveṣṭa*, which appears to be the version in the manuscript from which the Tibetan was transliterated.

g.87 cinnamon

shing tsha

ཤིང་ཅ།

tvaca

桂皮(咄者)

Cinnamomum tamale. Specifically, the Indian species of cinnamon, which has medicinal properties.

g.88 Citrasena

sna tshogs sde

སྒྲ་ཚོགས་ལྟེ།

citrasena ^{AS}

彩軍

A yakṣa king.

g.89 Complete Excellence

rdzogs bzang

རྫོགས་བཟང་།

—

滿賢

A yakṣa king.

g.90 Completely Pure Moonlight Sign Renowned King

rnam dag zla ba'i 'od zer mtshan grags rgyal po

རྣམ་དག་ཟླ་བའི་འོད་ཟེར་མཚན་གྲགས་རྒྱལ་པོ།

—

淨月光稱相王

A buddha.

g.91 Completely Pure Pinnacle

rnam dag tog

རྣམ་དག་ཏོག་

—

淨幢

The name of Rūpyaketu when he becomes the regent of the Buddha King of the Mountain of Gold and Jewels.

g.92 Completely Victorious Lotus

rnam par rgyal ba'i pad+ma

རྣམ་པར་རྒྱལ་བའི་པདྨ།

—

蓮花勝

A buddha.

g.93 contact

reg pa

རེག་པ།

sparsā

觸

The sixth of the twelve links, or phases, of dependent origination: the contact between the sensory consciousnesses and organs with sensory objects.

g.94 coral tree

man dA ra ba · man+dA ra ba

མན་རྒྱ་རབ། · མན་རྒྱ་རབ།

māndārava

曼陀羅[花]

Definition from the 84000 Glossary of Terms:

One of the five trees of Indra’s paradise, its heavenly flowers often rain down in salutation of the buddhas and bodhisattvas and are said to be very bright and aromatic, gladdening the hearts of those who see them. In our world, it is a tree native to India, *Erythrina indica* or *Erythrina variegata*, commonly known as the Indian coral tree, mandarava tree, flame tree, and tiger’s claw. In the early spring, before its leaves grow, the tree is fully covered in large flowers, which are rich in nectar and attract many birds. Although the most widespread coral tree has red crimson flowers, the color of the blossoms is not usually mentioned in the sūtras themselves, and it may refer to some other kinds, like the rarer *Erythrina indica alba*, which boasts white flowers.

g.95 costus root

ru rta

རུ་རྟ།

kuṣṭha

青木(矩瑟佗)

Saussurea lappa. This is a 3–4-foot-tall shrub. Alternatively identified as *Saussurea costus* and *Costus speciosus*. YJ’s translation refers to another plant, namely *Aristolochia recurvilabra*.

g.96 Courageous

dpa’ ba

དཔའ་བ།

sattva ^{AS}

勇猛

Short for Mahāsattva, *dpa' ba* means “courage.” Elsewhere in the sūtra the prince’s name is translated as *sems can chen po* (“Great Being”) and in Toh 556 it is translated as *snying stobs chen po* (“Great Courage”). “Courage” and “being” are two possible meanings of *sattva*, which has a number of alternative meanings, such as “goodness” and “existence.”

g.97 **Courageous Intention**

spobs rab dgongs

སྤྱབས་རབ་དགོངས།

—

辯才莊嚴思惟

A buddha.

g.98 **cow bezoar**

gi'u wang

གི་ཁུ་ཕང་།

gorocanā

牛黃(瞿盧折娜)

A yellow stone that forms within the stomach of ruminants and is held to have medicinal properties.

g.99 **cumin**

go snyod

གོ་སྟོད།

—

馬芹(葉婆儻)

g.100 **dammar gum**

sardza ra sa

སར་མཐོང་ར་ས།

sarjarasa

白膠(薩折羅婆)

A resin from the tree known as sarjarasa, sarja, white dammar, or Indian copal tree (*Vateria indica*). The white dammar resin is used in incense and Āyurvedic medicine. In the Chinese, 婆 *po* is probably a mistake for 娑 *suo*.

g.101 **defilements**

zag pa

མཁུ་སྤྱོད་

āśrava

漏

Definition from the 84000 Glossary of Terms:

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

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

g.102 Delightful Rūpakāya

mngon par dga' ba'i gzugs sku

མཛོད་པར་དགའ་བའི་གཟུགས་སྒྱུ།

—

可愛色身

A buddha.

g.103 deodar leaves

thang shing pa tra

ཐང་ཤིང་པ་ཏྲ།

śāmyaka

甘松(苦弭哆)

Also called *devadāru* (“divine wood”), *Cedrus deodara*, the Himalayan cedar.

While the Chinese transliteration—苦弭哆 *shanmiche*—corresponds to the Sanskrit *śāmyaka*, the Chinese translation—甘松 *gansong*—refers to yet another substance, namely spikenard. See the entry for “spikenard” and Ludvik 2007, p. 310.

g.104 dependent

gzhan gyi dbang

གཙན་གྱི་དབང་།

paratantra

依他起[相]

This refers to the dependent nature of phenomena. One of the three natures that are a central philosophy of the Yogācāra tradition.

g.105 dependent origination

rten cing 'brel par 'byung ba

རྟེན་ཅིང་འབྲེལ་པར་འབྱུང་བ།

pratītyasamutpāda

See “twelve phases of dependent origination.”

g.106 deva

lha

ལྷ།

deva

天

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.107 devī

lha mo

ལྷ་མོ།

devī

天女

A female being in the paradises from the base of Mount Sumeru upward. Also can refer to a female deity or goddess in the human world. See also “deva.”

g.108 dhāraṇī

gzungs · gzungs sngags

གཟུངས། · གཟུངས་སྒྲགས།

dhāraṇī

陀羅尼

Also rendered here as “retention.”

g.109 Dharaṇīśvararāja

gzungs kyi dbang po'i phyug rgyal po

གཟུངས་ཀྱི་དབང་པོའི་ཕུག་རྒྱལ་པོ།

dharaṇīśvararāja ^{AD}

總持自在王

A bodhisattva.

g.110 Dharma and Vinaya

chos dang 'dul ba

ཆོས་དང་འདུལ་བ།

dharmavinaya

法律

Definition from the 84000 Glossary of Terms:

An early term used to denote the Buddha’s teaching. “Dharma” refers to the sūtras and “Vinaya” to the rules of discipline.

g.111 Dharma body

chos kyi sku

ཆོས་ཀྱི་སྒྲ།

dharmakāya

法身

In its earliest use it generally meant that though the corporeal body of the Buddha had perished, his “body of the Dharma” continued. It also referred to the Buddha’s realization of reality, to his qualities as a whole, or to his teachings as embodying him. It later came to be synonymous with enlightenment or buddhahood, a “body” that can only be “seen” by a buddha.

g.112 Dharma Protector

chos skyong

ཚས་སྒྲེད་།

—

護法

A yakṣa king. The Chinese translation corresponds to “Dharmapāla” or “Pāladharma”.

g.113 Dharma realm

chos kyi dbyings

ཚས་ཀྱི་དབྱིངས།

dharmadhātu

法界

A synonym for emptiness or the ultimate nature of reality. The term is interpreted variously and can be translated according to context as “Dharma realm,” “Dharma element,” “the realm of phenomena,” or “the element of phenomena.”

g.114 Dharmabala

chos kyi stobs

ཚས་ཀྱི་སྟོབས།

dharmabala ^{AD}

大法力

A bodhisattva.

g.115 dharmabhāṇaka

chos smra ba

ཚས་སྒྲུབ།

dharmabhāṇaka

說法師 · 法師

In early Buddhism a section of the saṅgha would be *bhāṇakas* (“proclaimers”), who memorized the teachings. Particularly before the teachings were written down, and were transmitted orally, the bhāṇakas were the key means of preserving the teachings. Various groups of bhāṇakas specialized in memorizing and reciting specific sets of sūtras or the vinaya.

g.116 Dharmadatta

chos byin

ཚས་བྱིན།

dharmadatta ^{AD}

法授

A Licchavī youth.

g.117 dharmadhātu

chos kyi dbyings

ཆོས་ཀྱི་དབྱིངས།

dharmadhātu

法界

See “Dharma realm.”

g.118 Dharmadhvaja

chos kyi rgyal mtshan

ཆོས་ཀྱི་རྒྱལ་མཚན།

dharmadhvaja ^{AS}

法幢

A buddha.

g.119 dharmakāya

chos kyi sku

ཆོས་ཀྱི་སྒྲུ།

dharmakāya

法身

See “Dharma body.”

g.120 Dharmodgata

chos 'phags

ཆོས་འཕགས།

dharmodgata ^{AS}

法上

Definition from the 84000 Glossary of Terms:

A great bodhisattva, residing in a divine city called Gandhavatī, who teaches the Prajñāpāramitā three times a day. He is known for becoming the teacher of the bodhisattva Sadāprarudita, who decides to sell his flesh and blood in order to make offerings to him and receive his teachings. This story is told in

The Perfection of Wisdom in Eighteen Thousand Lines (Toh 10, ch. 85–86). It can also be found quoted in several works, such as *The Words of My Perfect Teacher* (*kun bzang bla ma'i zhal lung*) by Patrul Rinpoche.

g.121 Dhṛtarāṣṭra

yul 'khor srung

ཡུལ་འཁོར་སྤྱང་།

dhṛtarāṣṭra ^{AS}

持國

One of the Four Mahārājas, he is the guardian deity for the east and lord of the gandharvas.

g.122 dhyāna

bsam gtan

བསམ་གཏན།

dhyāna

禪

Definition from the 84000 Glossary of Terms:

Dhyāna is defined as one-pointed abiding in an undistracted state of mind, free from afflicted mental states. Four states of *dhyāna* are identified as being conducive to birth within the form realm. In the context of the Mahāyāna, it is the fifth of the six perfections. It is commonly translated as “concentration,” “meditative concentration,” and so on.

g.123 Difficult to Conquer King of Radiance

rgyal bar dka' ba'i 'od kyi rgyal po

རྒྱལ་བར་དཀར་བའི་འོད་ཀྱི་རྒྱལ་པོ།

—

難勝光王

The name of an eon.

g.124 Dispeller of the Affliction's Disease

nyon mongs pa'i nad rnam par sel ba

ཉོན་མོངས་པའི་ནད་རྣམ་པར་སེལ་བ།

—

療諸煩惱病

A bodhisattva.

g.125 Dravidian

—

—

—

A designation used for a group of languages spoken in the south of India, including Telugu, Kannada, Malayalam, and Tamil.

g.126 Dṛḍhā

sra ba

ལྷ་པོ།

dṛḍhā ^{AS}

堅牢

Another name for Sthāvarā, the goddess of the earth.

g.127 drum

nga

རྒྱ།

bherī

鼓

As specified in the Sanskrit, a conical or bowl-shaped kettledrum, with an upper surface that is beaten with sticks. The Tibetan and Chinese are not specific about the kind of drum it is.

g.128 Dundubhisvara

lha'i nga sgra

ལྷ་འི་ང་སྒྲ།

dundubhisvara ^{AS}

天鼓音

The principal buddha of the northern direction.

g.129 Dweller of Nairāñjana

nai ra ny+dza na ra gnas pa

ནེ་ར་ཡ་དམ་པ་ར་གནས་པ།

—

尼連河

Goddess of the Nairāñjana River, near which the Buddha practiced asceticism and later attained enlightenment.

g.130 eight liberations

rnam par thar pa brgyad

རྣམ་པར་ཐར་པ་བརྒྱད།

aṣṭavimokṣa

八解脱

Definition from the 84000 Glossary of Terms:

A series of progressively more subtle states of meditative realization or attainment. There are several presentations of these found in the canonical literature. One of the most common is as follows: (1) One observes form while the mind dwells at the level of the form realm. (2) One observes forms externally while discerning formlessness internally. (3) One dwells in the direct experience of the body's pleasant aspect. (4) One dwells in the realization of the sphere of infinite space by transcending all conceptions of matter, resistance, and diversity. (5) Transcending the sphere of infinite space, one dwells in the realization of the sphere of infinite consciousness. (6) Transcending the sphere of infinite consciousness, one dwells in the realization of the sphere of nothingness. (7) Transcending the sphere of nothingness, one dwells in the realization of the sphere of neither perception nor nonperception. (8) Transcending the sphere of neither perception nor nonperception, one dwells in the realization of the cessation of conception and feeling.

g.131 eight unfavorable states

mi khom pa brgyad

མི་ཁོམ་པ་བརྒྱད།

aṣṭākṣaṇa

八難[處]

Definition from the 84000 Glossary of Terms:

A set of circumstances that do not provide the freedom to practice the Buddhist path: being born in the realms of (1) the hells, (2) hungry ghosts (*pretas*), (3) animals, or (4) long-lived gods, or in the human realm among (5) barbarians or (6) extremists, (7) in places where the Buddhist teachings do not exist, or (8) without adequate faculties to understand the teachings where they do exist.

g.132 eight vows

bslab pa'i gnas brgyad · yan lag brgyad dang ldan pa'i sdom pa

བསྐྱབ་པའི་གནས་བརྒྱད། · ཡན་ལག་བརྒྱད་དང་ལྷན་པའི་སྡོམ་པ།

—

戒

The eight vows taken by a layperson for just one day, usually a full-moon or new-moon day, to abstain from killing, stealing, sexual activity, lying, intoxicants, using high or luxurious seats, singing or dancing, and wearing adornments or perfumes.

g.133 eighty excellent features

dpe byad bzang po brgyad cu

དཔེ་བྱད་བཟང་པོ་བརྟུན་ཅུ།

aśīṭyanuvyañjana

八十隨好

A set of eighty bodily characteristics borne by buddhas and universal emperors. They are considered “minor” in terms of being secondary to the thirty-two major marks of a great being.

These can be found listed, for example, in Prajñāpāramitā sūtras (see [Toh 9](#), [Toh 10](#), [Toh 11](#)) or in *The Play in Full* (Toh 95, [7.100](#)) and many other sūtras.

g.134 Elapatra

e la'i lo ma · e la'i 'dab

ཨ་ལའི་ལོ་མ། · ཨ་ལའི་འདབ།

elapatra^{AD}

□羅葉

Definition from the 84000 Glossary of Terms:

A nāga king often present in the retinue of the Buddha Śākyamuni.

According to the Vinaya, in the time of the Buddha Kāśyapa he had been a monk (*bhikṣu*) who angrily cut down a thorny bush at the entrance of his cave because it always snagged his robes. Cutting down bushes or even grass is contrary to the monastic rules and he did not confess his action. Therefore, he was reborn as a nāga with a tree growing out of his head, which caused him great pain whenever the wind blew. This tale is found represented in ancient sculpture and is often quoted to demonstrate how small misdeeds can lead to great consequences. See, e.g., Patrul Rinpoche, *The Words of My Perfect Teacher*.

g.135 emanation body

sprul pa'i sku

སྤྱུལ་པའི་སྐུ།

nirmāṇakāya

化身

Manifestations of a buddha, particularly as the principal buddha of an age, that are perceivable by ordinary beings.

g.136 enjoyment body

longs spyod rdzogs pa'i sku

ལོངས་སྤྱོད་རྫོགས་པའི་སྐུ།

saṃbhogakāya

報身

The enjoyment body denotes the luminous, immaterial, and unimpeded reflection-like forms of enlightened mind, which become spontaneously present and naturally manifest to tenth level bodhisattvas.

g.137 enlightenment mind

byang chub sems

བྱང་ཆུབ་སེམས།

bodhicitta

Definition from the 84000 Glossary of Terms:

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

g.138 eon

bskal pa

བསྐལ་པ།

kalpa

劫

Definition from the 84000 Glossary of Terms:

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

g.139 Equally Seeing

mnyam par gzigs

མཉམ་པར་གཟིགས།

—

平等見

A buddha.

g.140 Essence of a Hundred Golden Lights

gser brgya'i 'od kyi snying po

གསེར་བརྒྱའི་འོད་གྱི་སྒྱིང་པོ།

—

百金光藏

A buddha.

g.141 Essence of Supreme Auspiciousness

bkra shis mchog gi snying po

བཀྲ་ཤིས་མཆོག་གི་སྒྱིང་པོ།

—

吉祥妙藏

A Licchavī youth.

g.142 Essence of the Glorious Blazing Jewel

rin chen 'bar ba dpal gyi snying po

རིན་ཆེན་འབར་བ་དཔལ་གྱི་སྒྱིང་པོ།

—

寶焰吉祥藏

Name of the future buddha whom the goddess Wish-Fulfilling Radiating Light is prophesied to become.

g.143 Excellent Auspiciousness

bkra shis dam pa

བཀྲ་ཤིས་དམ་པ།

—

妙吉祥

A deva that does not appear in any other sūtra. Apart from the identification as a deva (天子 *tianzi*), the Chinese translation matches the name for Mañjuśrī.

g.144 factors of enlightenment

byang chub kyi phyogs kyi chos

བྱང་ཆུབ་ཀྱི་ཕྱོགས་ཀྱི་ཆོས།

bodhipakṣyadharmā

覺品

A set of qualities necessary as a method to attain the enlightenment of a śrāvaka, pratyekabuddha, or buddha. There are thirty-seven of these: (1–4) the four kinds of mindfulness: mindfulness of body, sensations, mind, and phenomena; (5–8) the four correct exertions: not to do bad actions that have not been done, to give up bad actions that are being done, to do good actions that have not been done, and to increase the good actions that are being done; (9–12) the foundations for miraculous powers: intention, diligence, mind, and analysis; (13–17) the five powers: faith, diligence, mindfulness, samādhi, and wisdom; (18–22) the five strengths: even stronger forms of faith, diligence, mindfulness, samādhi, and wisdom; (23–29) the seven limbs of enlightenment: correct mindfulness, correct wisdom of the analysis of phenomena, correct diligence, correct joy, correct serenity, correct samādhi, and correct equanimity; and (30–37) the eightfold noble path: right view, examination, speech, action, livelihood, effort, mindfulness, and samādhi.

g.145 Fearless Ornament King

spobs pa chen po'i rgyan gyi rgyal po

སྤོབས་པ་ཆེན་པོའི་རྒྱན་གྱི་རྒྱལ་པོ།

—

大辯莊嚴王

A bodhisattva.

g.146 fenugreek

spri ka spo

སྤྲི་ཀ་སྤོ།

spṛkkā

苜蓿香(塞畢力迦)

Trigonella corniculata. The YJ transliteration points to the Sanskrit term *spṛkkā*, but the translated Chinese term refers to *Medicago sativa* or alfalfa.

g.147 fig tree flower

u dum bA ra

ཡུ་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.

g.148 five actions with immediate result upon death

mtshams med pa lnga

མཚམས་མེད་པ་ལྔ།

pañcānantaryakarman

五無間罪

The five actions that lead to going instantly to hell upon death: killing one's father; killing one's mother; killing an arhat; splitting the saṅgha; and wounding a buddha so that he bleeds.

g.149 five degenerations

snyigs ma lnga

སྒྲིགས་མ་ལྔ།

pañcakaṣāya

五濁

The five degenerations are (1) the degeneration of life span, (2) the degeneration of views, (3) the degeneration of the afflictions, (4) the degeneration of beings, and (5) the degeneration of the era.

g.150 five fields of knowledge

rig pa'i gnas lnga

རིག་པའི་གནས་ལྔ།

pañcavidyāsthāna

五明

These are traditionally listed as the five main branches of knowledge: crafts, medicine, grammar, logic, and philosophy.

g.151 five kinds of obscurations

sgrib pa lnga

སྒྲིབ་པ་ལྔ།

pañcanivaraṇa

五障

Definition from the 84000 Glossary of Terms:

Five impediments to meditation (*bsam gtan, dhyāna*): sensory desire (*'dod pa la 'dun pa, kāmacchanda*), ill will (*gnod sems, vyāpāda*), drowsiness and torpor (*rmugs pa dang gnyid, styānamiddha*), agitation and regret (*rgod pa dang 'gyod pa, auddhatyakaukr̥tya*), and doubt (*the tshom, vicikitsā*).

g.152 five skandhas

phung po lnga

ཕུང་པོ་ལྔ།

pañcaskandha

The five skandhas, or aggregates, are form, feeling, perception, formation, and consciousness. On the individual level the five aggregates refer to the basis upon which the mistaken idea of a self is projected.

g.153 Flower Array Radiance

me tog bkod pa'i 'od

མེ་ཏོག་བཀོད་པའི་འོད།

—

華嚴光

A buddha.

g.154 Foremost of Arrays

bkod pa'i mchog

བཀོད་པའི་མཆོག་

—

妙莊嚴

A buddha.

g.155 Foremost Power of Knowledge

shes pa'i stobs kyi gtso bo

ཤེས་པའི་སྟོབས་ཀྱི་གཙོ་བོ།

—

智力尊幢

The father of Balendraketu and a king in the distant past.

g.156 formation

'du byed

འདུ་བྱེད།

saṃskāra

行

The meaning of this term varies according to context. As one of the skandhas it refers to various mental activities. In terms of the twelve phases of dependent origination it is the second, “formation” or “creation,” referring to activities with karmic results.

g.157 four brahmavihāras

tshangs pa'i bzhugs bzhi

ཚངས་པའི་བཞུགས་བཞི།

caturbrahmavihāra

四梵住

Definition from the 84000 Glossary of Terms:

The four qualities that are said to result in rebirth in the Brahmā World. They are limitless loving-kindness, compassion, joy, and equanimity. (*Provisional 84000 definition. New definition forthcoming.*)

g.158 four confidences

bsnyengs pa mi mnga' ba bzhi

བསྟེངས་པ་མི་མངའ་བ་བཞི།

caturvaiśāradya

四無所畏

The four confidences or fearlessnesses (as translated into Tibetan) of the Buddha: confidence in declaring that one has (1) awakened, (2) ceased all illusions, (3) taught the obstacles to awakening, and (4) shown the way to liberation.

g.159 four discernments

so so yang dag par rig pa bzhi

སོ་སོ་ཡང་དག་པར་རིག་པ་བཞི།

catuḥpratisaṃvid

四無礙辯

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

g.160 four kinds of physical activity

spyod lam bzhi po

སྟུང་ལམ་བཞེ་པ།

caturvidham tṛyāpatham

四威儀

Walking, standing, sitting, and lying down.

g.161 Four Mahārājas

rgyal po chen po bzhi

བྱུང་པོ་ཆེན་པོ་བཞེ།

caturmahārāja

四天王

Definition from the 84000 Glossary of Terms:

Four gods who live on the lower slopes (fourth level) of Mount Meru in the eponymous Heaven of the Four Great Kings (*Cāturmahārājika*, *rgyal chen bzhi'i ris*) and guard the four cardinal directions. Each is the leader of a nonhuman class of beings living in his realm. They are Dhṛtarāṣṭra, ruling the gandharvas in the east; Virūḍhaka, ruling over the kumbhāṇḍas in the south; Virūpākṣa, ruling the nāgas in the west; and Vaiśravaṇa (also known as Kubera) ruling the yakṣas in the north. Also referred to as Guardians of the World or World Protectors (*lokapāla*, 'jig rten skyong ba).

g.162 four noble truths

'phags pa bden pa bzhi

འཕགས་པ་བདེན་པ་བཞེ།

catuḥsatya

四聖諦

Definition from the 84000 Glossary of Terms:

The four truths that the Buddha transmitted in his first teaching: (1) suffering, (2) the origin of suffering, (3) the cessation of suffering, and (4) the path to the cessation of suffering.

g.163 four results

'bras bu bzhi

འབྲས་བུ་བཞེ།

catuḥphala

Definition from the 84000 Glossary of Terms:

The four fruitions of the śrāvaka vehicle: stream entry, once-returning, non-returning, and worthy one. (*Provisional 84000 definition. New definition forthcoming.*)

g.164 fourfold army
dmag rnam pa bzhi
དམག་རྣམ་པ་བཞི།
caturaṅgabalakāya
四兵

Definition from the 84000 Glossary of Terms:

The ancient Indian army was composed of four branches (*caturaṅga*)—infantry, cavalry, chariots, and elephants.

g.165 frankincense
sa la ki · du rus+ka
ས་ལ་གྱི་དུ་རུས།
śallakī
丁子(索瞿者)

Also known as olibanum, this is a resin from trees of the genus *Boswellia*, in this case *Boswellia serrata*, “Indian frankincense.” It is also known as *salai* and *śallakī*, *tilakalka*, *vṛścika*, and *turuṣka*. The transliteration in YJ mostly corresponds to the Tibetan and Sanskrit, but the translated term 丁子 *dingzi* refers to *Carophyllus aromaticus*. See Ludvik 2007, p. 315.

g.166 Frightful Direct Teacher
’jigs pa mngon du ston pa
འཇིགས་པ་མངོན་དུ་སྟོན་པ།
—
現大怖
A yakṣa.

g.167 Gandhahastiprabhāvarāja
rgyal po spos kyi glang po che’i byin gyi mthu dang ldan pa
རྒྱལ་པོ་སྟོས་ཀྱི་གླང་པོ་ཆེའི་བྱིན་གྱི་མཐུ་དང་ལྡན་པ།
gandhahastiprabhāvarāja ^{AD}
香象勢力
A garuḍa king.

g.168 Gandhamādana
spos kyi ri bo
སྟོས་ཀྱི་རི་བོ།

gandhamādana ^{AS}

香山

A mountain north of the Himalayas, said to be fifty yojanas from Mount Kailash. In other sūtras, it is translated as *spos ngad can*, *spos ngad ldang*, or *spos nad ldan*. Mount Gandhamardan in Orissa, India, was at one time a center for Buddhist study and practice.

g.169 **gandharva**

dri za

དྲི་ཟ།

gandharva ^{AS}

乾闥

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.170 **Gandharva**

dri za

དྲི་ཟ།

gandharva ^{AS}

健闥婆

A yakṣa king.

g.171 **Ganges**

gang gA

གང་ག།

gaṅgā ^{AS}

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.172 garuḍa

nam mkha' lding

ནམ་མཁའ་འཁྱིའ་

garuḍa

金翅鳥

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.173 Gayākāśyapa

ga yA 'od srung

ག་ཡཱ་འོད་སྤྱུང་

gayākāśyapa ^{AD}

伽耶迦攝

The brother of Nadikāśyapa and Uruvilvakāśyapa. A practitioner of fire offering at Uruvilva (Bodhgaya), he and his two hundred pupils were converted to becoming bhikṣus of the Buddha. He and his brothers and their students were the third group to become followers of the Buddha after his enlightenment.

g.174 Giving Medicine

sman gtong

སྤྲོད་གནོར་

—

施藥

A bodhisattva.

g.175 Gö Chödrup

'gos chos grub

འགོས་ཚོས་གྲུབ།

—

A prolific translator active in Dunhuang during the early ninth century (c. 755–849) who translated this sūtra from Chinese to Tibetan.

g.176 goddess of the Bodhi tree

byang chub kyi shing gi lha mo · shing gi lha mo

བྱང་ཆུབ་གྱི་ཤིང་གི་ལྷ་མོ། · ཤིང་གི་ལྷ་མོ།

—

菩提樹神

A goddess.

g.177 Goddess Śrī

dpal gyi lha mo · lha mo dpal · dpal

དཔལ་གྱི་ལྷ་མོ། · ལྷ་མོ་དཔལ། · དཔལ།

śrī

室唎天女 · 品

The great goddess Śrī, better known as Lakṣmī, who promises to aid those who recite this sūtra and to ensure its preservation so that beings will have good fortune. She dwells in a palace in the paradise of Alakāvatī.

g.178 Gold Treasury

gser mdzod

གསེར་མཛོད།

—

金藏

A bodhisattva.

g.179 Golden Face

gser gyi bzhin

གསེར་གྱི་བཞིན།

—

金面

A naga king.

g.180 Golden Mountain Citadel

gser mkhar ri

གསེར་མཁར་རི།

—

A bodhisattva.

g.181 gopi

rdzi'i bu mo

རྩི་བོ་མོ།

gopi

牧牛歡喜女

Female cow herders or milkmaids, the gopis are well known from their role in the mythology of Kṛṣṇa, particularly Rādhā, who became his lover.

g.182 Great Brilliant Ornament

'od rgyan chen po

འོད་རྒྱན་ཆེན་པོ།

—

大莊嚴光

A bodhisattva.

g.183 Great Cloud Dharma Protector

sprin chen chos skyong

སྤྲིན་ཆེན་ཆོས་སྦྱོང་།

—

大雲持法

A bodhisattva.

g.184 Great Cloud Eradicating Darkness

sprin chen mun pa rnam par sel ba

སྤྲིན་ཆེན་མུན་པ་རྣམ་པར་སེལ་བ།

—

大雲除闇

A bodhisattva.

g.185 Great Cloud Eradicating Deceptive Views

sprin chen lta ba'i rab rib rnam par sel ba

སྤྲིན་ཆེན་ལྷ་བའི་རབ་རིབ་རྣམ་པར་སེལ་བ།

—

大雲破醫 · 破醫 · 破翳

A bodhisattva.

g.186 Great Cloud Expounder Great King's Sound

sprin chen gleng po che'i rgyal po'i sgra

སྤྲིན་ཆེན་གླེང་པོ་ཆེའི་རྒྱལ་པོའི་སྒྲ།

—

大雲牛王吼

A bodhisattva.

g.187 Great Cloud Fire Light

sprin chen me 'od

སྤྲིན་ཆེན་མེ་འོད།

—

大雲火光

A bodhisattva.

g.188 Great Cloud Flower Tree King

sprin chen me tog sdong po'i rgyal po

སྤྲིན་ཆེན་མེ་ཏོག་སྡོང་པོའི་རྒྱལ་པོ།

—

大雲花樹王

A bodhisattva.

g.189 Great Cloud Good Fortune

sprin chen bkra shis

སྤྲིན་ཆེན་བཀྲ་ཤིས།

—

大雲吉祥

A bodhisattva.

g.190 Great Cloud Lightning Flash

sprin chen glog 'od

སྤྲིན་ཆེན་སྤྲོག་འོད།

—

大雲電光

A bodhisattva.

g.191 Great Cloud Limitless Renown

sprin chen mtha' yas grags

སྤྲིན་ཆེན་མཐའ་ཡས་གྲགས།

—

大雲現無邊稱

A bodhisattva.

g.192 Great Cloud Lion's Roar

sprin chen seng ge sgra

སྤྲིན་ཆེན་སང་གེ་སྤྲ།

—

大雲師子吼

A bodhisattva.

g.193 Great Cloud Moon's Essence

sprin chen zla ba'i snying po

སྤྲིན་ཆེན་ཟླ་བའི་སྤྲིང་པོ།

—

大雲月藏

A bodhisattva.

g.194 Great Cloud Precious Qualities

sprin chen rin chen yon tan

སྤྲིན་ཆེན་རིན་ཆེན་ཡོན་ཏན།

—

大雲寶德

A bodhisattva.

g.195 Great Cloud Pure Light

sprin chen 'od gtsang

སྤྲིན་ཆེན་འོད་གཙང་།

—

大雲淨光

A bodhisattva.

g.196 Great Cloud Renowned Joy

sprin chen grags can dga'

སྤྱིན་ཆེན་གྲགས་ཅན་དགའ།

—

大雲名稱喜樂

A bodhisattva.

g.197 Great Cloud Solar Essence

sprin chen nyi ma'i snying po

སྤྱིན་ཆེན་ཉི་མའི་སྤྱིང་པོ།

—

大雲日藏

A bodhisattva.

g.198 Great Cloud Star Light

sprin chen skar ma'i 'od

སྤྱིན་ཆེན་སྐར་མའི་འོད།

—

大雲星光

A bodhisattva.

g.199 Great Cloud Sweet Scent of Blue Lotus

sprin chen pad+ma sngon po'i bsung

སྤྱིན་ཆེན་པདྨ་སྒྲོན་པོའི་བསུང།

—

大雲青蓮花香

A bodhisattva.

g.200 Great Cloud Thunder

sprin chen 'brug sgra

སྤྱིན་ཆེན་འབྲུག་སྒྲ།

—

大雲雷音

A bodhisattva.

g.201 Great Cloud Wisdom Rain Thoroughly Equal

sprin chen shes rab char yongs su snyoms pa

སྤྲིན་ཆེན་ཤེས་རབ་ཆར་ཡོངས་སྤྱོད་མས་པ།

—

大雲慧雨充遍

A bodhisattva.

g.202 Great Conch

dung chen

དུང་ཆེན།

**kuntī^{RS}*

昆帝

A fierce goddess.

g.203 Great Glorious One

dpal chen

དཔལ་ཆེན།

—

大猛

A Licchavī youth.

g.204 Great Golden Radiance Ornament

gser gyi 'od rgyan chen po

གསེར་གྱི་འོད་རྒྱན་ཆེན་པོ།

—

大金光莊嚴

A bodhisattva.

g.205 Great Hollow

phrag chen

ཕྲག་ཆེན།

—

An asura lord.

g.206 Great Jewel Crest

rin po che chen po'i tog

རིན་པོ་ཆེན་པོའི་རྟག

—

大寶幢

A buddha.

g.207 Great Lamp

sgron ma chen po'i 'od

སྒྲོན་མ་ཆེན་པོའི་འོད།

—

大燈光

A buddha.

g.208 Great Pranili

pra ni li chen

པ་ནི་ལི་ཆེན།

—

大渠

A yakṣa king.

g.209 Great Prayer Completely Unending

smon lam chen po yongs su mi gcod pa

སྐྱོན་ལམ་ཆེན་པོ་ཡོངས་སུ་མི་གཅོད་པ།

—

不斷大願

A bodhisattva.

g.210 Great Precious King Illuminator

rin po che'i rgyal po 'od chen snang mdzad

རིན་པོ་ཆེའི་རྒྱལ་པོ་འོད་ཆེན་སྒྲུང་མཛད།

—

寶王大光照

A buddha who resides in the Ratnavyūha realm.

g.211 Great Precious Victory Banner

rin po che'i rgyal mtshan chen po

འཇིག་པོ་ཆེན་ཀླུ་ལ་མཆན་ཆེན་པོ།

—

大寶幢

A bodhisattva.

g.212 Haimavata

gangs ri

གངས་རི།

haimavata^{AS}

雪山

A yakṣa king.

g.213 Hari

ha ri

ཧ་རི།

**hari*^{RP}

醯哩

A god.

g.214 Hārītī

'phrog ma

འཕྲོག་མ།

hārītī^{AS}

訶利底 / 訶哩底

A rākṣasī with hundreds of children whom the Buddha converted into a protector of children.

g.215 higher cognitions

mngon par shes pa

མངོན་པར་ཤེས་པ།

abhijñā

[六]神通

The higher cognitions are listed as either five or six. The first five are divine sight, divine hearing, knowing how to manifest miracles, remembering previous lives, and knowing what is in the minds of others. A sixth, knowing that all defects have been eliminated, is often added. The first five are

attained through concentration (Skt. *dhyāna*), and are sometimes described as worldly, as they can be attained to some extent by non-Buddhist yogis, while the sixth is supramundane and attained only by realization.

g.216 Highest Jewels

rin chen bla ma

རིན་ཆེན་བླ་མ།

—

寶上

A buddha.

g.217 Highest Nature

bla ma'i rang bzhin

བླ་མའི་རང་བཞིན།

**uttamasvabhava* ^{RS}

上性

A buddha.

g.218 Holder of Amra

a mra thogs pa

ཨ་མ་རྩ་ཐོགས་པ།

—

持菴婆

A yakṣa.

g.219 Holder of Water's Cause

chu'i rgyu 'dzin

ཕུ་རྩུ་འཛིན།

—

持駛水 · 持駛水

A nāga king.

g.220 hundred and eighty unique qualities

ma 'dres pa'i chos brgya brgyad chu

མ་འདྲེས་པའི་ཚོས་བརྒྱ་བརྒྱད་ཕུ།

—

一百八十不共之法

This term is uncommon in the Kangyur as it seems to appear only in this sūtra and in Toh 556. It is found in Yijing's Chinese version from which this Tibetan translation was produced. It may originally have been a reference to the eighteen unique qualities of a buddha.

g.221 Illuminating Light

'od zer kun du snang mdzad

འོད་ཟེར་ཀུན་དུ་སྟངས་མཛད།

—

A buddha.

g.222 imputed

kun tu brtags pa

ཀུན་དུ་བརྟགས་པ།

parikalpita

遍計所執[相]

Conceptual cognition; an alternative translation is “the imaginary.” One of the three natures that are a central philosophy of the Yogācāra tradition.

g.223 Instantaneous Light

tsu te kwang

ཙུ་ཏེ་ཀྱང་།

—

主多光

A god who is the king of lightning in the western direction.

g.224 ironwood flowers

nA ga ge sar

ན་ག་གེ་སར།

nāgakeśara

龍花鬚(那伽雞薩羅)

Mesua ferrea. Evergreen tree up to 100 feet tall. Known as Assam ironwood, Ceylon ironwood, Indian rose chestnut, Cobra's saffron, and nāgakesara. The flowers are large and fragrant, with four white petals and a yellow center.

g.225 Jaladhara

chu 'dzin

ཕུ་འཛིན།

jaladhara ^{AD}

持水

A head merchant and physician in the distant past.

g.226 Jalāgamā

chu skyes

ཕུ་སྐྱེས།

jalāgamā ^{AS}

水生

The name of the river in this story, which means “Arriving Water.”

g.227 Jalagarbha

chu'i mdzod

ཕུ་མཛོད།

jalagarbha ^{AS}

水藏

The younger son of Jalavāhana and Jalāmbujagarbhā.

g.228 Jalāmbara

chu'i rgyas

ཕུ་རྒྱས།

jalāmbara ^{AS}

水滿

The elder son of Jalavāhana and Jalāmbujagarbhā.

g.229 Jalāmbujagarbhā

chu'i pad ma'i mdzod

ཕུ་པད་མའི་མཛོད།

jalāmbujagarbhā ^{AS}

水肩藏

The wife of Jalavāhana.

g.230 Jalavāhana

chu 'bebs

ཕུ་འབེབས།

jalavāhana ^{AS}

流水

A learned physician in the distant past and son of Jaladhara; who, as a result of performing Dharma recitations while standing in a lake, ensured the rebirth of ten thousand fish into the paradise of Trāyastriṃśa.

g.231 Jambū River gold

'dzam bu'i gser

འཛམ་བུ་འགསེར།

jambūnadasuvarṇa

贍部金

The remains of the golden fruit fallen from the legendary jambu tree and carried away by this divine river. It is considered especially fine.

g.232 Jambudvīpa

'dzam bu'i gling

འཛམ་བུ་གླིང་།

jambudvīpa ^{AS}

Definition from the 84000 Glossary of Terms:

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

g.233 jina

rgyal ba

རྒྱལ་བ།

jina

最勝

An epithet for a buddha meaning “victorious one.” YJ rarely uses this epithet and instead mostly uses 佛 *fo* (“buddhas”) or 王 *wang* (“kings”).

g.234 Jinarāja

'dam bu rgyal

འདམ་བུ་རྒྱལ།

jinarāja ^{AS}

葦王

A yakṣa king.

g.235 Jinarṣabha

rtaḡ tu rgyal · dzi nar sha bha

རྟ་ཏུ་རྒྱལ། · ཇི་ན་ཤ་བ་

jinarṣabha ^{AS}

常戰勝

A yakṣa king and the son of Vaiśravaṇa.

g.236 jñāmaka

sha ma ka

ཤ་མ་ཀ།

jñāmaka

芎藭(闇莫迦)

Meaning unclear. See Ludvik 2007, p. 310.

g.237 Jvalanāntaratejorāja

mchog tu rgyal ba'i 'od

མཚོག་ཏུ་རྒྱལ་བའི་འོད།

jvalanāntaratejorāja ^{AS}

最勝光明

A deity in the Trāyastriṃśa paradise.

g.238 kalaviṅka

ka la ping ka

ཀ་ལ་པིང་ཀ།

kalaviṅka

迦陵頻伽

Definition from the 84000 Glossary of Terms:

In Buddhist literature refers to a mythical bird whose call is said to be far more beautiful than that of all other birds, and so compelling that it can be heard even before the bird has hatched. The call of the kalaviṅka is thus used as an analogy to describe the sound of the discourse of bodhisattvas as being far superior to that of śrāvakas and pratyekabuddhas, even before bodhisattvas attain awakening. In some cases, the kalaviṅka also takes on mythical characteristics, being depicted as part human, part bird. It is also the sixteenth of the eighty designs on the palms and soles of a tathāgata.

While it is equated to an Indian bird renowned for its beautiful song, there is some uncertainty regarding the identity of the kalaviṅka; some dictionaries declare it to be a type of Indian cuckoo (probably *Eudynamys scolopacea*, also known as the asian koel) or a red and green sparrow (possibly *Amandava amandava*, also known as the red avadavat).

g.239 kalyāṇamitra

dge ba'i bshes gnyen

དགེ་བའི་བཤེས་གཉེན།

kalyāṇamitra

A spiritual teacher who can contribute to an individual's progress on the spiritual path to awakening and act wholeheartedly for the welfare of students.

g.240 Kāmaśreṣṭha

'dod mchog

འདོད་མཚོག

kāmaśreṣṭha ^{AS}

欲中勝

A yakṣa king.

g.241 Kanakaprabhāsvara

gser gyi 'od

གསེར་གྱི་འོད།

kanakaprabhāsvara ^{AS}

金光

A son of the king Suvarṇabhujendra.

g.242 Kanakendra

gser gyi dpung pa'i dbang · gser gyi dpung

གསེར་གྱི་དཔུང་པའི་དབང་། . གསེར་གྱི་དཔུང་།

kanakendra ^{AS}

金龍

A son of the king Suvarṇabhujendra.

g.243 Kapila

kha dog ser po

ཁ་དོག་སེར་པོ།

kapila ^{AS}

黃色

A yakṣa king.

g.244 karpūra

ha la sa

ཧ་ལ་ས།

karpūra

婆律膏(揭羅娑)

Possibly corresponds to the Borneo camphor tree. See Ludvik 2007, p. 315.

g.245 kārṣāpaṇa

kAr ShA pa Na

ཀར་ཤ་པ་ས།

kārṣāpaṇa

迦利沙波拏

A coin that varied in value according as to whether it was made of gold, silver, or copper.

g.246 Kauṇḍinya

kauN+Di n+ya

ཀོཊིན།

kauṇḍinya ^{AS}

憍陳如

According to the Chinese translation, this is the family name (姓) of the brahmin master Vyākaraṇa, an interlocutor in *The Sūtra of the Sublime Golden Light*. See also [n.96](#)

g.247 kāya

sku

སྒྱུ།

kāya

身

See “three bodies.” The term can also refer to the physical body generically, or to a group or aggregation of entities.

g.248 Kharaskandha

bong bu dpung

ཐོང་བུ་དཔུང་།

kharaskandha ^{AS}

大肩

An asura king.

g.249 King of Beautiful Splendor Stainless Reputation

legs 'od dri med grags pa'i rgyal po

ལེགས་འོད་དྲི་མེད་གྲགས་པའི་རྒྱལ་པོ།

—

善光無垢稱王

A buddha.

g.250 King of Great Cloud's Rain Thoroughly Purified

sprin chen char gyi rgyal po yongs su dag pa

སྤྲིན་ཆེན་ཆར་གྱི་རྒྱལ་པོ་ཡོངས་སུ་དག་པ།

—

大雲清淨雨王

A bodhisattva.

g.251 King of Mount Sumeru

ri rab mchog gi rgyal po

རི་རབ་མཆོག་གི་རྒྱལ་པོ།

—

妙高山王

A bodhisattva.

g.252 King of the Monkeys

spre'u rnams kyi ni rgyal po

སྤུ་རྣམས་ཀྱི་ནི་རྒྱལ་པོ།

—

獼猴王

A yakṣa king.

g.253 King of the Mountain of Gold and Jewels

gser dang rin po che'i ri bo'i rgyal po

གསེར་དང་རིན་པོ་ཆེའི་རི་བོའི་རྒྱལ་པོ།

—

金寶山王

The name of the future buddha Ruciraketu will become.

g.254 King Pile of Courage

spobs brtsegs rgyal po

སྤོབས་བརྩེགས་རྒྱལ་པོ།

—

香積王

A buddha.

g.255 King Who Is Ornamented by the Arrangement of Prayers

smon lam gyi bkod pas brgyan pa'i rgyal po

སྤོན་ལམ་གྱི་བཀོད་པས་བརྒྱན་པའི་རྒྱལ་པོ།

—

願莊嚴間飾王

The name prophesied for the bhikṣus who will attain buddhahood in the eon
Difficult to Conquer King of Radiance, in the realm called Vimalaprabhā.

g.256 kinnara

mi'am ci

མིའམ་ཅི།

kinnara

Definition from the 84000 Glossary of Terms:

A class of nonhuman beings that resemble humans to the degree that their
very name—which means “is that human?”—suggests some confusion as to
their divine status. Kinnaras are mythological beings found in both Buddhist

and Brahmanical literature, where they are portrayed as creatures half human, half animal. They are often depicted as highly skilled celestial musicians.

g.257 kleśa

nyon mongs

ཉན་མོངས།

kleśa

煩惱

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.

In this text:

Also translated here as “affliction.”

g.258 Kṛtajña

drin gzo

དྲིན་གཞོ།

kṛtajña^{AS}

Known in the Avadāna literature as a previous life of the Buddha, his name is translated there as *byas shes*. In that tale, his brother (a previous life of Devadatta) gouges out his eyes. Nonetheless, a princess chooses him for a husband and is banished by her father, the king. When she speaks the words of truth of her love for him, one of Kṛtajña’s eyes is restored. When he speaks the words of truth that he has no hate for his brother, his other eye is

restored, and he is enthroned by the king as his successor. YJ's translation is slightly different and does not feature Kṛtajña as a personage but rather as an adjective (報恩語 *bao'en yu* "words of repaying kindness").

g.259 kṣatriya

rgyal rigs

ཀླུ་འཁོར་ལོ་

kṣatriya

刹帝利

The warrior or aristocratic class of the four social classes in the Indian caste system. Rulers were often from this class.

g.260 Kṣitigarbha

sa'i snying po

སའི་སྙིང་པོ་

kṣitigarbha ^{AD}

地藏

A bodhisattva.

g.261 Kubera

ku be ra

ཀུ་བེ་ར།

kubera ^{AD}

金毘羅

The king of yakṣas and an important wealth deity, he is also one of the four great kings in Buddhist cosmology. In this capacity he is commonly known as Vaiśravaṇa.

g.262 Kumāra

gzhon nu

གཙོན་ལུ་

kumāra ^{AS}

童子

A polite address for a young man, it can, in context, also mean "prince."

g.263 kumbhāṇḍa

grul bum

ཁུམ་བུ་མ།

kumbhāṇḍa

Definition from the 84000 Glossary of Terms:

A class of dwarf beings subordinate to Virūḍhaka, one of the Four Great Kings, associated with the southern direction. The name uses a play on the word *aṇḍa*, which means “egg” but is also a euphemism for a testicle. Thus, they are often depicted as having testicles as big as pots (from *kumbha*, or “pot”).

g.264 Kūṭadantī

so brtsegs ma

སོ་བརྟེན་ས་མ།

kūṭadantī^{AS}

拘吒齒

A fierce goddess.

g.265 Licchavī

lits+tsha bI

ལིཙྭ་བློ།

licchavī^{AD}

梨車毘

A clan with its capital, Vaiśālī, in present-day Bihar, north of the Ganges.

Their capital was a place where the Buddha had many followers when they were an independent republic.

g.266 Light of Golden Ornaments

gser tog 'od

གསེར་རྟོག་འོད།

—

金幢光佛

A buddha in the distant future who is Rūpyaprabha, the son of the bodhisattva Ruciraketu, in the time of Śākyamuni.

g.267 Lightning Tongue

glog lce

གློག་ལྗེ།

—

電舌

A nāga king.

g.268 Lion's Radiance

seng ge'i 'od

སང་གེ་འོད།

—

師子光 · 師子光明

Name of a Licchavī youth

g.269 Lion's Radiance

seng ge'i 'od

སང་གེ་འོད།

—

師子光 · 師子光明

A buddha.

g.270 Lord of Fearless Thought

rtog pa 'jigs med dbang phyug

རྟོག་པ་འཇིགས་མེད་དབང་ཕྱུག

—

觀察無畏自在王

A buddha.

g.271 Lord of Golden Nāgas

gser klu'i dbang po

གསེར་ཀླུ་འོད་དབང་པོ།

—

金龍主

A king in the distant past.

g.272 Lotus Face

pad+ma'i bzhin

པདྨ་འོད་ཞེན།

—

蓮花面

A yakṣa.

g.273 Lotus Radiance

pad+ma 'od

པདྨ་རོད།

—

蓮花光藏

A yakṣa.

g.274 Mahābala

stobs po che

སྟོབས་པོ་ཆེ།

mahābala ^{AS}

大力

A nāga king.

g.275 Mahābhāga

skal ba chen po

སྐལ་བ་ཆེན་པོ།

mahābhāga ^{AS}

大婆伽

A yakṣa king.

g.276 Mahābrahmā

tshangs chen

ཚངས་ཆེན།

mahābrahmā ^{AD}

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

g.277 Mahābrahmā

tshangs chen · tshangs pa chen

ཚངས་ཆེན། · ཚངས་པ་ཆེན།

mahābrahmā ^{AD}

梵天王

See “Brahmā.”

g.278 Mahādeva

lha chen po

ལྷ་ཆེན་པོ།

mahādeva ^{AS}

摩訶提婆 · 大天

A prince in the past, the middle son of King Mahāratha.

g.279 Mahādeva

lha chen po

ལྷ་ཆེན་པོ།

mahādeva ^{AS}

摩訶提婆 · 大天

An epithet of Śiva. Identified in this text as the brother of Vasu, a manifestation of Sarasvatī.

g.280 Mahāghoṣa

sgra chen

སྒྲ་ཆེན།

mahāghoṣa ^{AD}

大吼

A nāga king.

g.281 Mahākāla

nag po che

ནག་པོ་ཆེ།

mahākāla ^{AD}

大黒

A yakṣa king.

g.282 Mahākāśyapa

'od srung chen po

འོད་སྤྱང་ཆེན་པོ།

mahākāśyapa ^{AD}

大迦攝波

One of the Buddha's principal pupils, who became a leader of the saṅgha after the Buddha's passing.

g.283 Mahāmaudgalyāyana

maud gal gyi bu chen po

མོད་གལ་གྱི་བུ་ཆེན་པོ།

mahāmaudgalyāyana ^{AD}

大目乾連

See “Maudgalyāyana.”

g.284 Mahānāman

ming chen

མིང་ཆེན།

mahānāman ^{AD}

摩訶那摩

One of the Buddha’s five companions in asceticism before his enlightenment and later one of his first five pupils, he attained the state of a stream entrant after three days, the fourth to attain that realization. He attained the state of an arhat on hearing *The Sūtra on the Characteristics of Selflessness*. Not to be confused with the cousin of the Buddha, who had the same name and was a significant lay follower and patron.

g.285 Mahāpingala

ma hA ping gal

མ་རྩ་ཕིང་གལ།

**mahāpingala* ^{RP}

大氷伽羅

A bodhisattva.

g.286 Mahāprabha

’od chen

འོད་ཆེན།

mahāprabha ^{AD}

大光

A Licchavī youth.

g.287 Mahāprajāpatī

skye dgu’i bdag mo chen mo

སྐྱེ་དགུ་ཉི་བདག་མོ་ཆེན་མོ།

mahāprajāpatī ^{AD}

大世主

The Buddha's mother's sister and his stepmother. She was also the mother of Nanda, whom the Buddha later inspired to become a monk, as recorded in two sūtras bearing his name and elsewhere. She became the first bhikṣuṇī after the death of the Buddha's father.

g.288 Mahāpraṇāda

sgra chen po

མཎ་ཕྱེད་པོ།

mahāpraṇāda ^{AD}

摩訶波羅

A prince in the past, the eldest son of King Mahāratha.

g.289 Mahāratha

shing rta chen po

ཤིང་རྟ་ཕྱེད་པོ།

mahāratha ^{AS}

大車

A king in the past.

g.290 Mahāsattva

sems can chen po

སེམས་ཅན་ཕྱེད་པོ།

mahāsattva ^{AD}

摩訶薩埵

A prince in the past, the youngest son of King Mahāratha. A previous life of the Buddha, when he decided to give his body to the tigress. See entry for "Courageous."

g.291 mahāsattva

sems can chen po

སེམས་ཅན་ཕྱེད་པོ།

mahāsattva

摩訶薩埵

Definition from the 84000 Glossary of Terms:

The term can be understood to mean "great courageous one" or "great hero," or (from the Sanskrit) simply "great being," and is almost always found as an epithet of "bodhisattva." The qualification "great" in this term, according to the majority of canonical definitions, focuses on the generic

greatness common to all bodhisattvas, i.e., the greatness implicit in the bodhisattva vow itself in terms of outlook, aspiration, number of beings to be benefited, potential or eventual accomplishments, and so forth. In this sense the *mahā-* (“great”) is close in its connotations to the *mahā-* in “Mahāyāna.” While individual bodhisattvas described as *mahāsattva* may in many cases also be “great” in terms of their level of realization, this is largely coincidental, and in the canonical texts the epithet is not restricted to bodhisattvas at any particular point in their career. Indeed, in a few cases even bodhisattvas whose path has taken a wrong direction are still described as *bodhisattva mahāsattva*.

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

g.292 Mahāsthāmaprāpta

mtshu chen po thob pa

མཐུ་ཆེན་པོ་ཐོབ་པ།

mahāsthāmaprāpta ^{AD}

大勢至

One of the two principal bodhisattvas in Sukhāvātī and prominent in Chinese Buddhism. In Tibetan Buddhism he is identified with Vajrapāṇi, though they are separate bodhisattvas in the sūtras.

g.293 Mahāyāna

theg pa chen po

ཐེག་པ་ཆེན་པོ།

mahāyāna

Definition from the 84000 Glossary of Terms:

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

g.294 Maheśvara

dbang phyug chen po · dbang phyug

དབང་ཕྱག་ཆེན་པོ། · དབང་ཕྱག་

maheśvara ^{AS}

自在

An epithet of Śiva; sometimes refers specifically to one of the forms of Śiva or to Rudra.

g.295 mahoraga

lto 'phye chen po

ལྷོ་འཕྱེ་ཆེན་པོ།

mahoraga

莫呼洛伽

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.296 Maitreya

byams pa

བྱམས་པ།

maitreya ^{AD}

慈氏

Definition from the 84000 Glossary of Terms:

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

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

g.297 Manasi

ma na si

མ་ན་སི།

manasi ^{AS}

摩那斯

A king.

g.298 maṇḍala

dkyil 'khor

དཀྱིལ་འཁོར།

maṇḍala

道場

Literally a “disk” or “circle,” in the ritual context maṇḍala is a sacred space on the ground or a raised platform, arranged according to a pattern that varies from rite to rite.

g.299 Maṅgala

rnam par bkra shis

རྣམ་པར་བཀྲ་ཤིས།

maṅgala ^{AS}

吉祥

A deva.

g.300 Māṇibhadra

rin chen bzang

རིན་ཆེན་བཟང་།

māṇibhadra ^{AS}

寶賢

A yakṣa king, the brother of Kubera.

g.301 Maṇikaṇṭha

nor bu gtsug

ནོར་བུ་གཙུག་

maṇikaṇṭha ^{AD}

珠頸

A yakṣa king.

g.302 Mañirāja

rin chen rgyal po

འཇིག་རྒྱལ་པོ།

mañirāja ^{AD}

寶王

A prominent yakṣa in Indian mythology.

g.303 Mañjuśrī

'jam dpal

འཇམ་དཔལ།

mañjuśrī ^{AD}

妙吉祥 · 曼殊室利

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.304 Māra

bdud

བདུད།

māra ^{AD}

魔

Sometimes said to be the principal deity in Paranirmitavaśavartin, the highest paradise in the desire realm. He is portrayed as attempting to prevent the Buddha’s enlightenment. The word *māra* is also used as an impersonal term for the factors that keep beings in saṃsāra.

g.305 Maudgalyāyana

maud gal bu

མོད་གལ་བུ།

maudgalyāyana ^{AD}

目連

Definition from the 84000 Glossary of Terms:

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

g.306 Māyā

sgyu 'phrul

མྱ་འཕྱུལ།

māyā ^{AD}

摩耶

The Buddha’s mother, more commonly called Māyādevī.

g.307 Moon’s Uṣṇīṣa

zla ba'i gtsug tor

ལྷ་བའི་གཙུག་རྩེ།

—

月髻

A deva.

g.308 Mucilinda

btang bzung

བཏང་བཟུང་།

mucilinda ^{AD}

目真

A nāga king.

g.309 muni

thub pa

ཐུབ་པ།

muni

牟尼

A title that, like *buddha*, is given to someone who has attained realization through their own contemplation and not by divine revelation.

g.310 musk

gla rtsi ba

ལྷ་ཅི་བ།

mahābhāgā

麝香(莫迦婆伽)

Also called *subhaga* in Sanskrit. Derived from a gland on the musk deer.

g.311 mustard seed

yungs kar

ཡུངས་ཀར།

sarṣapa

芥子(薩利殺跛)

g.312 Nadīkāśyapa

chu bo 'od srung

ཆུ་བོ་འོད་སྤྱུང།

nadīkāśyapa ^{AD}

那提迦攝

The brother of Gayākāśyapa and Uruvilvakāśyapa. A practitioner of fire offering at Uruvilva (Bodhgaya), he and his three hundred pupils were converted to becoming bhikṣus of the Buddha. He and his brothers and their students were the third group to become followers of the Buddha after his enlightenment.

g.313 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.314 Nakula
na ku la
 ན་ཀུ་ལ།
nakula ^{AD}
 諾拘羅
 A yakṣa king.
- g.315 Nanda
dga' bo
 དག་པོ།
nanda ^{AD}
 難陀
 A nāga king.
- g.316 Nārāyaṇa
mtshu bo che · stobs po che
 མཐུ་བོ་ཅེ། · ལྷོ་བས་པོ་ཅེ།
nārāyaṇa ^{AD}
 舍羅
 A yakṣa king.
- g.317 Nārāyaṇa
stobs po che
 ལྷོ་བས་པོ་ཅེ།
nārāyaṇa
 那羅延
 An alternate name for Viṣṇu (*khyab 'jug*).
- g.318 Nārāyaṇī
mtshu chen thob
 མཐུ་ཅེན་ཐོབ།
**nārāyaṇī* ^{RP}
 那羅延
 A goddess.
- g.319 Nīlakaṇṭha

ne gan

ནེགན།

nīlakaṇṭha ^{AS}

青頸

A yakṣa king.

g.320 **nirmāṇakāya**

sprul pa'i sku

སྤྱུལ་པའི་སྐུ།

nirmāṇakāya

化身

See “emanation body.”

g.321 **Nirmāṇarati**

'phrul dga'

འཕྱུལ་དགའ།

nirmāṇarati ^{AD}

樂變化

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

g.322 **nirvāṇa**

mya ngan las 'das pa

མྱ་ངན་ལས་འདས་པ།

nirvāṇa

涅槃

Definition from the 84000 Glossary of Terms:

In Sanskrit, the term *nirvāṇa* literally means “extinguishment” and the Tibetan *mya ngan las 'das pa* literally means “gone beyond sorrow.” As a general term, it refers to the cessation of all suffering, afflicted mental states (*kleśa*), and causal processes (*karman*) that lead to rebirth and suffering in cyclic existence, as well as to the state in which all such rebirth and suffering has permanently ceased.

More specifically, three main types of nirvāṇa are identified. (1) The first type of nirvāṇa, called nirvāṇa with remainder (*sopadhiśeṣanirvāṇa*), is the state in which arhats or buddhas have attained awakening but are still dependent on the conditioned aggregates until their lifespan is exhausted. (2) At the end of life, given that there are no more causes for rebirth, these aggregates

cease and no new aggregates arise. What occurs then is called nirvāṇa without remainder (*anupadhiśeṣanirvāṇa*), which refers to the unconditioned element (*dhātu*) of nirvāṇa in which there is no remainder of the aggregates. (3) The Mahāyāna teachings distinguish the final nirvāṇa of buddhas from that of arhats, the nirvāṇa of arhats not being considered ultimate. The buddhas attain what is called nonabiding nirvāṇa (*apratiṣṭhitanirvāṇa*), which transcends the extremes of saṃsāra and nirvāṇa, i.e., existence and peace. This is the nirvāṇa that is the goal of the Mahāyāna path.

In this text:

For explanations on the true nature of nirvāṇa, according to the view of this sūtra, see 2.67-2.100.

g.323 Nityodyukta

brtson 'grus yongs su ldan pa

བརྩོན་འགྲུས་ཡོངས་སུ་ལྷན་པ།

nityodyukta ^{AS}

常精進

A bodhisattva.

g.324 Noble Joy

'phags par dga' ba

འཕགས་པར་དགའ་བ།

—

歡喜高王

A bodhisattva.

g.325 non-returner

phyir mi 'ong ba

ཕྱིར་མི་འོང་བ།

anāgāmin

不還[果]

Definition from the 84000 Glossary of Terms:

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

g.326 nut grass

gla sgang

མེ་མེད་

musta

香附子(目率哆)

Cyperus rotundus. Its tubers are used in Āyurveda.

g.327 once-returner

lan cig phyir 'ong ba

ལན་ཅིག་ཕྱིར་འོང་བ།

sakṛdāgāmin

一來[果]

One who has achieved the second of the four levels of attainment on the śrāvaka path and who will attain liberation after only one more birth.

g.328 orris root

in dra hasta

ཇིན་ང་ཉ་སྟ།

indrahasta

白及(因達囉喝悉哆)

Bletilla hyacinthina, hyacinth orchid. See Ludvik 2007, p. 310. Or possibly *Rhizoma iridis*. The root of the iris flower, specifically the Indian iris (*Iris pallida*). The root is said to resemble an arm, while the leaves resemble swords, and therefore there is a folktale of its having originated from Indra cutting off a yakṣa's arm.

g.329 outflows

zag pa

ཟག་པ།

āsrava

Definition from the 84000 Glossary of Terms:

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

Vasubandhu offers two alternative explanations of this term: “They cause beings to remain (*āsayanti*) within saṃsāra” and “They flow from the Summit of Existence down to the Avīci hell, out of the six wounds that are the sense fields” (*Abhidharmakośabhāṣya* 5.40; Pradhan 1967, p. 308). The Summit of Existence (*bhavāgra*, *srid pa'i rtse mo*) is the highest point within saṃsāra,

while the hell called Avīci (*mnar med*) is the lowest; the six sense fields (*āyatana*, *skye mched*) here refer to the five sense faculties plus the mind, i.e., the six internal sense fields.

g.330 Padma

pad+ma

པདྨ།

padma ^{AD}

蓮華

A nāga king.

g.331 palash

pa la sha

པ་ལ་ཤ།

pālaśa

波羅

Butea frondosa or *Butea monosperma*. A tree that grows up to 15 meters tall and has bright red flowers. Other names include flame of the forest, riddle tree, Judas tree, parrot tree, bastard teak, dhak (in Hindi), palas (in Hindi), porasum (in Tamil), and khakda (in Gujarati). There is a tradition of combining its leaves together to make a plate for food.

g.332 Pañcala

pany+tsa la

པཎྜཱལ།

pañcala ^{AD}

般遮羅

One of the fifteen lands in ancient India at the time of the Buddha. This was at the western end of the Ganges basin, corresponding in the present time to an area in the western part of Uttar Pradesh.

g.333 Pañcaśikha

mgo lnga

པཎྜཱཤུ།

pañcaśikha ^{AD}

五頂

A gandharva said to live on Gandhamādana Mountain, on the central peak of five peaks, at the source of the Ganges. In the early sūtras he acts as a messenger between the devas and the Buddha. His depiction evolved into Mañjughoṣa or Mañjuśrī, who retains Pañcaśikha as one of his names.

g.334 Pāñcika

pany+tsi ka

པཎིཀ་

pāñcika ^{AD}

半之迦

A yakṣa king.

g.335 Paranirmitavaśavartin

gzhan 'phrul dbang byed

གཙན་འཕྲུལ་དབང་བྱེད།

paranirmitavaśavartin ^{AD}

他化自在

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

g.336 Parīttābha

'od chung

འོད་ཚུང་།

parīttābha ^{AD}

少光

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

g.337 Parīttaśubha

dge chung

དགེ་ཚུང་།

parīttaśubha ^{AD}

少淨

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

g.338 perfections

pha rol tu phyin pa

པ་རོལ་ཏུ་ཕྱིན་པ།

pāramitā

波羅蜜[多]

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

For a presentation of each one according to the view of this sūtra, see 6.6–6.27

g.339 Piṅgala

zas sbyin

ཟས་སྤྱིན།

piṅgala

賓度羅

A yakṣa king.

g.340 pinwheel flower

ta ka ra

ཏ་ཀ་ར།

tagara

零凌香(多揭羅)

Ludvik gives *Ervatamia divaricata* or pinwheel flower for *tagara*. The Chinese refers to *Ocimum basilicum* or sweet yellow clover. See Ludvik 2007, p. 312.

g.341 Pleasant Abiding

shin tu bde bar gnas pa

ཤིན་ཏུ་བདེ་བར་གནས་པ།

—

善安

A bodhisattva.

g.342 Power Bestower

dbang po sbyin

དབང་པོ་སྤྱིན།

—

因陀羅授

A Licchavī youth.

g.343 powers

dbang po

དབང་པོ།

indriya

Faith, mindfulness, diligence, samādhi, and wisdom.

g.344 Prahlādana

rab dga'

རབ་དགའ།

prahlādana ^{AD}

歡喜

An asura king who waged a thousand-year war against the devas and was for a time victorious. He was the grandfather of Bali.

g.345 Pramudita

yid dga' ba

ཡིད་དགའ་བ།

pramudita ^{AS}

喜悅

A deva.

g.346 Praṇālin

pra ma li chung

པ་མ་ལི་ཚུང་།

praṇālin

小渠

A yakṣa king.

g.347 Prasannavadanotpalagandhakūṭa

zhal dang spyen rnam par dag cing / ut+pa la'i dri'i ri mo

ཐམས་ཅད་ཞལ་དང་སྤྱན་རྒྱལ་པར་དག་ཅིང་། ལྷན་ལའི་འི་རི་མོ།

prasannavadanotpalagandhakūṭa ^{AS}

面目清淨優鉢羅香山

The name of ten thousand future buddhas.

g.348 pratyekabuddha

rang sangs rgyas

རང་སངས་རྒྱལ།

pratyekabuddha

獨覺

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

g.349 Precious Cloud Sandalwood Body Completely Cool

sprin rin po che'i tsan+dan sku rnam par bsil ba

སྤྲིན་རིན་པོ་ཆེའི་ཅན་སྤྱན་རྒྱལ་པར་བསིལ་བ།

—

大雲寶栴檀香清涼身

A bodhisattva.

g.350 Precious Hand Blessing

rin po che'i phyag dbang

རིན་པོ་ཆེའི་ཕྱག་དབང་།

—

寶手自在

A bodhisattva.

g.351 Precious Merit Radiance

bsod nams rin po che'i 'od

བསོད་ནམས་རིན་པོ་ཆེའི་འོད།

—

福寶光明

A past life of Śākyamuni where he was a woman and received *The Sūtra of the Sublime Golden Light*.

g.352 preta

yi dags

ཡི་དགས།

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.353 Previously Prophesized Attainment

gong du lung bstan pa thob pa

གོང་དུ་ལུང་བསྟན་པ་ཐོབ་པ།

—

得上授記

A bodhisattva.

g.354 Priyadarśana

mithong na dga' ba

མཐོང་ན་དགའ་བ།

priyadarśana ^{AD}

喜見

A deva.

g.355 **Profound Ocean King**

rgya mtsho chen po zab mo'i rgyal po

རྒྱ་མཚོ་ཆེན་པོ་བཟོ་མའི་རྒྱལ་པོ།

—

大海深王

A bodhisattva.

g.356 **Protected by the Buddha**

sangs rgyas skyabs

སངས་རྒྱལ་སྐྱབས།

—

佛護

A Licchavī youth.

g.357 **Protected by the Dharma**

chos skyabs

ཆོས་སྐྱབས།

—

法護

A Licchavī youth.

g.358 **Protected by the Saṅgha**

dge 'dun skyabs

དགེ་འདུན་སྐྱབས།

—

僧護

A Licchavī youth.

g.359 **Protected by the Sky**

nam mkha' skyabs

ནམ་མཁའ་སྐྱབས།

—

虛空護

A Licchavī youth.

g.360 Protected by Vajras

rdo rje skyabs

རྡོ་རྗེ་སྐྱབས།

—

金剛護

A Licchavī youth.

g.361 proximate kleśa

nye ba'i nyon mongs

ཉེ་བའི་ཉོན་མོངས།

upakleśa

Definition from the 84000 Glossary of Terms:

The subsidiary afflictive emotions that arise in dependence upon the six root afflictive emotions (attachment, hatred, pride, ignorance, doubt, and wrong view); they are (1) anger (*krodha*, *khro ba*), (2) enmity / malice (*upanāha*, 'khon 'dzin), (3) concealment (*mrakśa*, 'chab pa), (4) outrage (*pradāsa*, 'tshig pa), (5) jealousy (*īrśya*, *phrag dog*), (6) miserliness (*matsarya*, *ser sna*), (7) deceit (*māyā*, *sgyu*), (8) dishonesty (*śāṭhya*, *g.yo*), (9) haughtiness (*mada*, *rgyags pa*), (10) harmfulness (*vihimśa*, *rnam par 'tshe ba*), (11) shamelessness (*āhrikya*, *ngo tsha med pa*), (12) non-consideration (*anapatrāpya*, *khрил med pa*), (13) lack of faith (*aśraddhya*, *ma dad pa*), (14) laziness (*kausīdya*, *le lo*), (15) non-conscientiousness (*pramāda*, *bag med pa*), (16) forgetfulness (*muṣītasmr̥titā*, *brjed nges*), (17) non-introspection (*asaṃprajanya*, *shes bzhin ma yin pa*), (18) dullness (*nigmagna*, *bying ba*), (19) agitation (*auddhatya*, *rgod pa*), and (20) distraction (*vikṣepa*, *rnam g.yeng*) (Rigzin 329, 129).

g.362 Puṇyakusumaprabha

me tog dam pa'i bsod nams kyi 'od

མེ་ཏོག་དམ་པའི་བསོད་ནམས་ཀྱི་འོད།

punyakusumaprabha ^{AS}

妙華福光

Name of the park where the Goddess Śrī dwells, not far from Alakāvati, the kingdom of the great king Vaiśravaṇa.

g.363 Puṇyaprasava

bsod nams skyes pa

བསོད་ནམས་སྦྱིས་པ།

punyaṃprasava ^{AD}

福生

In the Sarvāstivāda tradition, the second highest of the three paradises that correspond to the fourth dhyāna in the form realm. Translated in other texts as *bsod nams 'phel ba*.

g.364 Puṣya

rgyal ba

བྱུལ་བ།

puṣya ^{AS}

布灑

One of the twenty-eight asterisms or constellations that the sun passes through during the course of a year, which are “lunar mansions” in the plane of the sky. It is composed of three star systems: Gamma Cancri, Delta Cancri, and Theta Cancri. In the Western zodiac it is equivalent to the very end of Cancer and nearly half of Leo—in other words, the end of July and the first part of August.

g.365 Rādhā

dga' mo

དགའ་མོ།

rādhā ^{AD}

[牧牛]歡喜女

An incarnation of a goddess as a milkmaid, who became Kṛṣṇa's lover.

g.366 Radiance of Excellent Qualities

yon tan legs pa'i 'od

ཡོན་ཏན་ལེགས་པའི་འོད།

—

功德善光

A buddha.

g.367 Radiating Lions' Features

seng ge'i mtshan nyid 'od 'phro ba

སང་གེའི་མཚན་ཉིད་འོད་འཕྲོ་བ།

—

A bodhisattva.

An asura king said to cause eclipses.

The Buddha Śākyamuni's son, who became the first novice monk and a prominent member of his monastic saṅgha.

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

srin po

རིན་པོ་

rākṣasa

羅刹

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.372 Ratibala

dga' ba'i stobs

དགའ་བའི་སྟོབས།

ratibala ^{AD}

歡喜力

A bodhisattva.

g.373 Ratnadhvaja

rin po che'i rgyal mtshan

རིན་པོ་ཆེའི་རྒྱལ་མཚན།

ratnadhvaja ^{AD}

寶幢

A bodhisattva.

g.374 Ratnagarbha

rin po che'i snying po

རིན་པོ་ཆེའི་སྙིང་པོ།

ratnagarbha ^{AD}

寶藏

A Licchavī youth. Also the name of a buddha.

g.375 Ratnakeśa

rin chen gtsug phud

རིན་ཆེན་གཙུག་ཕུད།

ratnakeśa ^{AS}

寶髮

A yakṣa king.

- g.376 Ratnaketu
dkon mchog dpal · rin chen tog · rin chen mtshan · rin po che'i tog
 དཀོན་མཆོག་དཔལ། . རིན་ཆེན་རྟོག . རིན་ཆེན་མཚན། . རིན་པོ་ཆེའི་རྟོག
ratnaketu ^{AS}
 寶幢 · 寶相佛
 The principal buddha of the southern direction.
- g.377 Ratnaprabha
rin chen 'od
 རིན་ཆེན་འོད།
ratnaprabha ^{AD}
 寶光
 A buddha.
- g.378 Ratnārci
rin chen 'bar
 རིན་ཆེན་འབར།
ratnārci
 寶相
 A buddha.
- g.379 Ratnaśikhin
rin chen gtsug phud
 རིན་ཆེན་གཙུག་ཕུད།
ratnaśikhin ^{AS}
 寶髻
 A buddha in the distant past.
- g.380 Ratnavyūha
rin po che'i bkod pa
 རིན་པོ་ཆེའི་བཀོད་པ།
ratnavyūha ^{AD}
 寶莊嚴
 A world realm east of the Sahā world realm.
- g.381 realgar

bla dag

མེད་དག

manahśilā

雄黃(末捺矇羅)

Arsenic sulphide, which consists of bright orange-red soft crystals, also called “ruby sulphur” and “ruby of arsenic.” A number of Sanskrit synonyms include *yavāgraja*, *pākya*, *mansil*, *manoguptā*, *nāgajihivikā*, *golā*, *śilā*, *kunṭī*, and *naipālī*.

g.382 retention

gzungs · *gzungs sngags*

གཟུངས། · གཟུངས་སྒྲགས།

dhāraṇī

陀羅尼

Also rendered here as “dhāraṇī.”

g.383 rose-apple tree

’dzam bu’i ljon shing

འཛམ་བུའི་ལྷོན་ཤིང་།

jambu

瞻部

Syzygium jambos.

g.384 ṛṣi

drang srong

དྭང་སྲོང་།

ṛṣi

仙

Definition from the 84000 Glossary of Terms:

An ancient Indian spiritual title, often translated as “sage” or “seer.” The title is particularly used for divinely inspired individuals credited with creating the foundations of Indian culture. The term is also applied to Śākyamuni and other realized Buddhist figures.

g.385 Ruciraketu

mdzes pa’i tog

མཛེས་པའི་རྟོག

ruciraketu ^{AD}

妙幢

A bodhisattva and one of the central figures in the present sūtra.

g.386 Ruciraketu

mdzes pa'i tog

མཛེས་པའི་རྟོག

ruciraketu ^{AD}

妙幢

The name of a prince. Son of the king Balendraketu.

g.387 Rūpyaketu

dngul gyi tog

དངུལ་གྱི་རྟོག

rūpyaketu ^{AD}

銀幢

The older son of the bodhisattva Ruciraketu.

g.388 Rūpyaprabha

dngul 'od

དངུལ་འོད།

rūpyaprabha ^{AS}

銀光

The younger son of the bodhisattva Ruciraketu.

g.389 Sadāprarudita

rtag tu bshums

རྟག་ཏུ་བསྐྱུམས།

sadāprarudita ^{AO}

常啼

The bodhisattva known from the account of his tireless pursuit of the Dharma in *The Perfection of Wisdom in Eight Thousand Lines* and *The Perfection of Wisdom in Eighteen Thousand Lines*.

g.390 saffron

gur kum

གུར་ཀུམ།

kuṅkuma

鬱金(茶矩麼)

Although YJ's transliteration 茶矩麼 *chajumo* corresponds to *kuṅkuma* or saffron, his translation, 鬱金 *yujin* instead refers to turmeric or *Curcuma longa*.

g.391 Sāgara

rgya mtsho

ཀུ་མཁོ།

sāgara ^{AD}

娑揭羅 · 大海

The principal nāga king in *The King of Samādhis Sūtra* and *The Questions of the Nāga King Sāgara*. This is also said to be another name for Varuṇa, the god of the oceans.

g.392 Sāgara

rgya mtsho

ཀུ་མཁོ།

sāgara ^{AD}

娑揭羅 · 大海

A bodhisattva.

g.393 Sahā

mi mjed

མི་མཇེད།

sahā

索訶

Definition from the 84000 Glossary of Terms:

The name for our world system, the universe of a thousand million worlds, or trichiliocosm, in which the four-continent world is located. Each trichiliocosm is ruled by a god Brahmā; thus, in this context, he bears the title of Sahāṃpati, Lord of Sahā. The world system of Sahā, or Sahālokadhātu, is also described as the buddhafield of the Buddha Śākyamuni where he teaches the Dharma to beings.

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

g.394 Śakra

brgya byin

བརྒྱ་ཕྱིན།

śakra ^{AS}

釋主 · 帝釋

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

g.395 Śākya

shAkya

ཤཱཀ།

śākya ^{AS}

釋迦

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.396 Śākyamuni

shAkya thub pa

ཤཱཀ་ཐུབ་པ།

śākyamuni ^{AD}

釋迦牟尼

Definition from the 84000 Glossary of Terms:

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

g.397 sal

sA la

སྒྲ་ལ།

śāla

娑羅

Shorea robusta. The dominant tree in the forests where it occurs.

g.398 Śālendradhvajāgravatī

sA la'i dbang po mthon po'i rgyal mtshan

སྒྲ་ལ་འི་དབང་པོ་མཐོན་པོ་འི་རྒྱལ་མཚན།

śālendradhvajāgravatī ^{AS}

最勝因陀羅高幢

A world realm in the distant future.

g.399 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 *Mahāvīryūtpatti* 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.400 Samantabhadra

kun tu bzang po

ཀུན་ཏུ་བཟང་པོ།

samantabhadra ^{AD}

普賢

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 Stem Array* (*Gaṇḍavyūha*, Toh 44-45), and also

in The White Lotus of the Good Dharma (Toh 113, *Saddharmapuṇḍarīka*) and *The White Lotus of Compassion Sūtra* (Toh 111, *Mahākaruṇāpuṇḍarīkasūtra*).

g.401 Samantaprabha

kun tu 'od

ཀུན་ཏུ་འོད།

samantaprabha ^{AD}

普光

A buddha.

g.402 Samantāvabhāsa

kun tu snang ba

ཀུན་ཏུ་སྒྲུབ་བ།

samantāvabhāsa ^{AD}

普明

A buddha.

g.403 Samantāvalokiteśvara

kun tu spyan ras gzigs kyi dbang po

ཀུན་ཏུ་སྒྱུན་རས་གཟིགས་ཀྱི་དབང་པོ།

samantāvalokiteśvara

觀自在

A bodhisattva.

g.404 śamatha

zhi gnas

ཞི་གནས།

śamatha

g.405 saṃbhogakāya

long spyod rdzogs pa'i sku

ལོང་སྟོན་རྫོགས་པའི་སྐུ།

saṃbhogakāya

報身

See “enjoyment body.”

g.406 Saṃjñeya

yang dag shes

ཡང་དག་ཤེས།

saṃjñeya ^{AS}

正了知

A yakṣa general.

g.407 *samsāra*

'khor ba

འཁོར་བ།

samsāra

生死

Definition from the 84000 Glossary of Terms:

A state of involuntary existence conditioned by afflicted mental states and the imprint of past actions, characterized by suffering in a cycle of life, death, and rebirth. On its reversal, the contrasting state of nirvāṇa is attained, free from suffering and the processes of rebirth.

g.408 *Samvara*

sdom ba pa

སྡོམ་བ་པ།

saṃvara ^{AS}

母旨苦跋羅

An asura king.

g.409 *samyaksambuddha*

yang dag par rdzogs pa'i sangs rgyas

ཡང་དག་པར་རྫོགས་པའི་སངས་རྒྱས།

samyaksambuddha

正等覺

“A perfect buddha.” A buddha who teaches the Dharma, as opposed to a pratyekabuddha, who does not teach.

g.410 *sandalwood*

tsan+dan

ཅན་དན།

candana

栴檀(栴檀娜)

g.411 saṅgha

dge 'dun

དགེ་འདུན།

saṅgha

僧伽

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.412 Sarasvatī

spobs pa'i lha mo

སྤོབས་པའི་ལྷ་མོ།

sarasvatī ^{AS}

大辯才

The goddess of wisdom, learning, and music.

g.413 Śāriputra

shA ri'i bu

ཤ་རི་བུ།

śāriputra ^{AS}

舍利子 · 舍利弗

Definition from the 84000 Glossary of Terms:

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

g.414 Sātāgirista

bde ba'i ri

བདེ་བའི་རི།

sātāgirista ^{AS}

娑多山

A yakṣa king.

g.415 Śatakiraṇa

'od brgya pa

འོད་བརྒྱ་པ།

śatakiraṇa ^{AS}

A buddha.

g.416 Satamapati

su ta ma ni

སུ་ཏ་མ་ནི།

**satamapati* ^{RP}

蘇多末尼

A god who is the king of lightning in the northern direction.

g.417 Śataraśmi

gya nom 'od

གྱ་ལོམ་འོད།

śataraśmi ^{AS}

百光明

A nāga king.

g.418 Śateru

sha te ru

ཤ་ཏེ་རུ།

**śateru* ^{RP}

設抵嚕

A god who is the king of lightning in the southern direction.

g.419 Seen as Delightful by All Beings

sems can thams cad kyis mthong bar dga' ba

སེམས་ཅན་ཐམས་ཅད་ཀྱིས་མཐོང་བར་དགའ་བ།

—

一切眾生喜見

A Licchavī youth.

g.420 seven jewels

rin po che sna bdun

རིན་པོ་ཆེ་སྟུ་བདུན།

saptaratna

七寶

When associated with the seven heavenly bodies, and therefore the seven days of the week, these 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 mandala-offering practice, the householder is replaced by a general.

g.421 seven precious materials

rin po che sna bdun

རིན་པོ་ཆེ་སྟུ་བདུན།

saptaratna

七寶

See “seven jewels.”

g.422 shami

sha mi

ཤ་མི།

śamī

猶杞根(苦楝)

Prosopis cineraria. A tree believed to be auspicious due to the power of its purification properties.

g.423 Siṃhamati

seng ge'i blo gros

སེང་གེ་འོ་བློ་གྲོ་ས།

siṃhamati^{AD}

A Licchavī youth.

g.424 Śīramara

shi ri ma ta

ཤི་རི་མ་ཏ།

**śīramara* ^{RP}

室唎末多

A goddess.

g.425 Skanda

phrag chen

ཕྱག་ཆེན།

skanda ^{AD}

大肩

The Indian god of war.

g.426 Sky Uttering Sound

nam mkha' sgra sgrogs

ནམ་མཁའ་སྒྲ་སྒྲོགས།

—

虛空吼

A Licchavī youth.

g.427 Sky-Like Thought

bsam pa nam mkha' ci bzhin

བསམ་པ་ནམ་མཁའ་ཅི་བཞིན།

—

心如虛空

A bodhisattva.

g.428 Small Waves

dba' rlabs chung ngu

དབང་རྒྱབས་ཚུང་ངུ།

—

小波

A nāga king.

g.429 Smṛtiprabha

dran pa'i 'od

སྐྱུ་པའི་འོད།

smṛtiprabha ^{AD}

A buddha.

g.430 Soma

zla ba'i lha · *zla*

སྐྱུ་བའི་ལྷ། · ལྷ།

soma ^{AD}

月

The deity of the moon.

g.431 Spatial Intellect Completely Pure

nam mkha'i blo gros rnam par dag pa

ནམ་མཁའི་སྒྲོ་བློས་རྣམ་པར་དག་པ།

—

虛空淨慧

A deva.

g.432 spikenard

na tra

ན་ཏ།

nalada

Nardostachys jatamansi. Also called “nard,” “nardin,” and “muskroot.” It is of the valerian family and grows in the Himalayas. Its rhizome is the source of an aromatic, amber-colored oil.

g.433 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.434 Śreṣṭhin

tshong dpon

ཚོང་དཔོན།

śreṣṭhin ^{AS}

商主

The son of the lord of māras.

g.435 Stack of Precious Golden Parasols

gser gdugs rin po che brtsegs pa

གསེར་གདུགས་རིན་པོ་ཆེ་བརྟེགས་པ།

—

金蓋寶積

A buddha.

g.436 Stainless Light Rays Precious Ornament

dri ma med pa'i 'od zer rin po che'i tog

དྲི་མ་མེད་པའི་འོད་ཟེར་རིན་པོ་ཆེའི་རྟོག

—

無垢光明寶幢

A buddha.

g.437 Sthāvarā

brtan ma

བརྟན་མ།

sthāvarā ^{AD}

堅牢

The goddess of the earth.

g.438 sthavira

gnas brtan

གནས་བརྟན།

sthavira

Literally “one who is stable”; usually translated as “elder,” a senior teacher in the early Buddhist communities. Also became the name of the Buddhist tradition within which Theravada developed.

g.439 stream entrant

rgyun du zhugs pa

ཐུན་དུ་ཐུགས་པ།

srotāpanna

預流[果]

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

g.440 strengths

stobs

སྟོབས།

bala

力

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

g.441 stūpa

mchod rten

མཚན་རྟེན།

stūpa

窠堵波

Definition from the 84000 Glossary of Terms:

The Tibetan translates both *stūpa* and *caitya* with the same word, *mchod rten*, meaning “basis” or “recipient” of “offerings” or “veneration.” Pali: *cetiya*.

A caitya, although often synonymous with *stūpa*, can also refer to any site, sanctuary or shrine that is made for veneration, and may or may not contain relics.

A stūpa, literally “heap” or “mound,” is a mounded or circular structure usually containing relics of the Buddha or the masters of the past. It is considered to be a sacred object representing the awakened mind of a

buddha, but the symbolism of the stūpa is complex, and its design varies throughout the Buddhist world. Stūpas continue to be erected today as objects of veneration and merit making.

g.442 Śubhakṛtsna

dge rgyas

དགེ་རྒྱལ།

śubhakṛtsna ^{AD}

遍淨天

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

g.443 Sublime Light

dam pa'i 'od

དམ་པའི་འོད།

—

A buddha.

g.444 Sublime Sounds

gya nom sgra

གྲོ་ལོ་སྒྲ།

—

妙音聲

The royal capital of the cakravartin Susaṃbhava in the distant past.

g.445 Sublime Voice

dam pa'i sgra

དམ་པའི་སྒྲ།

—

微妙聲

A buddha.

g.446 Sūciroma

khav spu

ཁམ་སྒྲ།

sūciroma ^{AS}

針毛

A yakṣa king.

g.447 Sudarśana

shin tu mthong ba

ཤིན་ཏུ་མཐོང་བ།

sudarśana ^{AD}

善見

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

g.448 Śuddhāvāsa

gnas gtsang ris

གནས་གཙང་རིས།

śuddhāvāsa ^{AD}

Definition from the 84000 Glossary of Terms:

The five Pure Abodes are the highest heavens of the Form Realm (*rūpadhātu*). They are called “pure abodes” because ordinary beings (*prthagjana*; so *so’i skye bo*) cannot be born there; only those who have achieved the fruit of a non-returner (*anāgāmin*; *phyir mi ’ong*) can be born there. A summary presentation of them is found in the third chapter of Vasubandhu's *Abhidharmakośa*, although they are repeatedly mentioned as a set in numerous sūtras, tantras, and vinaya texts.

The five Pure Abodes are the last five of the seventeen levels of the Form Realm. Specifically, they are the last five of the eight levels of the upper Form Realm—which corresponds to the fourth meditative concentration (*dhyāna*; *bsam gtan*)—all of which are described as “immovable” (*akopya*; *mi g.yo ba*) since they are never destroyed during the cycles of the destruction and reformation of a world system. In particular, the five are Abṛha (*mi che ba*), the inferior heaven; Atapa (*mi gdung ba*), the heaven of no torment; Sudṛśa (*gya nom snang*), the heaven of sublime appearances; Sudarśana (*shin tu mthong*), the heaven of the most beautiful to behold; and Akaniṣṭha (*’og min*), the highest heaven.

Yaśomitra explains their names, stating: (1) because those who abide there can only remain for a fixed amount of time, before they are plucked out (*√br̥h*, *br̥ṇhanti*) of that heaven, or because it is not as extensive (*abr̥ṇhita*) as the others in the pure realms, that heaven is called the inferior heaven (*abr̥ha*; *mi che ba*); (2) since the afflictions can no longer torment (*√tap*, *tapanti*) those who reside there because of their having attained a particular samādhi, or

because their state of mind is virtuous, they no longer torment (*√tap*, *tāpayanti*) others, this heaven, consequently, is called the heaven of no torment (*atapa*; *mi gdung ba*); (3) since those who reside there have exceptional (*suṣṭhu*) vision because what they see (*√dṛś*, *darśana*) is utterly pure, that heaven is called the heaven of sublime appearances (*sudṛśa*; *gya nom snang*); (4) because those who reside there are beautiful gods, that heaven is called the heaven of the most beautiful to behold (*sudarśana*; *shin tu mthong*); and (5) since it is not lower (*na kaniṣṭhā*) than any other heaven because there is no other place superior to it, this heaven is called the highest heaven (*akaniṣṭha*; *'og min*) since it is the uppermost.

g.449 Śuddhodana

zas gtsang ma

ཟས་གཙང་མ།

śuddhodana ^{AD}

淨飯

The Buddha Śākyamuni's father.

g.450 śūdra

dmangs rigs

དམངས་རིགས།

śūdra

戍達羅

The fourth and lowest of the classes in the Indian caste system. It generally covers the laboring class.

g.451 Sudṛśa

gya nom snang ba

གྲ་ཉིམ་སྒྲུང་བ།

sudṛśa ^{AD}

善現

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

g.452 sugata

bde bar gshegs pa

བདེ་བར་གཤེགས་པ།

sugata

善逝

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 Buddhaghoṣa, 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.453 Sukhavihāra

dge gnas · rab gnas

དགེ་གནས། · རབ་གནས།

sukhavihāra ^{AS}

善住

A bodhisattva.

g.454 Sumati

dge ba'i blo gros

དགེ་བའི་བློ་གྲོས།

sumati ^{AD}

善慧

A bodhisattva.

g.455 Sumeru

ri rab

རི་རབ།

sumeru ^{AS}

須彌

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.456 Superior Body

bla ma 'phags pa'i sku

བླ་མ་འཕགས་པའི་སྐུ།

—

上勝身

A buddha.

g.457 Supreme King of Auspiciousness

bkra shis bla ma'i rgyal po

བཀྲ་ཤིས་བླ་མའི་རྒྱལ་པོ།

—

吉祥上王

A buddha.

g.458 Supremely Victorious

mchog tu rgyal ba

མཆོག་ཏུ་རྒྱལ་བ།

—

大最勝

A yakṣa king.

g.459 Supremely Victorious King

mchog tu rnam par rgyal ba'i rgyal po

མཆོག་ཏུ་རྣམ་པར་རྒྱལ་བའི་རྒྱལ་པོ།

—

最勝王

A buddha.

g.460 Sureśvaraprabha

lha'i dbang phyug gi 'od

ལྷའི་དབང་ཕྱུག་གི་འོད།

sureśvaraprabha ^{AS}

天自在光王

A king in the distant past.

g.461 Sūrya

nyi · nyi ma'i lha

ཉི་མེ་ལྷ་མོ།

sūrya ^{AS}

日

The god of the sun.

g.462 Sūryamitra

nyi ma'i gnyen

ཉི་མེ་ལྷ་མོ་ཉེན།

sūryamitra ^{AD}

日友 · 日支 · 日犬

A yakṣa king.

g.463 Sūryaprabha

nyi ma'i 'od

ཉི་མེ་འོད།

sūryaprabha ^{AD}

日光

A deva.

g.464 Susaṃbhava

legs skyes

ལེགས་སྐྱེས།

susaṃbhava ^{AD}

善生

The Buddha's previous life as a cakravartin in the distant past.

g.465 Suvarṇaprabha

gser 'od

གསེར་འོད།

—

金光

A bodhisattva.

g.466 Suvarṇaprabha

gser 'od

གསེར་འོད།

suvarṇaprabha ^{AS}

金光

The name of the buddha who Rūpyaprabha is predicted to become.

g.467 Suvarṇaprabhā

gser 'od

གསེར་འོད།

suvarṇaprabhā

金光明

A world realm in the distant future.

g.468 Svarṇakeśin

su bar+Na dang ke sha

སུ་བར་ནང་ཀེ་ཤ།

**svarṇakeśin* ^{RP}

蘇跋拏鷄舍

A yakṣa king.

g.469 Swallower of Foods

zas kyi ril ming

ཟས་ཀྱི་རིལ་མིང།

—

吞食

A yakṣa.

g.470 sweet flag

shu dag

ཤུ་དག

vacā

Acorus calamus. A plant found in marshes and wetlands, native to India. There are a number of variant Sanskrit names for this plant. Its leaves, stem, and roots are used in Āyurvedic medicine.

g.471 tabasheer

smig bcud

སྒྲིག་བཅུད།

sarocanā

竹黃(口路戰娜)

Concretio Silicea Bambusae (translated from the Chinese term). The corresponding term in Tibetan is unclear, seemingly translated from *rocanā* in the *Cakrasaṃvara Tantra*; see Gentry's notes—

<https://read.84000.co/translation/UT22084-090-002.html#UT22084-090-002-511> and <https://read.84000.co/translation/UT22084-090-002.html#node-420>.

g.472 tathāgata

de bzhin gshegs pa

དེ་བཞིན་གཤེགས་པ།

tathāgata

如來

Definition from the 84000 Glossary of Terms:

A frequently used synonym for *buddha*. According to different explanations, it can be read as *tathā-gata*, literally meaning “one who has thus gone,” or as *tathā-āgata*, “one who has thus come.” *Gata*, though literally meaning “gone,” is a past passive participle used to describe a state or condition of existence. *Tatha(tā)*, often rendered as “suchness” or “thusness,” is the quality or condition of things as they really are, which cannot be conveyed in conceptual, dualistic terms. Therefore, this epithet is interpreted in different ways, but in general it implies one who has departed in the wake of the buddhas of the past, or one who has manifested the supreme awakening dependent on the reality that does not abide in the two extremes of existence and quiescence. It is also often used as a specific epithet of the Buddha Śākyamuni.

g.473 ten strengths

stobs bcu

སྟོབས་བཅུ།

bala

力

The ten strengths are (1) the knowledge of what is possible; (2) the knowledge of the ripening of karma; (3) the knowledge of the variety of aspirations; (4) the knowledge of the variety of natures; (5) the knowledge of

the different levels of capabilities; (6) the knowledge of the destinations of all paths of rebirth; (7) the knowledge of various states of meditation; (8) the knowledge of remembering previous lives; (9) the knowledge of deaths and rebirths; and (10) the knowledge of the cessation of outflows.

g.474 Thief of All Beings' Complexion

sems can kun gyi mdangs 'phrog ma

སེམས་ཅན་ཀུན་གྱི་མདངས་འཕྲོག་མ།

—

吸眾生精氣

A fierce goddess.

g.475 thirty-two signs

sum cu rtsa gnyis mtshan

སུམ་རུ་ཙ་གཉིས་མཆོན།

dvātriṃśadvaralakṣaṇa

三十二相

These are the thirty-two major physical of marks of a great being, namely a buddha or a universal monarch. These are complemented by eighty minor features.

These can be found listed, for example, in Prajñāpāramitā sūtras (see [Toh 9](#), [Toh 10](#) and [Toh 11](#)) or in the *The Play in Full* ([Toh 95](#)) and many other sūtras.

g.476 three bodies

sku gsum

སྐུ་གསུམ།

trikāya

三身

The three kāyas, or bodies, are the Dharma body, enjoyment body, emanation body. See respective glossary entries and, for an explanation in this text, see [3.3](#).

g.477 three existences

srid pa gsum · srid gsum

སྤྲིང་པ་གསུམ། · སྤྲིང་གསུམ།

tribhava

The worlds below the ground, on the ground, and above the ground. This may also refer to the desire, form, and formless realms.

g.478 three gateways of liberation

rnam par thar pa'i sgo gsum

རྣམ་པར་ཐར་པའི་སློ་གསུམ།

trivimokṣamukha

三解脱門

These are emptiness, the absence of features, and the absence of aspiration.

g.479 three kāyas

sku gsum

སྐུ་གསུམ།

trikāya

三身

See “three bodies.”

g.480 three knowledges

rig pa gsum

རིག་པ་གསུམ།

traividya

三明

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

g.481 three natures

rang bzhin rnam pa gsum

རང་བཞིན་རྣམ་པ་གསུམ།

trisvabhāva

三種根性

These comprise the imputed, dependent, and ultimately real natures, which are elaborated particularly in the discourses associated with the third turning of the wheel.

g.482 three worlds

'jig rten gsum

འཇིག་རྟེན་གསུམ།

trailokya

三界 · 三種世間 · 一切世界

The three realms of desire, form, and formlessness.

g.483 three yānas

theg pa gsum

ཐེག་པ་གསུམ།

triyāna

In the context of the sūtras, the three yānas, or vehicles, are the Śrāvaka, the Pratyekabuddha, and the Bodhisattva yānas.

g.484 tīrthika

mu stegs can

མུ་སྟེགས་ཅན།

tīrthika

外道

Definition from the 84000 Glossary of Terms:

Those of other religious or philosophical orders, contemporary with the early Buddhist order, including Jains, Jāṭilas, Ājīvikas, and Cārvākas. Tīrthika (“ford”) literally translates as “one belonging to or associated with (possessive suffix *-ika*) stairs for landing or for descent into a river,” or “a bathing place,” or “a place of pilgrimage on the banks of sacred streams” (Monier-Williams). The term may have originally referred to temple priests at river crossings or fords where travelers propitiated a deity before crossing. The Sanskrit term seems to have undergone metonymic transfer in referring to those able to ford the turbulent river of saṃsāra (as in the Jain tīrthaṅkaras, “ford makers”), and it came to be used in Buddhist sources to refer to teachers of rival religious traditions. The Sanskrit term is closely rendered by the Tibetan *mu stegs pa*: “those on the steps (*stegs pa*) at the edge (*mu*).”

g.485 Trāyastriṃśa

sum cu rtsa gsum pa

སུམ་ཅུ་རུ་གསུམ་པ།

trāyastriṃśa ^{AS}

三十三

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

g.486 trichiliocosm

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

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

trisāhasramahāsāhasralokadhātu

三千大千世界

Definition from the 84000 Glossary of Terms:

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

g.487 truths of the noble ones

'phags pa'i bden pa

འཕགས་པའི་བདེན་པ།

āryasatya

四聖諦

See “four noble truths.”

g.488 Turning Wheel of Unobscured Dharma

bsgribs pa med pa'i chos kyi 'khor lo bskor

བསྐྱིབས་པ་མེད་པའི་ཆོས་ཀྱི་འཁོར་ལོ་བསྐྱོར།

—

無障礙轉法輪

A bodhisattva.

g.489 Tuṣita

dga' ldan

དགའ་ལྷན།

tuṣita ^{AS}

覩史多

Definition from the 84000 Glossary of Terms:

Tuṣita (or sometimes Saṃtuṣita), literally “Joyous” or “Contented,” is one of the six heavens of the desire realm (*kāmadhātu*). In standard classifications, such as the one in the *Abhidharmakośa*, it is ranked as the fourth of the six counting from below. This god realm is where all future buddhas are said to dwell before taking on their final rebirth prior to awakening. There, the

Buddha Śākyamuni lived his preceding life as the bodhisattva Śvetaketu. When departing to take birth in this world, he appointed the bodhisattva Maitreya, who will be the next buddha of this eon, as his Dharma regent in Tuṣita. For an account of the Buddha's previous life in Tuṣita, see *The Play in Full* (Toh 95), 2.12, and for an account of Maitreya's birth in Tuṣita and a description of this realm, see *The Sūtra on Maitreya's Birth in the Heaven of Joy*, (Toh 199).

g.490 twelve aspects of the excellent wheel of the Dharma

chos kyi 'khor lo shin tu gya nom pa rnam pa bcu gnyis

ཆོས་ཀྱི་འཁོར་ལོ་ཤིན་ཏུ་གྲུ་རྣམ་པ་རྣམ་པ་བརྒྱུག་ཉིས།

—

十二妙行法輪

See “twelve forms of the teaching.”

g.491 twelve forms of the teaching

gsung rab yan lag bcu gnyis

གསུང་རབ་ཡན་ལག་བརྒྱུག་ཉིས།

dvādaśāṅgapravacana

十二分教

The “twelve branches of excellent speech” or the “twelve categories of the Buddha's teachings” are discourses (Tib. *mdo'i sde*, Skt. *sūtra*), verse narrations (Tib. *dbyangs kyis bsnyad pa'i sde*, Skt. *geya*), prophecies (Tib. *lung du bstan pa'i sde*, Skt. *vyākaraṇa*), poetic verses (Tib. *tshigs su bcad pa'i sde*, Skt. *gāthā*), aphorisms (Tib. *ched du brjod pa'i sde*, Skt. *udāna*), ethical narrations (Tib. *gleng gzhi brjod pa'i sde*, Skt. *nidāna*), narrative discourses (Tib. *rtogs pa brjod pa'i sde*, Skt. *avadāna*), parables (Tib. *de lta bu byung ba'i sde*, Skt. *itivṛttaka*), past-life stories (Tib. *skye pa'i rabs kyi sde*, Skt. *jātaka*), extensive sayings (Tib. *shin tu rgyas pa'i sde*, Skt. *vaipulya*), marvels (Tib. *rmad du byung ba'i chos kyi sde*, Skt. *abidhutadharmā*), and resolutions (Tib. *gtan la bab par bstan pa'i sde*, Skt. *upadeśa*).

g.492 twelve phases of dependent origination

rten cing 'brel bar 'byung ba yan lag bcu gnyis

རྟེན་ཅིང་འབྲེལ་བར་འབྱུང་བ་ཡན་ལག་བརྒྱུག་ཉིས།

dvādaśāṅgapratītyasamutpāda

十二緣起

Definition from the 84000 Glossary of Terms:

The principle of dependent origination asserts that nothing exists independently of other factors, the reason for this being that things and events come into existence only by dependence on the aggregation of multiple causes and conditions. In general, the processes of cyclic existence, through which the external world and the sentient beings within it revolve in a continuous cycle of suffering, propelled by the propensities of past actions and their interaction with afflicted mental states, originate dependent on the sequential unfolding of twelve links: (1) fundamental ignorance, (2) formative predispositions, (3) consciousness, (4) name and form, (5) sense field, (6) sensory contact, (7) sensation, (8) craving, (9) grasping, (10) rebirth process, (11) actual birth, (12) aging and death. It is through deliberate reversal of these twelve links that one can succeed in bringing the whole cycle to an end.

g.493 Ujvalaprabha

'bar ba'i 'od

འབར་བའི་འོད།

ujjvalaprabha ^{AD}

焰盛光明

A buddha.

g.494 ultimately real

yongs su grub pa

ཡོངས་སུ་གྲུབ་པ།

pariniṣpanna

成就[相]

The direct perception of the nature of the mind and its objects. An alternative translation is “the absolute.” One of the three natures that are central to the philosophy of the Yogācāra tradition.

g.495 Umā

u ma

ཨུ་མ།

uma ^{AD}

烏摩

A goddess.

g.496 unique qualities of a buddha

sangs rgyas gyi chos ma 'dres pa

སངས་རྒྱུ་གྱི་ཚེས་མ་འདྲེས་པ།

āveṇikabuddhadharma

諸佛]不共法

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

g.497 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.498 Upananda

nye dga' bo

ཉེདག་འཛོ།

upananda ^{AD}

小難陀

A nāga king.

g.499 upāsaka

dge bsnyen

དགེ་བསྟེན།

upāsaka

鄔波索迦

A man who has taken the layperson's vows.

g.500 upāsikā

dge bsnyen ma

དགེ་བསྟེན་མ།

upāsikā

鄔波斯迦

A woman who has taken the layperson's vows.

g.501 ūṛṇā

mdzod spu

མཛོད་སྤྱུ།

ūrṇā

Definition from the 84000 Glossary of Terms:

One of the thirty-two marks of a great being. It consists of a soft, long, fine, coiled white hair between the eyebrows capable of emitting an intense bright light. Literally, the Sanskrit ūṛṇā means “wool hair,” and kośa means “treasure.”

g.502 Uruvilvakāśyapa

lteng rgyas 'od srung

ཉེང་རྒྱས་འོད་སྤྱང་།

uruvilvakāśyapa ^{AD}

優樓頻螺迦攝

The brother of Gayākāśyapa and Nadīkāśyapa. A practitioner of fire offering at Uruvilva (Bodhgaya), he and his five hundred students were converted to becoming bhikṣus of the Buddha. He and his brothers and their students were the third group to become followers of the Buddha after his enlightenment.

g.503 Vaidūrya Golden Mountain Precious Flower Glorious
Appearance's Ocean of Qualities

*bai DUr+ya dang gser gyi ri bo rin po che'i me tog snang ba dpal gyi yon tan rgya
mtsho*

བེ་དུར་ཡ་དང་གསེར་གྱི་རི་བོ་རིན་པོ་ཆེའི་མེ་ཏོག་སྤྲང་བ་དཔལ་གྱི་ཡོན་ཏན་གྱི་མཚོ།

—

琉璃金山寶花光照吉祥功德海

A buddha in the distant past.

g.504 Vaiśravaṇa

rnam thos kyi bu

རྣམ་ཐོས་གྱི་བུ།

vaiśravaṇa ^{AD}

毘沙門 · 薛室羅末拏

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. Also known as Kubera, he is the lord of yakṣas and a lord of wealth.

g.505 vaiśya

rje'u rigs

ཐུན་ལྷན་པ།

vaiśya

神呪

The third of the four classes in the Indian caste system. It generally includes merchants and farmers.

g.506 Vajrapāṇi

rdo rje'i thal mo

རྡོ་རྗེ་བཀའ་མོ།

vajrapāṇi ^{AS}

金剛手

Definition from the 84000 Glossary of Terms:

Vajrapāṇi means “Wielder of the Vajra.” In the Pali canon, he appears as a yakṣa guardian in the retinue of the Buddha. In the Mahāyāna scriptures he is a bodhisattva and one of the “eight close sons of the Buddha.” In the tantras, he is also regarded as an important Buddhist deity and instrumental in the transmission of tantric scriptures.

g.507 Varaprabha

'phags pa'i 'od

འཕགས་པའི་འོད།

varaprabha ^{AS}

勝光

A buddha.

g.508 Varṣādhipati

char pa'i dbang po

ཆར་པའི་དབང་པོ།

varṣādhipati ^{AS}

勃里沙

A yakṣa king. The name means “Lord of Rain.”

g.509 Varuṇa

chu lha · chu

ཕྱུ་ལྷ་ཅུ།

varuṇa ^{AS}

水

The name of the deity of water. In the Vedas, Varuṇa is an important deity and in particular the deity of the sky, but in later Indian tradition he is the god of only the water and the underworld. The Tibetan does not attempt to translate his name, but instead has “god of water.”

g.510 Vāṣpa

rlangs pa

ལྷ་སྦྱུ་པ།

vāṣpa ^{AS}

婆濕波

One of Siddhārtha's five ascetic companions, who abandoned him when he renounced asceticism. When those five later became the Buddha's first disciples, Vāṣpa attained the state of a stream entrant.

g.511 Vast Qualities

yangs pa'i yon tan

ཡངས་པའི་ཡོན་ཏན།

—

廣眾德

A buddha.

g.512 Vast Radiant Light

rgyas par 'bar ba'i 'od

རྒྱས་པར་འབར་བའི་འོད།

—

A buddha.

g.513 Vasu

ba su

བ་སུ།

vasu ^{AS}

婆蘇

The name of a goddess, identified as the sister of Mahādeva.

g.514 Vāsuki

nor rgyas

ནོར་རྒྱལ།

vāsuki ^{AS}

滿財

A nāga king, well known in Indian mythology as being the serpent coiled around Sumeru that was used to churn the ocean at the origin of the world.

g.515 Vāyu

rlung gi lha · rlung

རྒྱལ་གྱི་ལྷ། · རྒྱལ།

vāyu ^{AS}

風

The god of the air and the winds.

g.516 Vemacitra

thags zangs ris

ཐགས་ཙངས་རིས།

vemacitra ^{AS}

毘摩質多羅

The king of the asuras. Also translated as *bzang ris*.

g.517 Venerable

tshe dang ldan pa

ཚེ་དང་ལྷན་པ།

āyusmat

具壽

Definition from the 84000 Glossary of Terms:

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

g.518 vetāla

ro langs

རོ་ལངས།

vetāla

A class of powerful beings that typically haunt charnel grounds and enter into and animate corpses. Hence, the Tibetan translation means “risen corpse.”

g.519 vetiver

on sha la

ཨོན་ཤ་ལ།

uśira

Andropogon muricatus; Andropogon zizanioides. A type of grass.

g.520 Victory Banner Golden Flower Light Rays

gser gyi me tog 'od zer rgyal mtshan

གསེར་གྱི་མེ་ཏོག་འོད་ཟེར་རྒྱལ་མཚན།

—

金花光幢

A buddha.

g.521 vidyāmantra

rig sngags

རིག་སྒྲགས།

vidyāmantra

神呪

A type of incantation or spell used to accomplish a ritual goal. This can be associated with either ordinary attainments or those whose goal is awakening.

g.522 Vidyutprabha

glog 'od

གློག་འོད།

vidyutprabha ^{AS}

電光

A nāga king.

g.523 view of belief in a self

'jig tshogs la lta ba

འདིག་ཚོགས་ལ་ལྟ་བ།

satkāyadr̥ṣṭi

The Tibetan is literally “the view of the perishable accumulation,” and the Sanskrit is “the view that the body is real.” This refers to the mistaken view that the transitory aggregates are a self.

g.524 Vima

bi ma

བི་མ།

**vima* ^{RP}

毘摩

A goddess.

g.525 Vimalaprabhā

dri ma med pa'i 'od

དྲི་མ་མེད་པའི་འོད།

vimalaprabhā ^{AS}

無垢光

The future realm where five hundred thousand bhikṣus in the Buddha’s saṅgha will become buddhas.

g.526 Vimalaraśmi

dri ma med pa'i 'od zer

དྲི་མ་མེད་པའི་འོད་ཟེར།

vimalaraśmi ^{AS}

無垢光明

A buddha.

g.527 Vindhya

bin d+ha

བིན་ན།

vindhya ^{AS}

頻陀山

A mountain range, actually a series of mountain ranges, which extends across central India. The usual translation is *bigs byed*.

g.528 vipaśyanā

lhag mthong

ལྷག་མཐོང་།

vipaśyanā

Definition from the 84000 Glossary of Terms:

An important form of Buddhist meditation focusing on developing insight into the nature of phenomena. Often presented as part of a pair of meditation techniques, the other being śamatha, “calm abiding”.

g.529 Virūḍhaka

'phags skyes po

འཕགས་སྐྱེས་པོ།

virūḍhaka ^{AS}

增長

One of the Four Mahārājas, he is the guardian of the southern direction and the lord of the kumbhāṇḍas.

g.530 Virūpākṣa

mig mi bzang

མིག་མི་བཟང་།

virūpākṣa ^{AS}

廣目

One of the Four Mahārājas, he is the guardian of the western direction and traditionally the lord of the nāgas.

g.531 Viṣṇu

khyab 'jug

ཁྱབ་འཇུག་

viṣṇu ^{AS}

吠率怒

One of the primary gods of the Brahmanical tradition, he is associated with the preservation and continuance of the universe.

g.532 Viśuddhaprajñā

shes rab rnam par dag pa

ཤེས་རབ་རྣམ་པར་དག་པ།

viśuddhaprajñā ^{AS}

極清淨慧

Name of a bodhisattva.

g.533 Viśuddhaśīla

tshul khrims rnam par dag pa

ཚུལ་ཁྲིམས་རྣམ་པར་དག་པ།

viśuddhaśīla ^{AS}

淨戒

Name of a bodhisattva.

g.534 Vulture Peak Mountain

bya rgod kyī phung po · bya rgod spungs pa'i ri

བྱ་རོད་གྱི་ཕུང་པོ། · བྱ་རོད་སྤུངས་པའི་རི།

gṛdhrakūṭaparvata · gṛdhrakūṭa

鷲峯山

Definition from the 84000 Glossary of Terms:

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

g.535 Vyākaraṇa

lung bstan pa

ལུང་བསྟན་པ།

vyākaraṇa ^{AS}

The brahmin master, interlocutor in *The Sūtra of the Sublime Golden Light*. See also [n.96](#).

g.536 Wheel of Dharma Thoroughly Encircling Mind Generation

chos kyī 'khor lo yongs su bskor bar sems bskyed

ཆོས་ཀྱི་འཁོར་ལོ་ཡོངས་སུ་བསྐོར་བར་སེམས་བསྐྱེད།

—

常發心轉法輪

A bodhisattva.

g.537 white beryl

bai DUr+ya

བི་ཌུཊ།

veruli

梨色

Goshenite: pure beryl without the impurities that give it its various colors.

g.538 white water lily

ku mu da

ཀུམུད།

kumuda

拘物頭 [花 / 華]

Nymphaea pubescens. The night-blossoming water lily, sometimes referred to as a “night lotus.” It can be white, pink, or red.

g.539 Wish-Fulfilling

yid bzhin

ཡིད་བཞིན།

—

如意

A nāga king.

g.540 Wish-Fulfilling Radiating Light

yid bzhin rin chen 'od 'phro

ཡིད་བཞིན་རིན་ཆེན་འོད་འཕྲོ།

—

如意寶光耀

A goddess bodhisattva.

g.541 world guardians

'jig rten gyi mgon po

འཇིག་རྟེན་གྱི་མགོན་པོ།

lokapāla

[護世者]四天王

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), Iśāni, or Pṛthivī for the northeast.

g.542 World of Yama

gshin rje'i 'jig rten

གཤིན་རྗེའི་འཇིག་རྟེན།

yamaloka

Definition from the 84000 Glossary of Terms:

The land of the dead ruled over by the Lord of Death. In Buddhism it refers to the *preta* realm, where beings generally suffer from hunger and thirst, which in traditional Brahmanism is the fate of those departed without descendants to make ancestral offerings.

g.543 yakṣa

gnod sbyin

གནོད་སྦྱིན།

yakṣa

藥叉

Definition from the 84000 Glossary of Terms:

A class of nonhuman beings who inhabit forests, mountainous areas, and other natural spaces, or serve as guardians of villages and towns, and may be propitiated for health, wealth, protection, and other boons, or controlled through magic. According to tradition, their homeland is in the north, where they live under the rule of the Great King Vaiśravaṇa.

Several members of this class have been deified as gods of wealth (these include the just-mentioned Vaiśravaṇa) or as bodhisattva generals of yakṣa armies, and have entered the Buddhist pantheon in a variety of forms, including, in tantric Buddhism, those of wrathful deities.

g.544 yakṣiṇī

gnod sbyin ma

གནོད་སྦྱིན་མ།

yakṣiṇī

A female yakṣa.

g.545 Yāma

'thab bral

འཕགས་བྲལ།

yāma ^{AS}

夜摩

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

g.546 Yama

gshin rje

གཤིན་རྗེ།

yama^{AS}

閻羅

The Lord of Death.

g.547 Yama's realm

'chi bdag gi rgyal po'i yul

འཛིན་པ་གཞི་རྒྱལ་པོའི་ཡུལ།

yamaloka

Definition from the 84000 Glossary of Terms:

The land of the dead ruled over by the Lord of Death. In Buddhism it refers to the *preta* realm, where beings generally suffer from hunger and thirst, which in traditional Brahmanism is the fate of those departed without descendants to make ancestral offerings.

g.548 yojana

dpag tshad

དཔག་ཚད།

yojana

踰繕那

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