

༄༅། །གསེར་འོད་དམ་པའི་མདོ།

The Sūtra of the Sublime Golden Light (2)

Suvarṇaprabhāsottamasūtra

འཕགས་པ་གསེང་འོད་དམ་པ་མདོ་སྒྲིབ་དབང་པོའི་རྒྱལ་པོ་ཞེས་བྱ་བ་ཐེག་པ་ཆེན་པོའི་མདོ།

'phags pa gser 'od dam pa mdo sde'i dbang po'i rgyal po zhes bya ba theg pa chen po'i mdo

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

Āryasuvārṇaprabhāsottamasūtreन्द्रarājanāmamahāyānasūtra

· Toh 556 ·

Degé Kangyur, vol. 89 (rgyud 'bum, pa), folios 151.b–273.a



First published 2024

Current version v 1.0.0 (2024)

Generated by 84000 Reading Room v2.26.1

84000: Translating the Words of the Buddha is a global non-profit initiative to translate all the Buddha's words into modern languages, and to make them available to everyone.



This work is provided under the protection of a Creative Commons CC BY-NC-ND (Attribution - Non-commercial - No-derivatives) 3.0 copyright. It may be copied or printed for fair use, but only with full attribution, and not for commercial advantage or personal compensation. For full details, see the Creative Commons license.

co.

TABLE OF CONTENTS

- ti. Title
- im. Imprint
- co. Contents
- s. Summary
- ac. Acknowledgements
- i. Introduction
 - Tantric Rituals
 - *The Sūtra of the Sublime Golden Light* in India
 - The Sūtra outside India
 - The Sūtra in Tibet
 - Comparing the Versions
 - Translations into Western Languages
 - Detailed Summary of *The Sūtra of the Sublime Golden Light*
 - Chapter 1: The Introduction
 - Chapter 2: The Teaching of the Lifespan of the Tathāgata
 - Chapter 3: The Differentiation of the Three Bodies
 - Chapter 4: The Confession in a Dream
 - Chapter 5: The End of the Continuum of Creating Karma
 - Chapter 6: The Purification of the Bhūmis
 - Chapter 7: A Praise of All the Realms of the Past, Future, and Present Samyaksambuddhas
 - Chapter 8: The Dhāraṇī Called *Golden*
 - Chapter 9: Emptiness
 - Chapter 10: Fulfilling Wishes on the Basis of Emptiness
 - Chapter 11: The Four Mahārājas Look Upon Devas and Humans
 - Chapter 12: The Four Mahārājas Protecting the Land

- Chapter 13: The Dhāraṇī of Nonattachment
- Chapter 14: The Wish-Fulfilling Jewel Dhāraṇī
- Chapter 15: The Goddess Sarasvatī
- Chapter 16: The Great Goddess Śrī
- Chapter 17: The Increase of Wealth by the Great Goddess Śrī
- Chapter 18: Dṛḍhā, the Goddess of the Earth
- Chapter 19: Saṃjñeya, the Lord of Yakṣas
- Chapter 20: The King's Treatise: The Commitment of the Lord of Devas
- Chapter 21: Susaṃbhava
- Chapter 22: The Protection Given by Yakṣas
- Chapter 23: The Prophecy to Ten Thousand Devas
- Chapter 24: Ending All Illness
- Chapter 25: The Story of the Fish Guided by Jalavāhana
- Chapter 26: The Gift of the Body to a Tigress
- Chapter 27: Praise by All Bodhisattvas
- Chapter 28: Praise of All Tathāgatas
- Chapter 29: The Conclusion

tr. The Translation

1. Chapter 1: The Introduction
2. Chapter 2: The Teaching of the Lifespan of the Tathāgata
3. Chapter 3: The Differentiation of the Three Bodies
4. Chapter 4: The Confession in a Dream
5. Chapter 5: The End of the Continuum of Creating Karma
6. Chapter 6: The Purification of the Bhūmis
7. Chapter 7: A Praise of All the Realms of the Past, Future, and Present Samyaksambuddhas
8. Chapter 8: The Dhāraṇī Called *Golden*
9. Chapter 9: Emptiness
10. Chapter 10: Fulfilling Wishes on the Basis of Emptiness
11. Chapter 11: The Four Mahārājas Look Upon Devas and Humans
12. Chapter 12: The Four Mahārājas Protecting the Land
13. Chapter 13: The Dhāraṇī of Nonattachment
14. Chapter 14: The Wish-fulfilling Jewel Dhāraṇī
15. Chapter 15: The Goddess Sarasvatī

16. Chapter 16: The Great Goddess Śrī
 17. Chapter 17: The Increase of Wealth by the Great Goddess Śrī
 18. Chapter 18: Dṛḍhā, the Goddess of the Earth
 19. Chapter 19: Saṃjñeya, the Lord of Yakṣas
 20. Chapter 20: The King's Treatise: The Commitment of the Lord of Devas
 21. Chapter 21: Susaṃbhava
 22. Chapter 22: The Protection Given by Yakṣas
 23. Chapter 23: The Prophecy to Ten Thousand Devas
 24. Chapter 24: Ending All Illness
 25. Chapter 25: The Story of the Fish Guided by Jalavāhana
 26. Chapter 26: The Gift of the Body to a Tigress
 27. Chapter 27: Praise by All Bodhisattvas
 28. Chapter 28: The Praise of All Tathāgatas
 29. Chapter 29: The Conclusion
- c. Colophon
- ab. Abbreviations
- n. Notes
- b. Bibliography
 - Primary Sources in Tibetan and Chinese
 - Secondary References—Kangyur
 - Secondary References—Tengyur
 - Other References in Tibetan
 - Other References in English and Other Languages
 - Translations
- g. Glossary

SUMMARY

s.

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.

ac.

ACKNOWLEDGEMENTS

ac.1 This text was translated by Peter Alan Roberts, who translated the text from Tibetan into English and wrote the introduction. Ling Lung Chen and Wang Chipan were consultants for the Chinese versions of the sūtra. Emily Bower was the project manager and editor. Tracy Davis was the initial copyeditor. 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. Rory Lindsay edited the translation and the introduction, and Xiaolong Diao, Ting Lee Ling, and H. S. Sum Cheuk Shing checked the translation against the Chinese sources. Ven. Konchog Norbu copyedited the text, and Sameer Dhingra was in charge of the digital publication process.

ac.3 The translation of this text has been made possible through the generous sponsorship of E E, May-E, Minda, and Chung-Da Ho.

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 thus 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 twenty-nine-chapter version (hereafter referenced as Toh 556) of *The Sūtra of the Sublime Golden Light*. There are also the twenty-one-chapter (hereafter referenced as Toh 557) and thirty-one-chapter (hereafter referenced as Toh 555) versions. Both Toh 556 and Toh 557 were translated into Tibetan from Sanskrit, so almost the entirety of Toh 557 is present in an identical translation in Toh 556.

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. 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; Dṛḍhā, who is the goddess of the earth; Sarasvatī, the goddess of wisdom, learning, and music; Śrī, the goddess of good fortune; 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 bodies, and chapter 6, which describes the ten bodhisattva bhūmis (also not present in Toh 557). Chapters 9 and 10 teach the view of emptiness.

i.7 Toward the end, there are two narratives that describe 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. Toh 556 and Toh 555 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 trichiliocosm.

· *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*¹ mentions 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 later Indian Buddhism is evident from the three tantras² and ten commentaries³ 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,⁴ 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.⁵

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, leaves no relics, and that the Dharma never ceases are quoted in six texts,⁶ two of which⁷ 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 bodies of a buddha, which are only in Toh 555 and Toh 556, are quoted in two texts in the Tengyur, one written in Tibetan and one translated from Sanskrit by Rinchen Sangpo,⁸ 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,”⁹ which are considered to be 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 *Suvarṇabhāsottama*, with *bhāsa* being a synonym for *prabhāsa*, 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, with 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.” As a result of that reputation, Juqu Mengxun, toward the end of his reign, became afraid that Dharmakṣema might be used against him by his adversaries and so he had him assassinated.¹⁰ 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.¹¹
- 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 writing 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.¹² 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.¹³
- i.21 The Mogao caves of Dunhuang, which were sealed in 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.¹⁴
- 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 Toh 557 does not list its translators in the colophon. Toh 556 (the version translated here) was produced by Jinamitra, Śilendrabodhi, and Yeshé Dé in the early ninth century. Almost the entirety of Toh 557 is present word for word in Toh 556, so they either incorporated an earlier translation or extracted the shorter version from the longer.
- i.24 By contrast, Toh 555 is a translation made by Gö Chödrup of Yijing’s Chinese version 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 included in the Tengyur that were authored by Tibetan translators active in the early 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.¹⁵ Yeshé Dé wrote a text that has a number of references to this sūtra's teaching on the three bodies of a buddha, buddha nature, and the description of the bhūmis.¹⁶
- 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'ük¹⁷ (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.¹⁸ 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 Toh 556 and Toh 557 were both translated into Tibetan from Sanskrit. Chapter 4 in Toh 556 is the equivalent of chapters 3 and 4 in Toh 557; chapters 9 and 10 in Toh 556 are the equivalent of chapter 6 in Toh 557; and chapters 11 and 12 in Toh 556 are the equivalent of chapter 12 in Toh 557. There are seven additional chapters in Toh 556 that are not found in Toh 557: chapters 3, 5, 6, 13, 14, 17, and 28.
- i.30 Chapter 5 is almost entirely composed of the contents of *Putting an End to Karmic Obscurations* (Toh 219), differing only in its introduction and conclusion. Toh 556'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 this chapter 5 and the sūtra in the Degé Kangyur versions, those discrepancies do not exist in earlier Kangyurs. The translators of *Putting an End to Karmic Obscurations* were Jinamitra, Dānaśīla, and Yeshé Dé, and their translation appears to have been incorporated into the translation of this

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 this translation of *The Sūtra of the Sublime Golden Light* by Jinamitra, Nalendrabodhi, and Yeshé Dé.

i.31 Only the Sanskrit that is equivalent to Toh 557 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 seven additional chapters in Toh 556.

i.32 Toh 556 appears to preserve passages that were lost from Toh 557. For example, chapter 12 in Toh 557, “The King’s Treatise,” begins abruptly: “At that time...,” having evidently lost the introductory narrative—present in the equivalent chapter (chapter 20) in Toh 556—that sets the action in a distant past.

i.33 Toh 555 was translated into Tibetan from Chinese.¹⁹ 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 Toh 556 is primarily due to the addition of 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 Toh 557.

· 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 The Kauṇḍinya brahmin 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 the Kauṇḍinya brahmin that the Buddha will not pass away and there will never be relics. The Kauṇḍinya brahmin 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.
- i.39 Then the four buddhas vanish, and Ruciraketu returns to his seat in the assembly.

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

- i.40 This chapter is not included in Toh 557. In response to a question from the bodhisattva Ākāśagarbha, the Buddha describes the three bodies—the Dharma body, enjoyment body, and emanation body—that complete buddhahood comprises. The emanation body is the manifestation of various kinds of bodies of individuals in accordance with the various situations of beings. The enjoyment body is the manifestation of perfect bodies that teach the ultimate truth to bodhisattvas. Neither of these bodies, however, has ultimate reality, whereas the Dharma body is the ultimate, featureless, true nature that is the basis of the other two bodies, 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.41 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 Confession in a Dream · ·

- i.42 This chapter corresponds to chapters 3 and 4 in Toh 557.

i.43 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.

i.44 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 End of the Continuum of Creating Karma · ·

i.45 This chapter is absent in Toh 557, and it is primarily composed of a word-for-word repetition, apart from the introduction and conclusion, of *Putting an End to Karmic Obscurations* (Toh 219). 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, the Buddha's principal human disciple, Śāriputra, asks the Buddha how to confess their 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 obscuration 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.46 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 Mass of Light and a woman named Gaṅgadevī who received this very teaching from Great Mass of Light. Through her dedication to it, she was subsequently always reborn as a man until she became a buddha by the name of Ratnārci. Ratnārci teaches in a realm a vast distance away in the east, in the present time. Any woman who hears the name of this buddha will no longer be reborn as a woman.

i.47 The Buddha then describes the four benefits to a king, the four benefits to his ministers, the four benefits to mendicants, and the four benefits to brahmins that result from this sūtra being taught in their land.

i.48 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 Purification of the Bhūmis · ·

i.49 This chapter is absent in Toh 557. It is *The Sūtra of Akṣayamati's Questions* (Toh 89) but without the introduction and with additional verses. The list of dhāraṇīs, of which only the names are given in that sūtra, are given in full in *The Sūtra of the Sublime Golden Light* together with their benefits. Also, Brahmā is added as an interlocutor, and there is an extra conclusion following the one given in *The Sūtra of Akṣayamati's Questions*. In Toh 555, the corresponding chapter is called "The Dhāraṇīs of Complete Purification."

i.50 In this chapter, Akṣayamati 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.

i.51 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.52 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.

i.53 The Buddha next gives the dhāraṇī mantra that is obtained on each bhūmi and explains what it protects against.

i.54 Then the bodhisattva Unobstructed Appearance of the Light of a Lion's Ornament praises in verse the ultimate nature and relative activity of the Buddha.

i.55 After this, the great king of Brahmā devas 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 of All the Realms of the Past, Future, and Present · ·
Samyaksambuddhas

i.56 This is the equivalent of chapter 5 in Toh 557. The Buddha repeats to a goddess a praise of the buddhas in thirty-seven verses, made by a king in the distant past who has now been reborn as that goddess.

· · Chapter 8: The Dhāraṇī Called *Golden* · ·

- i.57 This chapter is absent in Toh 557.
- i.58 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*. Its practitioner should first perform a specific recitation of homage to certain buddhas and bodhisattvas. Then the dhāraṇī, which is the mother of all buddhas, will fulfill all wishes and will 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: Emptiness · ·

- i.59 This is the equivalent of chapter 6 in Toh 557.
- i.60 The Buddha recites verses that describe 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: Fulfilling Wishes on the Basis of Emptiness · ·

- i.61 This chapter is absent in Toh 557.
- i.62 The goddess Ratnārcī 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 Dharma realm, 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.63 Then Brahmā asks Ratnārcī how she could possibly accomplish this. 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 Ratnārcī's body transforms, becoming identical to that of Brahmā. Ratnārcī describes to Brahmā how to practice bodhisattva conduct while knowing it has no reality, like a magical illusion.
- i.64 Following this, the Buddha tells Brahmā to practice as Ratnārcī has. Brahmā and his entourage bow down to the now male bodhisattva Ratnārcī. The Buddha prophesies that in the future Ratnārcī will be a buddha named Essence of Illustrious Precious Radiance.
- i.65 Five hundred thousand bhikṣus in the assembly attain an 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 Array of Pure Prayers.

i.66 The Buddha then tells Brahmā of the great power of *The Sūtra of the Sublime Golden Light*, and also that he himself had practiced and taught it in his previous lives, and that if it vanishes so will all other sūtras.

i.67 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.68 This and the following chapter are the equivalent of chapter 7 in Toh 557.

i.69 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.70 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.71 This chapter is absent in Toh 557.

i.72 The Buddha says to the bhikṣu Śāradvatīputra that the *unbounded dhāraṇī* 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. The chapter states that offering to the dhāraṇī is the same as offering to a buddha. At Śāradvatīputra's request, the Buddha recites the dhāraṇī. He describes its great benefit and its alternate name as the *dhāraṇī of nonattachment* and states that it is the mother of all tathāgatas.

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

i.73 This chapter is absent in Toh 557.

i.74 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.75 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. Brahmā then recites a mantra that will protect from premature death and end bad karma. Śakra recites a dhāraṇī called *hurled-down vajra flames* 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 Goddess Sarasvatī · ·

i.76 The goddess Sarasvatī promises to aid those who recite the sūtra with wisdom and skills. She gives the recipe for a cleansing liquid and a mantra that will prevent misfortune.

i.77 Then the Buddha praises her and teaches beneficial mantras. There then occurs a passage not included in Toh 557, in which Sarasvatī recites verses describing how to perform a ritual for the fulfillment of wishes. Then the Kauṇḍinya brahmin praises Sarasvatī in two sets of verses, the first of which is absent in Toh 557. In another passage absent in Toh 557, the Kauṇḍinya brahmin teaches a supplication to Sarasvatī for the purpose of attaining wisdom and eloquence, and the chapter concludes with the Buddha congratulating the Kauṇḍinya brahmin and Sarasvatī.

· · Chapter 16: The Great Goddess Śrī · ·

i.78 The goddess Śrī promises to aid those who recite the sūtra and its preservation so that beings will have good fortune. She states that she had been a follower of the Buddha Ratnakusumaguṇasāgaravaidūryakanakagirisuvarṇakāñcanaprabhāsaśrī and that she brings good fortune to beings wherever she goes and inspires them to make offerings to that buddha. She dwells in a palace in the paradise of Alakāvati and says that offerings should be made to her and 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.79 This chapter comprises the latter part of chapter 9 in Toh 557. 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: Dṛḍhā, the Goddess of the Earth · ·

i.80 This chapter does not have the homage to a series of buddhas and bodhisattvas that begins the equivalent chapter (chapter 10) in Toh 557. Dṛḍhā, the goddess of the earth, promises the Buddha that she will go 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. Toh 557 concludes at this point. Here in Toh 556, the chapter continues with Dṛḍhā teaching mantras and rites to invoke her protection.

· · Chapter 19: Saṃjñeya, the Lord of Yakṣas · ·

i.81 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 buddhahood. Toh 557 concludes at this point. Here in Toh 556, the chapter continues with Saṃjñeya teaching mantras and rites to invoke his protection, and the Buddha commends him for it.

· · Chapter 20: The King's Treatise: The Commitment of the Lord of Devas · ·

i.82 This chapter begins with an introduction that is missing from Toh 557. Dṛḍhā, 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 Commitment of the Lord of Devas* from his own father, King Pinnacle of Lords. For twenty thousand years he had ruled following this treatise.

i.83 King Balendraketu then teaches, as in Toh 557, the treatise in verse on kingship called *The Commitment 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: Susaṃbhava · ·

i.84 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 Ratnoccaya teaching *The Sūtra of the Sublime Golden Light*. He then sought out that dharmabhāṇaka and requested 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, caused a rain of jewels and necessities to fall on the four continents he ruled, and he made an offering of it all to the Three Jewels. Śākyamuni states that he was Susaṃbhava at that time, and that Ratnoccaya became the Buddha Akṣobhya. He 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: The Protection Given by Yakṣas · ·

i.85 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. Sūrya, the sun god, will also be pleased and will bring wonderful light to the world.

· · Chapter 23: The Prophecy to Ten Thousand Devas · ·

i.86 The goddess Bodhisattvasamuccayā asks the Buddha about what merit 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.87 She describes the prophecy of the bodhisattva Ruciraketu becoming the Buddha Suvarṇaratnākaracchatrakūṭa in the distant future and how his son Rūpyaketu will become the Buddha Suvarṇajambudhvajakāñcanābha. After

him, the other son Rūpyaprabha will be the Buddha Essence of the Radiance of a Hundred Golden Lights. The goddess Bodhisattvasamuccayā 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: Ending All Illness · ·

i.88 The Buddha tells the goddess Bodhisattvasamuccayā that in a distant past, when the Dharma of a buddha named Ratnaśikhin had disappeared, there was a virtuous king named Sureśvaraprabha. At that time, a head merchant by the name of Jaṭiṃdhara had a son by the name of Jalavāhana, who learns medicine from him and is able to cure the many illnesses prevalent in the kingdom.

· · Chapter 25: The Story of the Fish Guided by Jalavāhana · ·

i.89 The Buddha tells the goddess Bodhisattvasamuccayā 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 he 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 Ratnaśikhin. At another time, he became intoxicated with alcohol and 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 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 states that he was Jalavāhana; his father, Śuddhodana, was Jaṭiṃdhara, Jalavāhana's father; his sons Rāhula and Ānanda were Jalāmbara and Jalagarbha, Jalavāhana's sons; his wife Gopā was Jalāmbujagarbhā,

Jalavāhana's wife; his father-in-law, Daṇḍapāṇi, was the king; and the ten thousand devas from Trāyastriṃśa were the ten thousand fish. In Toh 557 the tree goddess is identified as being a previous life of the goddess Bodhisattvasamuccayā.

· · Chapter 26: The Gift of the Body to a Tigress · ·

i.90 The Buddha gives the goddess an account of when he went to the land of Pañcāla with a thousand 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. Therefore, 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 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, Māya, 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: Praise by All Bodhisattvas · ·

i.91 Hundreds of thousands of bodhisattvas go to the Buddha Suvarṇaratnākaracchatrakūṭa and praise him in verse.

· · Chapter 28: Praise of All Tathāgatas · ·

i.92 The bodhisattva Ruciraketu comes before the Buddha Śākyamuni and praises him in verse.

- i.93 The goddess Bodhisattvasamuccayā praises the Buddha Śākyamuni in verse. The Buddha rises from his seat and says, “Well done!” and the multitudes of beings rejoice and praise his words.

The Translation

The Noble Mahāyāna Sūtra
The Lord King of Sūtras, The Sublime Golden Light

1. CHAPTER 1: THE INTRODUCTION

[B1] [F.151.b]

- 1.1 I pay homage to all the buddhas, bodhisattvas, pratyekabuddhas, and noble śrāvakas of the past, future, and present.

Thus did I hear at one time.²⁰ The Bhagavat was within the profound, completely pure Dharma realm that is the sublime field of activity of the tathāgatas, dwelling at Vulture Peak Mountain at Rājagṛha, together with a saṅgha of ninety-eight thousand²¹ great bhikṣus. All of them were great arhats, perfectly tamed like the king of elephants. Their defilements had ceased, they were devoid of kleśas, their minds were completely liberated, their wisdom was completely liberated, they had done what had to be done, they had put down their burdens, they had attained their goals, they had cut through engagement with existence, they had attained supreme and sublime power, they had perfectly maintained pure conduct, they were arrayed with methods and wisdom, they had manifested the eight liberations, and they had reached the farther shore.

- 1.2 Their names were Venerable Kauṇḍinya, Venerable Aśvajit, Venerable Vāṣpa, Venerable Mahānāman, Venerable Bhadrīka, Venerable Mahākāśyapa, Venerable Uruvilvakāśyapa, Venerable Gayākāśyapa, Venerable Nadīkāśyapa, Venerable Śāriputra, Venerable Mahāmaudgalyāyana, and Ānanda. These and the other great śrāvakas had each risen in the afternoon from resting inwardly and had come into the presence of the Bhagavat, bowed down their heads to the feet of the Bhagavat, circumambulated him three times, and sat to one side. [F.152.a]

- 1.3 A trillion²² bodhisattva mahāsattvas were also gathered there. They were renowned because of being endowed with great brilliance and glory like the great kings of the nāgas. They aspired to always maintain generosity and pure conduct; they had practiced patience and diligence for countless eons; they manifested the mindfulness that transcends all dhyānas; they had

opened the door to wisdom; they had accomplished skill in methods; they enjoyed sublime sensory powers and had acquired clairvoyance; they had attained the great power of mental retention; they had unceasing eloquence; they had eliminated all kleśas and afflictions; they had quickly attained omniscient wisdom and defeated Māra and the hosts of adversaries; through beating the drum of the Dharma they subdued all tīrthikas and caused them to develop clear minds; through turning the wheel of the Dharma they liberated devas and humans; they adorned all the buddha realms in the ten directions; they brought benefit to those who dwelled in the six existences; they had consummate great wisdom; they were endowed with great patience; they were endowed with love; they maintained the motivation of great compassion; they had enduring great might; they served all the buddhas; they did not pass into nirvāṇa, but instead maintained the great commitment to remain until the future's end; they had developed pure causes in the presence of many buddhas; they had attained patience toward the quality of birthlessness of the phenomena of the three times; they had completely transcended the field of activity of the śrāvakas and pratyekabuddhas; with great skill in methods they were skilled in explaining the implied meaning of the profound Dharma taught by the great teachers, the guides of the world; and they had cut through all doubts through the direct perception of emptiness.

- 1.4 Among them were the bodhisattva Anāvāraṇadharmacakravarta, [F.152.b] the bodhisattva Aspiring to Always Turn the Dharma Wheel, the bodhisattva Nityodyukta, the bodhisattva Anikṣiptadhura, the bodhisattva Maitreya, the bodhisattva Mañjuśrī, the bodhisattva Avalokiteśvara, the bodhisattva Dharaṇeśvararāja, the bodhisattva King Fearless Powerful Array, the bodhisattva King of Supreme Mount Meru, the bodhisattva Great Ocean Profound King, the bodhisattva Ratnaketu, the bodhisattva Mahāratnaketu, the bodhisattva Kṣitigarbha, the bodhisattva Ākāśagarbha, the bodhisattva Lord with Jeweled Hands, the bodhisattva Vajrapāṇi, the bodhisattva Ratibala, the bodhisattva Great Dharma Power,²³ the bodhisattva Extremely Radiant Array, the bodhisattva Great Golden Radiant Array, the bodhisattva Pure Ethics, the bodhisattva Always Concentrated, the bodhisattva Extremely Pure Intelligence,²⁴ the bodhisattva Firm Effort,²⁵ the bodhisattva Ākāśavat, the bodhisattva Anikṣiptamahāpraṇidhāna, the bodhisattva Bhaiṣajyadatta, the bodhisattva Curing Affliction, the bodhisattva Bhaiṣajyarāja, the bodhisattva Joyful High King,²⁶ the bodhisattva Prophesied Attainment, the bodhisattva Great Cloud Completely Pure Radiance, the bodhisattva Great Cloud Dharma Holder,²⁷ the bodhisattva Great Cloud Renowned Joy, the bodhisattva Great Cloud Renowned Limitless Revealer,²⁸ the bodhisattva Great Cloud Lion's Roar, the

bodhisattva Great Cloud Supreme Bull's Sound, [F.153.a] the bodhisattva Great Cloud Good Fortune, the bodhisattva Great Cloud Precious Glory,²⁹ the bodhisattva Great Cloud Sun's Essence, the bodhisattva Great Cloud Moon's Essence, the bodhisattva Great Cloud Starlight, the bodhisattva Great Cloud Firelight, the bodhisattva Great Cloud Lightning, the bodhisattva Great Cloud Thunder, the bodhisattva Great Cloud Constant Wisdom Rain,³⁰ the bodhisattva Great Cloud King Completely Pure Rain, the bodhisattva Great Cloud Flower Tree King, the bodhisattva Great Cloud Utpala Scent, the bodhisattva Precious Cloud Sandalwood Cool Body, the bodhisattva Great Cloud Clearing Darkness, the bodhisattva Great Cloud Clearing Obscured Vision, and so on—countless, numberless bodhisattva mahāsattvas, who, during that afternoon, had arisen from resting internally and come into the presence of the Bhagavat. They bowed down their heads to the feet of the Bhagavat, circumambulated him three times, keeping him to their right, and sat to one side.

1.5 There were also 580,000 Licchavī youths.³¹ Among them were Kumāra Lion's Light, Kumāra Siṃhamati, Kumāra Dharmadatta, Kumāra Powerful Bestower, Kumāra Mahāprabha, Kumāra Great Glory, Kumāra Buddhapālita, Kumāra Dharmapāla, Kumāra Sustaining the Saṅgha, Kumāra Vajra Guard, Kumāra Ākāśapāla, Kumāra Ākāśaghoṣa, Kumāra Ratnagarbha, Kumāra Supreme Auspicious Essence, and so on. They were pleasantly established in the highest, most complete enlightenment and had perfect aspiration for the Mahāyāna. During that 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. [F.153.b]

1.6 There were also 42,000 devas. Among them were Deva Beautiful to See, Deva Pramudita, Deva Sūryaprabha, Deva Moon Crest, Deva Clear Insight, Deva Ākāśaviśuddhaprajña, Deva Remover of Affliction,³² Deva Maṅgala, and so on. They had made the vast prayer to guard the Mahāyāna Dharma, to hold the true Dharma, and to prevent its discontinuation. During that 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.

1.7 There were also 28,000 nāga kings. Among them were Nāga King Padma, Nāga King Elapatra, Nāga King Mahābala, Nāga King Mahāghoṣa, Nāga King Alpormika, Nāga King River Holder, Nāga King Golden Face, Nāga King Manasvī, and so on. They had all aspired to possess and hold the Mahāyāna and had developed the motivation to spread and protect it. During that afternoon, each of them 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.
- 1.8 There was also the yakṣa king Vaiśravaṇa with 36,000 yakṣas. Among them were Yakṣa Amra, Yakṣa Amradhara, Yakṣa Essence of Lotus Radiance, Yakṣa Lotus Face, Yakṣa Bhṛkuṭi, Yakṣa Manifesting Great Fear, Yakṣa Bhūmikampa, Yakṣa Annaharaṇa, and so on. [F.154.a] All those yakṣas had faith in the Dharma of the Tathāgata and were dedicated to guarding it. During that afternoon, all of them came 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.
- 1.9 There were also 49,000 garuḍas, such as the garuḍa king Powerful King of Elephants.
- 1.10 There were also gandharvas, asuras, kinnaras, kumbhāṇḍas, and mahoragas; divine ṛṣis of mountains, forests, rivers, and seas; great kings and their retinues, queens, attendants, sons, noblemen, and noblewomen; and devas, humans, and so on. They had all prayed to read, recite, possess and hold, question,³³ spread, guard, and protect this unsurpassable Mahāyāna Dharma. During that afternoon all of them 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.
- 1.11 In that way, those śrāvakas, bodhisattvas, devas, humans, asuras, garuḍas, and so on—all those eight classes of beings—had gathered like clouds. With one-pointed minds, with palms together in homage, and with unblinking eyes, they gazed at the Bhagavat’s face, and wishing that he would teach the Dharma, they supplicated him.
- 1.12 Then, during the afternoon, the Bhagavat arose from samādhi, looked upon the multitude that had assembled, and recited these verses:
- 1.13 “I will teach this *Sublime Golden Light*,³⁴
Which is the lord of the kings of sūtras.
- 1.14 “If you listen to it, it is profound;
If you analyze it, it is profound.
- 1.15 “It has received the blessings
Of the buddhas in the four directions: [F.154.b]
- 1.16 “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.

- 1.17 “This auspicious, sublime teaching
Is in order to eliminate all bad actions.
It causes all bad karma to cease.³⁵
- 1.18 “It will bestow every happiness;
It will eliminate all suffering.
It is the basis of omniscience,
And it is adorned by every splendor.
- 1.19 “Beings with impaired faculties,
Whose lives are in decline and ending;
Those who are beset by misfortune,
Who have been forsaken by the devas,
- 1.20 “Who are hated by their spouses and other people,
Who are tormented by family and servants,
Who are in conflict with others,
And who are oppressed by loss of wealth;
- 1.21 “Those who are miserable, tired, and ruined,
Who are frightened and in distress,
Who are oppressed by planets and lunar asterisms,
And who are afflicted by dreadful demons;
- 1.22 “And those who see evil in their dreams
Arising from misery and fatigue
Should wash themselves clean
And listen to this supreme sūtra.
- 1.23 “For those who listen to this sūtra,
This profound field of the buddhas,
With a lucid mind and good motivation,
And dressed in clean clothes—
- 1.24 “For all those beings,
All those dreadful misfortunes
Will always come to an end
Through the brilliance of this sūtra.
- 1.25 “The guardians of the world themselves
And their ministers and army generals,
As well as a multitude of millions of yakṣas,
Will be their protectors.
- 1.26 “The great goddess Sarasvatī

- And Nairāñjanāvasinī,
Hārītī, the mother of spirits,
And Dṛḍhā, the goddess of the earth;
- 1.27 “The lords of Brahmā devas, lords of the devas;³⁶
The greatly powerful lords of the nāgas;
And the lords of the kinnaras, the lords of the asuras,
And similarly the lords of the garuḍas³⁷
- 1.28 “Will come to the place where those people are,
Accompanied by troops and steeds,
And will be their protectors,
Attentive day and night.
- 1.29 “I will elucidate this sūtra,
Which is the profound field of the buddhas,
Which is the secret of all buddhas,
And which is difficult to obtain in a million eons. [F.155.a]
- 1.30 “Those who hear this sūtra
And cause others to hear it,
And those who rejoice in this sūtra,
And those who make offerings to it,
- 1.31 “Throughout millions of eons
Will themselves receive offerings
From devas, nāgas, and humans,
And from kinnaras, asuras, and yakṣas.³⁸
- 1.32 “For beings who create this merit,
There will arise for them
An infinite, incalculable,
Inconceivable mass of merit.
- 1.33 “They will be taken into the care
Of the perfect³⁹ buddhas in the ten directions,
And similarly by the bodhisattvas
Who have profound activity.
- 1.34 “Having put on clean clothes,
Wearing perfumed clothing,⁴⁰
And having a loving mind,
They should offer without distraction.⁴¹
- 1.35 “They should make their

Own minds pure and vast,
And with minds filled with faith,
They should listen to this sublime sūtra.

1.36 “Those who listen to this sūtra
Will be welcomed among humans,⁴²
Will attain an excellent human existence,⁴³
And will live happy lives.

1.37 “Those in whose ears
This teaching sounds⁴⁴
Will plant good roots
And be praised by many buddhas.”

1.38 *This concludes “The Introduction,” the first chapter of “The Lord King of Sūtras, the Sublime Golden Light.”*

2. CHAPTER 2: THE TEACHING OF THE LIFESPAN OF THE TATHĀGATA

- 2.1 Also, at that time, there dwelled in the great city of Rājagṛha a bodhisattva mahāsattva by the name of Ruciraketu. He had served past jinas, had developed roots of merit, and had attended⁴⁵ upon many hundreds of thousands of quintillions of buddhas. He thought, “Through what causes and what conditions does the Bhagavat Śākyamuni have such a short lifespan of eighty years?”
- 2.2 Then he thought, “The Bhagavat has said, ‘There are two causes and two conditions for a long life. [F.155.b] What are those two? Forsaking killing and giving food.’ The Bhagavat Śākyamuni has forsaken killing and has correctly adopted⁴⁶ the path of the ten good actions for countless hundreds of thousands of quintillions of eons. He has given external and internal substances as food to beings, even to the extent⁴⁷ of satisfying hungry beings with his own body, blood, bones, and limbs, to say nothing of every other kind of food.”
- 2.3 When that sublime being’s mind had thought that, with his attention focused upon the Buddha, his house became immense, vast, and made of blue beryl. It was adorned with many divine jewels, its color transformed by the Tathāgata,⁴⁸ and it was pervaded by a perfume that transcended the divine.
- 2.4 In the four directions of that house there appeared four thrones made of divine jewels. The thrones were overspread with layers⁴⁹ of precious, divine cloth decorated with divine jewels.⁵⁰
- 2.5 Upon those⁵¹ thrones appeared divine lotus flowers, their colors transformed by the Tathāgata,⁵² and adorned by many jewels. Upon those lotuses there appeared the four buddha bhagavats. To the east appeared the Tathāgata Akṣobhya. To the south appeared the Tathāgata Ratnaketu. To the west appeared the Tathāgata Amitābha. To the north appeared the Tathāgata Dundubhisvara. At the moment when those buddha bhagavats

appeared upon those lion thrones, the great city of Rājagṛha was filled by a great illuminating light. That light spread throughout the trichiliocosm world realm, throughout as many world realms in the ten directions as there are grains of sand in the Ganges River. A rain of flowers fell. There came the sound of divine music. [F.156.a] Through the power of the Buddha, all beings in this trichiliocosm world realm gained divine happiness. Those who had incomplete faculties gained all their faculties. The blind saw forms with their eyes; the deaf heard sounds with their ears; the insane gained their sanity; those with distracted⁵³ minds became undistracted; the naked became clothed; the hungry had their stomachs filled; the thirsty found drink,⁵⁴ beings afflicted by illness were healed; and those with impaired physical faculties became possessed of complete faculties. In those worlds there appeared vast, astonishing, wonderful qualities.

2.6 The bodhisattva⁵⁵ Ruciraketu was amazed to see those buddha bhagavats, and, filled with joy, delighted, elated, pleased, and happy, with his palms together in homage, he bowed toward those buddha bhagavats. Mindful of those buddha bhagavats and mindful of the qualities of the Buddha Bhagavat Śākyamuni, he had doubts concerning the lifespan of the Bhagavat Śākyamuni. In his mind was the thought, “Why is it that the Bhagavat Śākyamuni has this short lifespan of eighty years?”

2.7 Those buddha bhagavats were aware of and understood these thoughts and said to the bodhisattva Ruciraketu, “Noble one, do not think, ‘The Bhagavat Śākyamuni has such a short lifespan.’ Why is that? Noble one, except for the tathāgata arhat samyaksambuddhas, [F.156.b] we do not see anyone within the world with its devas, with its Māra, with its Brahmā, with its many beings who are mendicants and brahmins, and with its devas, humans, and asuras who has the ability to know the Bhagavat Tathāgata Śākyamuni’s lifespan to its future limit.”

2.8 As soon as those buddha bhagavats described the Tathāgata’s lifespan, at that moment, through the power of the buddhas, the devas in the desire realm, the devas in the form realm, the nāgas, the yakṣas, the gandharvas, the asuras, the garuḍas, the kinnaras, the mahoragas, and the many hundreds of thousands of quintillions of assembled bodhisattvas arrived in the house of the bodhisattva Ruciraketu.

2.9 Those tathāgatas then recited verses that taught in brief the length of the lifespan of the Bhagavat Śākyamuni to that complete assembly:

2.10 “The drops of water in all
The oceans can be calculated,
But no one can calculate
The lifespan of Śākyamuni.

- 2.11 “If all Sumerus⁵⁶ were reduced to atoms,
Their number could be calculated,⁵⁷
But no one can calculate
The lifespan of Śākyamuni.
- 2.12 “Someone might calculate
The number of atoms in the earth,
But no one can calculate
The entire lifespan of the Jina.
- 2.13 “Someone might calculate
The extent of space,
But no one can calculate
The lifespan of Śākyamuni.
- 2.14 “One cannot reach a number
By saying that the perfect Buddha
Will remain for this number of eons,
Or for a hundred million eons,
- 2.15 “This is because of two causes
And because of two conditions:⁵⁸
He has forsaken violence toward others,
And he has given food numerous times. [F.157.a]
- 2.16 “Therefore, the length of the great being’s
Lifespan cannot be calculated
By saying it is a certain number of eons,
Or likewise by saying it is countless eons.⁵⁹
- 2.17 “Therefore, do not doubt, do not have any doubt whatsoever.
No one can conceive of the final extent of a jina’s lifespan.”
- 2.18 Then the bodhisattva Ruciraketu, having heard that teaching on the lifespan of Bhagavat Śākyamuni, asked those bhagavats, “Why is it that the Bhagavat Śākyamuni, the Tathāgata, manifests such a short lifespan?”
- 2.19 The bhagavats said to the bodhisattva Ruciraketu, “The Bhagavat Śākyamuni, the Tathāgata, has been born at a time when beings could live for a hundred years in a world that has the five degenerations. Therefore, the Tathāgata Śākyamuni has manifested a short lifespan in order to benefit beings with inferior aspiration, beings with little roots of merit and faith, and ordinary foolish beings who have the view that there is a being, the view that there is a soul, the view that there is a spirit, the view that there is an

individual, erroneous views, the belief in ‘me’ and ‘mine,’ the views of eternalism and nihilism, and so on. It is also to inspire the true view in tīrthikas so that they will quickly attain the highest enlightenment.

2.20 “Moreover, noble one, the Tathāgata, by manifesting passing into nirvāṇa, causes beings to perceive him as rare and difficult to meet; causes them to perceive misery, suffering, and so on; and inspires them to quickly obtain, possess, read, comprehend, and teach widely to others these sūtras that have been taught by the Buddha Bhagavat, and to not malign them. [F.157.b] That is why the Tathāgata manifests a short lifespan. If the Tathāgata were always present and did not pass into nirvāṇa, beings would have no reverence—they would not perceive him as being difficult to meet, and they would not obtain, possess, read, comprehend, and teach widely to others these sūtras that have been taught by the Tathāgata. Why is that? Because they would believe that the Bhagavat would always remain in the world.

2.21 “As an analogy, noble one, someone who sees that his parents have many precious jewels would not perceive that wealth as being rare or wonderful. Why is that? It is because he perceives that his parents’ wealth will always be present. In the same way, if the Bhagavat never passed into nirvāṇa, he would not be perceived as rare and difficult to meet.

2.22 “Moreover, noble one, as another analogy, if someone who had poor parents, who had no wealth, went to the dwelling of a king or great minister and saw their vast, numerous treasuries, wealth, jewels and so on, he would perceive them as rare and difficult to obtain, and he would dedicate himself to accomplishing the methods for seeking wealth, because he would wish to leave poverty behind and to accomplish happiness and prosperity.

2.23 “In the same way, noble one, if the Tathāgata is seen to pass into nirvāṇa, there will be the perception of how rare and difficult he is to meet, and the perception of misery and suffering. The Bhagavat Tathāgata only appears a few times in countless eons, just as a fig tree flower hardly ever appears, just a few times, so that beings will perceive him as rare and difficult to meet, and they will have veneration for him, perceive the sūtras he teaches to be the truth, [F.158.a] and perceive them as something to be possessed and not to be maligned.

2.24 “Therefore, noble one, because of those causes and conditions, the Tathāgata does not remain long in the world but quickly passes into nirvāṇa. It is through such a perfection of skillful methods that the tathāgatas ripen beings.”

2.25 Then those four tathāgatas vanished.

2.26 Then the bodhisattva Ruciraketu, the countless hundreds of thousands of bodhisattvas, and the countless trillions of beings went together to Vulture Peak Mountain. They bowed their heads to the feet of the Bhagavat

Śākyamuni, the Tathāgata, and seated themselves.

2.27 The bodhisattva Ruciraketu described what had occurred, and those four tathāgatas came to where the Bhagavat Śākyamuni was dwelling on Vulture Peak Mountain, sat upon the thrones in their own directions, and addressed their entourages of bodhisattvas: “Noble ones, go and ask the Bhagavat Śākyamuni, ‘Are you unharmed, unafraid, undisturbed, and feeling happy?’ Also make this request to the Bhagavat Tathāgata Śākyamuni: ‘If you were to teach this very profound lord of sūtras, *The Sūtra of the Sublime Golden Light*, for the benefit of beings, to dispel the distress of famine, and to bring happiness to all, that would be excellent and would bring joy!’ ”

2.28 The bodhisattvas who were their attendants went toward the Bhagavat Śākyamuni, and, having approached him, bowed their heads down to his feet, and they made the request that the four tathāgatas had instructed. [F.158.b]

2.29 Then the Bhagavat Śākyamuni, the tathāgata, the arhat samyaksambuddha, said, “Well done!” to those bodhisattvas. “Well done! Well done!”

2.30 At that time, because the four tathāgatas had invoked him to teach this sublime Dharma in order to bring benefit and happiness to all beings, the Bhagavat recited these verses:

2.31 “I dwell upon Vulture Peak Mountain
Where I teach this precious sūtra,
But in order to liberate these many beings,
I will also manifest passing into nirvāṇa.

2.32 “The foolish with incorrect views
Will not aspire to my teachings,
So in order to liberate them all,
I will manifest passing into nirvāṇa.”

2.33 At that time, in that assembly, there was the Kauṇḍinya brahmin, the Dharma master Vyākaraṇa, who, together with countless thousands of brahmins, had made offerings to the Bhagavat.⁶⁰ On hearing these words concerning the great nirvāṇa of the Tathāgata, he immediately wept, bowed down to the feet of the Bhagavat, and said to the Bhagavat, “If you have love for all beings, if you have great compassion, if you wish to benefit them, if you are a mother and father for all beings, if you are unequalled, if you are like the moon radiating light, if you are like a risen sun of great wisdom and knowledge, and if you look upon all beings as you do upon Rāhula, then I pray that you grant me something sacred.”

2.34 The Bhagavat remained silent.

- 2.35 Then, through the power of the Buddha, there arose confident eloquence in a Licchavī youth who was in that assembly, whose name was Sarvasattvapriyadarśana. He asked the Kauṇḍinya brahmin, the Dharma master Vyākaraṇa, “Great brahmin, why do you ask the Bhagavat for something sacred? I will give you something sacred.” [F.159.a]
- 2.36 “Licchavī youth,” said the brahmin, “I wish for a relic of the Bhagavat the size of a mustard seed in order to make offerings to the Bhagavat. It is known that if one makes offerings to a relic the size of a mustard seed that one has received as a share of the ashes that are the relics of the Bhagavat, one will become the sole lord of the devas of Trāyastriṃśa.⁶¹
- 2.37 “O Licchavī youth, it is difficult for śrāvakas and pratyekabuddhas to know *The Sūtra of the Sublime Golden Light*. It is difficult for them to comprehend it. *The Sūtra of the Sublime Golden Light*, which has those characteristics and qualities, is going to be spoken, so listen!⁶²
- 2.38 “O Licchavī youth, *The Sūtra of the Sublime Golden Light* is thus difficult to know and difficult to understand. Therefore, it is appropriate that we brahmins from an outlying island should keep a relic the size of a mustard seed in a casket, for by possessing it, beings will soon become lords of Trāyastriṃśa.
- 2.39 “O Licchavī youth, don’t you want to request a relic the size of a mustard seed from the Tathāgata, place the relic in a casket, and possess it so that beings will become lords of Trāyastriṃśa?
- 2.40 “O Licchavī youth, that is the sublime thing that I have requested.”
- 2.41 Then Sarvasattvapriyadarśana, the Licchavī youth, recited these verses to the Kauṇḍinya brahmin, the Dharma master Vyākaraṇa:
- 2.42 “When flowers grow
On the Ganges River,
Crows become red,
And cuckoos become conch-colored;
- 2.43 “When palm-tree fruit grow on rose-apple trees;
And when bunches of mangoes grown on date trees,
That will be the time when a relic
The size of a mustard seed will appear.
- 2.44 “When clothes made from
The hair of turtles are worn,
And they dispel the cold of winter,
Then there will be a relic.
- 2.45 “When roofs are made
From the legs of flies [F.159.b]

- And are solid and stable,
Then there will be a relic.
- 2.46 “When all the leeches
Grow teeth that are
Long, white, and sharp,
Then there will be a relic.
- 2.47 “When a ladder is built
From the horns of hares
For climbing to the upper realms,
Then there will be a relic.
- 2.48 “When a mouse climbs that ladder
And then eats the moon
And attacks the eclipse,
Then there will be a relic.
- 2.49 “When a village-dwelling fly
Drinks a pitcher of beer
And lives in a house,
Then there will be a relic.
- 2.50 “When a happy donkey
Has lips as red as a bimba fruit
And is expert in song and dance,
Then there will be a relic.
- 2.51 “When owls and crows
Cavort together in private
And live together in harmony,
Then there will be a relic.
- 2.52 “When the leaves of the palash tree
Become a parasol of three kinds of jewels
And provide shelter from the falling rain,
Then there will be a relic.
- 2.53 “When a great oceangoing ship,
With its instruments and sails,
Comes onto and travels over dry land,
Then there will be a relic.
- 2.54 “When an owl picks up
Gandhamādana Mountain

- In its beak and flies away,
Then there will be a relic.”
- 2.55 On hearing those verses, the Kauṇḍinya brahmin, the Dharma master Vyākaraṇa, replied to the Licchavī youth Sarvasattvapriyadarśana with these verses:
- 2.56 “Good! Good! Best of youths,
Son of the jinas, with great words,
Skilled in methods, heroic,
Who has received the highest prophecy,
- 2.57 “Young man, listen to me describe,
In order, the inconceivable [F.160.a]
Greatness of the world’s lord,
The protector, the Tathāgata.
- 2.58 “The scope of the buddhas is inconceivable.
The tathāgatas are without any equal.
All buddhas are always in peace.
All buddhas appear perfectly.⁶³
- 2.59 “All buddhas have the same color,⁶⁴
That is the intrinsic nature of the buddhas.
The Bhagavat⁶⁵ is not fabricated,
And the Tathāgata is not produced.
- 2.60 “He has a body like a vajra.
He manifests an illusory body.⁶⁶
The great Ṛṣi does not have relics,
Not even of the size of a mustard seed.
- 2.61 “How could there be relics
From a body without bones or blood?
Relics are left through skillful methods
In order to bring benefit to beings.
- 2.62 “The perfect Buddha is a Dharma body.
The Tathāgata is a Dharma realm.
That is what the Bhagavat’s body is like.
That is what teaching the Dharma is like.
- 2.63 “I made that request for the sacred object
Having already heard and understood that.
I⁶⁷ spoke in that way

In order to reveal the truth.”⁶⁸

2.64 Then thirty-two thousand devas, having heard that profound teaching on the lifespan of the Tathāgata, all developed the aspiration for the highest, most complete enlightenment. With joyful mental thoughts and with one voice,⁶⁹ they recited these verses:

2.65 “The Buddha does not pass away.
The Dharma does not disappear.
Passing into nirvāṇa is manifested
In order to bring beings to maturity.

2.66 “The Bhagavat is inconceivable;
The Tathāgata’s body is eternal.
He demonstrates a variety of displays
In order to bring benefit to beings.”

2.67 Then the bodhisattva Ruciraketu, having heard the teaching on the lifespan of the Bhagavat Śākyamuni from both those buddha bhagavats and those excellent individuals, arose from his seat, and with his palms together in homage, bowed [F.160.b] and said, “Bhagavat, if in that way the buddha bhagavats do not pass into nirvāṇa and do not leave relics in the world, why is it that in the sūtras it is taught that the buddhas pass into nirvāṇa and leave their relics in the world so that if devas and humans have veneration and respect toward the relics of past buddhas that have been left in the world, and if the world with its devas and humans makes offerings to them, they will attain immeasurable benefit? And why is it said here that there are no relics, Bhagavat? I pray that with compassion you will explain⁷⁰ and teach this.”

2.68 The Bhagavat then said to the bodhisattva mahāsattva Ruciraketu and the rest of the gathered assembly, “Know that when it is said that the bhagavats pass into nirvāṇa and leave relics in the world that this is a teaching with an implied meaning.

2.69 “Noble ones, the bodhisattva mahāsattvas know through these ten qualities that the Tathāgata Arhat Samyaksambuddha correctly and truly teaches that there is a great passing into nirvāṇa.

2.70 “What are these ten?

2.71 “First, *nirvāṇa* means that the tathāgatas have completely eliminated the obscuration of the kleśas and the obscuration of knowledge.

2.72 “Second, *nirvāṇa* means that the tathāgatas know that there is no self in the individual and no self in phenomena.

2.73 “Third, *nirvāṇa* means that there is a transformation of the body and of qualities.

- 2.74 “Fourth, *nirvāṇa* means that there is a spontaneous guidance of beings.
- 2.75 “Fifth, *nirvāṇa* means that there is sameness in the Dharma body because there is no differentiation of characteristics through the truth becoming manifest. [F.161.a]
- 2.76 “Sixth, *nirvāṇa* means that there is no duality between the nature of saṃsāra and nirvāṇa.
- 2.77 “Seventh, *nirvāṇa* means that purity is manifested through the realization of the essence of phenomena.
- 2.78 “Eighth, *nirvāṇa* means that there has been the skillful accomplishment of all phenomena being devoid of birth and devoid of destruction.
- 2.79 “Ninth, *nirvāṇa* means that there is the attainment of the wisdom of the equality of the true nature, the realm of phenomena, and the ultimate conclusion.
- 2.80 “Tenth, *nirvāṇa* means that there is the knowledge that there is no difference between the nature of all phenomena and the nature of nirvāṇa.
- 2.81 “Also, noble one, the bodhisattva mahāsattvas know through these ten qualities that the Tathāgata Arhat Samyaksambuddha correctly and truly teaches that there is a great passing into nirvāṇa.
- 2.82 “What are these ten?
- 2.83 “First, aspiration and desire are the basis of the kleśas; whatever one aspires to creates desire. The buddha bhagavats are free of aspiration and desire, and this is called *nirvāṇa*.
- 2.84 “Second, the tathāgatas are free of all aspiration and desire; they do not acquire any phenomena and therefore have no possessions, no going, no coming, and nothing to be acquired. Therefore, this is called *nirvāṇa*.
- 2.85 “Third, that absence of going and coming and acquisition is the Dharma body, which has no birth and no cessation; this absence of birth and cessation is called *nirvāṇa*.
- 2.86 “Fourth, that absence of birth and cessation is indescribable by words and transcends the scope of words. Therefore, this is called *nirvāṇa*.
- 2.87 “Fifth, there is the attainment of a transference from one state of existence to another merely through the phenomena of birth and cessation, without there being a self or an individual. Therefore, this is called *nirvāṇa*. [F.161.b]
- 2.88 “Sixth, the buddha bhagavats directly see that the kleśas and the proximate kleśas are incidental and that the true nature, which has no coming or going, remains. Therefore, this is called *nirvāṇa*.
- 2.89 “Seventh, that which is valid is true, and everything else is false. That which is true is valid, and that validity is the nature of a tathāgata. Therefore, this is called *nirvāṇa*.

- 2.90 “Eighth, the ultimate conclusion is free of complication; a tathāgata alone manifests that ultimate conclusion, and this ceasing of complication is called *nirvāṇa*.
- 2.91 “Ninth, birthlessness is truth, and birth is falsity; therefore, foolish ordinary beings sink into the swamp of saṃsāra, while the body of a tathāgata is the truth without any invalidity. This is called *nirvāṇa*.
- 2.92 “Tenth, invalid phenomena are born from conditions; the phenomenon that is the valid truth is not created by conditions, and the Dharma body of a tathāgata is valid and is truth. Therefore, this is called *nirvāṇa*.
- 2.93 “Also, noble one, a bodhisattva mahāsattva will realize the way of validity and truth of the tathāgata arhat samyaksambuddhas through ten qualities, and therefore they are called *the great nirvāṇa*.
- 2.94 “What are these ten?
- 2.95 “First, the tathāgatas have rejected incorrect concepts of generosity and its results because they know that there is no ‘me’ or ‘mine’ in generosity or the results of generosity; therefore; this is called *nirvāṇa*.
- 2.96 “Second, the tathāgatas have rejected incorrect concepts of correct conduct and its results because they know that there is no ‘me’ or ‘mine’ in correct conduct or the results of correct conduct; therefore, this is called *nirvāṇa*. [F.162.a]
- 2.97 “Third, the tathāgatas have rejected incorrect concepts of patience and its results because they know that there is no ‘me’ or ‘mine’ in patience or the results of patience; therefore, this is called *nirvāṇa*.
- 2.98 “Fourth, the tathāgatas have rejected incorrect concepts of diligence and its results because they know that there is no ‘me’ or ‘mine’ in diligence or the results of diligence; therefore; that is called *nirvāṇa*.
- 2.99 “Fifth, the tathāgatas have rejected incorrect concepts of meditation and its results because they know that there is no ‘me’ or ‘mine’ in meditation or the results of meditation; therefore, this is called *nirvāṇa*.
- 2.100 “Sixth, the tathāgatas have rejected incorrect concepts of wisdom and its results because they know that there is no ‘me’ or ‘mine’ in wisdom or the results of wisdom; therefore, this is called *nirvāṇa*.
- 2.101 “Seventh, the tathāgatas have rejected incorrect concepts concerning beings, the absence of beings, and the absence of an intrinsic nature in all phenomena because they know these; therefore, this is called *nirvāṇa*.
- 2.102 “Eighth, the tathāgatas know that someone whose nature is characterized by craving is engaged in seeking.⁷¹ Through the power of being engaged in seeking⁷² there will be the experience of various sufferings. The tathāgatas have eliminated fixation on ‘me’ and ‘mine’ and have no seeking; therefore, this is called *nirvāṇa*.

- 2.103 “Ninth, all composite phenomena have a number and measure, but noncomposite phenomena are devoid of all number and measure. The buddhas have rejected composite phenomena and manifested noncomposite qualities, and so they have no number or measure; therefore, this is called *nirvāṇa*. [F.162.b]
- 2.104 “Tenth, the tathāgatas know that the nature of all beings and phenomena is empty, and they know there is nothing that exists that is other than that emptiness, and that the nature of that emptiness is the true Dharma body. Therefore, this is called *nirvāṇa*.
- 2.105 “Noble one, it is through those ten qualities that there is what is called *nirvāṇa*.
- 2.106 “Also, noble one, the fact that the tathāgatas do not pass into *nirvāṇa* is not the only marvel. There are ten other qualities that are called marvelous. They are the conduct of the tathāgatas.
- 2.107 “What are these ten?
- 2.108 “First, *saṃsāra* has defects; *nirvāṇa* is peace and withdrawal. Through knowing that *saṃsāra* and *nirvāṇa* are the same, they do not remain in *saṃsāra* and do not dwell in *nirvāṇa*. Not wearying of benefiting beings is the conduct of the tathāgatas.
- 2.109 “Second, even though the tathāgatas see the incorrect conduct of foolish ordinary beings and that they are overcome by various *kleśas*, they do not think, ‘I will liberate these beings.’ Instead, through the power of their previous compassion and roots of merit, without thoughts concerning the individual faculties, natures, wishes, or aspirations of beings, they spontaneously benefit and teach them throughout the endless future. That is the conduct of the tathāgatas.
- 2.110 “Third, even though the tathāgatas do not think, ‘I will benefit beings by teaching them extensively through the twelve forms of the teaching,’ through the power of their previous compassion and roots of merit they teach them extensively throughout the endless future. That is the conduct of the tathāgatas.
- 2.111 “Fourth, even though the tathāgatas do not think, ‘I will go to the villages, towns, and outlying areas of towns [F.163.a] to obtain alms from the homes of the kings, ministers, brahmins, *kṣatriyas*, *vaiśyas*, *śūdras*, and so on,’ through the power of previous habituation to conduct of body, speech, and mind, they spontaneously go to receive alms and accomplish the goal of benefiting others. That is the conduct of the tathāgatas.
- 2.112 “Fifth, the bodies of the tathāgatas have no hunger or thirst, no feces or urine, and no physical weakness; and, although they appear to receive alms, they do not consume them, and have no such thought, but in order to benefit

- beings they appear to consume alms. That is the spontaneous conduct of the tathāgatas.
- 2.113 “Sixth, even though the tathāgatas do not think, ‘I will teach the Dharma according to the higher, medium, and lesser capabilities of these beings,’ they teach the Dharma, knowing without thought what the individual capabilities and capacities are. That is the conduct of the tathāgatas.
- 2.114 “Seventh, the tathāgatas do not think, ‘These beings have no reverence and always speak badly, using harsh words, and so I will not speak with them.’ And they do not think, ‘These beings are always reverential toward me, praise me, and speak pleasantly to me, and so I will speak with them.’ Instead, they regard them all equally with compassion. That nonduality is the conduct of the tathāgatas.
- 2.115 “Eighth, the buddha bhagavats do not have the kleśas of love and hate, pride, desire, avarice, and so on, but instead they always praise delighting in solitude, avoiding all crowds, and having little desire. That is the conduct of the tathāgatas. [F.163.b]
- 2.116 “Ninth, the tathāgatas have no knowledge or comprehension of any phenomena whatsoever, but instead they have wisdom that is like a mirror in which everything manifests. Even though the tathāgatas therefore have no thoughts, they nevertheless see the actions and conduct of beings and engage with them in accord with their aspirations, employ methods to lead them, and liberate them from saṃsāra. That is the conduct of the tathāgatas.
- 2.117 “Tenth, the tathāgatas do not delight in seeing beings becoming wealthy and prospering, and they do not become distressed when they see beings deteriorating and worsening. Nevertheless, the tathāgatas protect with unimpeded compassion those beings they see accomplishing correct conduct, and although they see beings with incorrect conduct, they protect and care for them with a great compassion that is without attachment. That is the conduct of the tathāgatas.
- 2.118 “Noble one, understand the infinite manifestation of the valid conduct of the tathāgata arhat samyaksambuddhas and the quality of valid truth of their nirvāṇas. When, in other times, it is said, ‘They pass into nirvāṇa and leave relics in the world,’ view that as the manifestation of a skillful method. Consider that it is through the power of the compassion and good roots of the tathāgatas that beings are able to make offerings to relics and revere them.
- 2.119 “Someone who makes an offering to the relics and reveres them will, in a future time, become free of the eight unfavorable states, will meet the tathāgatas, will have a kalyāṇamitra, will not abandon the enlightenment mind, will increase their merit immeasurably, will quickly transcend

saṃsāra, and will not be overcome by the bondage of saṃsāra. That is sublime conduct and therefore you should earnestly accomplish it without distraction.” [F.164.a]

2.120 The bodhisattva Ruciraketu, having heard from the Bhagavat the meaning of the Bhagavat’s not passing into nirvāṇa and his teaching of profound deeds,⁷³ placed his palms together in homage and bowed down to him. He said, “Having on this day been taught that the Tathāgata, the Great Teacher, does not pass into nirvāṇa and that he creates great benefit for beings through leaving relics in the world, I am joyful, delighted, and amazed in body and mind.”

2.121 When this teaching on the lifespan of the tathāgatas was given, all those innumerable, countless beings developed the aspiration for the highest, most complete enlightenment. The tathāgatas vanished. The bodhisattva Ruciraketu rose from his seat, bowed down to the Bhagavat’s feet, and returned to sit in his place.

2.122 *This concludes “The Teaching of the Lifespan of the Tathāgata,” the second chapter of “The Lord King of Sūtras, the Sublime Golden Light.”*

3. CHAPTER 3: THE DIFFERENTIATION OF THE THREE BODIES

3.1 The bodhisattva mahāsattva Ākāśagarbha rose from his seat among that assembly and, with his upper robe over one shoulder, knelt on his right knee, placed his palms together in homage, and bowed to the Bhagavat’s feet. He made offerings of flowers made of gold and jewels, precious banners, and sublime parasols, and asked the Bhagavat, “How can the bodhisattva mahāsattvas correctly accomplish the very profound intention of the tathāgatas?”

3.2 The Bhagavat replied, “Noble one, listen and remember! I will reveal to you its meaning. [F.164.b] 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. Through the spontaneous accomplishment of three such bodies, they possess the highest, most complete enlightenment. Whoever manifests that has emerged from saṃsāra.

3.3 “How should bodhisattvas understand the emanation body? Noble one, in the past when they were purifying the bhūmis, the tathāgatas practiced all kinds of Dharma for the sake of all beings. Through purifying their conduct in that way, they reached the ultimate conclusion of their practice. Through the strength of that practice, they attained great power. Through the might of that great power, they directly perceive the aspirations of beings, their conduct, and their natures, and without engaging in time but always being on time, they manifest various kinds of bodies that are in accord with certain locations that accord with certain times, which accord with certain types of conduct, and accord with certain Dharma teachings. Those are what are called *emanation bodies*.

3.4 “Noble one, how should bodhisattvas understand the enjoyment body? All the tathāgatas, in order to enable bodhisattvas to have unimpeded attainment,⁷⁴ in order to teach the ultimate truth so that they would know

the one taste of saṃsāra and nirvāṇa, in order to dispel the view of belief in a self, and in order to make terrified beings become happy, in accord with truth and with the wisdom of the true nature—which are the cause of the infinite qualities of the buddhas—and through the power of past prayers, they manifest bodies that are beautified by the thirty-two signs and eighty features of a great being, with auras of light around their bodies. Those are called the *enjoyment bodies*.

3.5 “Noble one, how should bodhisattva mahāsattvas understand the Dharma body? Solely remaining in the true nature and in valid wisdom, in order to be free of all the kleśa obscurations and to have a perfection of good qualities, [F.165.a] is what is called the *Dharma body*.

3.6 “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 are no other qualities of buddhahood separate from the Dharma body, the true nature, and nonconceptual wisdom. The tathāgatas have reached the ultimate conclusion because of consummate wisdom and the elimination of all kleśas. Thereby, they have attained the purity of buddhahood, and so they possess all the buddha qualities of the true nature and valid wisdom.

3.7 “Moreover, noble one, all buddhas have reached the ultimate conclusion of benefiting themselves and others: the benefit for themselves is accomplished through the true nature of phenomena, and benefit for others is accomplished through the wisdom of the true nature. Because they have attained the power to benefit themselves and others, there is a spontaneous accomplishment of infinite deeds. Therefore, they specifically reveal the endless, countless kinds of qualities of all the buddhas.

3.8 “As an analogy, noble one, on the basis of a conceptual mind there are manifested many kleśas, many actions, and many results; in the same way, on the basis of the true nature of phenomena and the wisdom of the true nature, there are manifested 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.

3.9 “On the basis of the true nature of phenomena and the wisdom of the true nature, there is the attainment of the perfect power of the qualities of buddhahood, which are sublime and impossible to comprehend. As an analogy, painting and adorning the sky is impossible to comprehend; 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 impossible to comprehend.

3.10 “Noble one, how is it that there is the attainment of the possession of activity when there is no possession of conceptualization in the true nature of phenomena and in the wisdom of the true nature? [F.165.b]

- 3.11 “As an analogy, noble one, although the tathāgatas pass into nirvāṇa, it is through the attainment of the possession of prayer that they accomplish all the various kinds of activities. In that same way, the true nature and the wisdom of the true nature possess the accomplishment of all benefits.
- 3.12 “Moreover, through the power of their previous prayers, the bodhisattva mahāsattvas who are resting in samādhi arise from that meditation and accomplish all benefits and activities. In that way, both the true nature and the wisdom of the true nature have the accomplishment, without conceptualization, of all benefits.
- 3.13 “As an analogy, noble one, the sun and moon have no thoughts, water and mirrors have no thoughts, and light has no thoughts, yet through the combination of these three, there appear reflections. In the same way, there are no thoughts in the true nature of phenomena and the wisdom of the true nature, yet through the power of prayer, like the reflections of the sun and moon, there arise for worthy beings, through causes and conditions, the enjoyment bodies and the emanation bodies.
- 3.14 “Also, noble one, there is the analogy of countless, innumerable waters and mirrors, in which appear the different characteristics of empty⁷⁵ reflections because of light, even though *empty*⁷⁶ means ‘devoid of characteristics.’
- 3.15 “In the same way, noble one, through the power of prayers both the enjoyment and the emanation bodies manifest the reflections of the Dharma body to followers. Even though they appear with a variety of characteristics, there are no different characteristics in the state of the Dharma body.
- 3.16 “Noble one, in those two bodies the buddha bhagavats have what is called *nirvāṇa with residual bodies*. It is in relation to the Dharma body that the term *nirvāṇa without a residual body* is used. Why is that? It is because the Dharma body is the final cessation of all phenomena. It is taught that the buddha bhagavats remain in *nirvāṇa without location* because of the totality of the three bodies. [F.166.a]
- 3.17 “Because there is no buddhahood other than the Dharma body, it is taught that the two other bodies are not nirvāṇa. Why are the two bodies said not to be nirvāṇa? Those two bodies have no true validity; they are merely designations. They arise and cease with each instant and are not constantly present. Because they arise again and again, they are not definitive. That is not what the Dharma body is like.
- 3.18 [B2]
- 3.19 “Therefore, those two bodies are not nirvāṇa. The Dharma body is also not located within nirvāṇa because the Dharma body and those two bodies are not dual. Therefore, because of these three bodies it is taught that there is *nirvāṇa without location*.⁷⁷

- 3.20 “Noble one, foolish ordinary beings are in bondage and have obscurations because of three characteristics and as a result are far from the three bodies. What are these three? They are the characteristic of the imputed, the characteristic of the dependent, and the characteristic of the ultimately real. As long as those characteristics are not understood, have not ceased, and are not purified, the three bodies are not attained. When those characteristics are understood, cease, and are purified, the buddha bhagavats have all three bodies.
- 3.21 “Noble one, foolish 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, and the basis consciousness. Through following the path of purification, the engaging consciousness is purified. Through following the path of elimination, the mentation that resides on the basis is purified. Through the path of supreme victory, the basis consciousness is purified. When the engaging consciousness is purified, the emanation body is manifested. When the mentation that resides on the basis is purified, the enjoyment body is manifested. [F.166.b] When the basis consciousness is purified, the Dharma body is attained. In that way, there is what is called *the spontaneous accomplishment of the three bodies* by all the tathāgatas.
- 3.22 “Noble one, the emanation bodies of all buddhas have the same buddha conduct, the enjoyment bodies of all the buddhas have the same intention, and the Dharma body of all the buddhas is the same body.
- 3.23 “Noble one, because the emanation body manifests various characteristics in various forms in accord with the minds of ordinary beings, it is said to be *multiple*. Because the enjoyment body has a single characteristic and because its assemblies have a single aspiration, it is said to be *possessing a single characteristic*. Because the Dharma body has transcended the variety of characteristics and is not within the field of experience of those who perceive characteristics, it is said to be *neither single nor diverse*.
- 3.24 “Noble one, the emanation body appears on the basis of the enjoyment body. The enjoyment body appears on the basis of the Dharma body. The Dharma body is true and is not based on anything.
- 3.25 “Noble one, there is a classification that teaches that those three bodies are permanent, and there is a classification that teaches that they are impermanent.
- 3.26 “The emanation body is said to be permanent because, through skillful methods in all forms, in accordance with perceptions, it continuously turns the wheel of the Dharma. It is said to be impermanent because, as it is not the basis, the perfection of great deeds does not manifest.

- 3.27 “The enjoyment body is said to be permanent because throughout beginningless time it has the accumulation and possession of the unique qualities of the buddhas, and there is no end to its conduct because there is no end to beings. It is said to be impermanent because, as it is not the basis, the perfection of great deeds does not manifest.
- 3.28 “The Dharma body is said to be permanent because it is not a composite phenomenon, it does not have diverse characteristics, it is the root and basis, and it is like space. [F.167.a]
- 3.29 “Noble one, there is no other wisdom that is superior to nonconceptual wisdom. There is no field of activity that is superior to that of the true nature of phenomena. There is the true nature of phenomena and the true nature of wisdom, and the true nature of those two true natures is not one and not different. Therefore, the Dharma body is pure wisdom and pure elimination, and because of those two, the Dharma body is the perfection of purity.
- 3.30 “Moreover, noble one, there are four ways to categorize these three bodies: that which is the emanation body but not the enjoyment body; 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.
- 3.31 “What is *the emanation body but not the enjoyment body*? The emanation body is when the tathāgatas, even though they have passed into nirvāṇa, through the power of their prayers benefit beings in accordance with their worthiness.
- 3.32 “What is *the enjoyment body and not the emanation body*? That is a body that is seen on⁷⁸ the bhūmis.
- 3.33 “What is *both the emanation body and the enjoyment body*? That is the body of nirvāṇa with a residue.
- 3.34 “What is *neither the emanation body nor the enjoyment body*? That is the Dharma body.
- 3.35 “Noble one, the Dharma body is the direct perception of the nonduality of phenomena. What is nonduality?⁷⁹ In the Dharma body, there are no characteristics, nor any basis for characteristics; there is no existence and there is no nonexistence; there is no singularity and no differences; there is no number and there is nothing to be enumerated; and there is no light and there is no darkness.
- 3.36 “In that way, in the wisdom of the true nature there is no perception of characteristics or any basis for characteristics; [F.167.b] there is no perception of existence or nonexistence; there is no perception of singularity or differences; there is no perception of number or absence of number; and there is no perception of light or darkness.

- 3.37 “In that way there is an inseparability of the pure field of activity and pure wisdom, there is no gap between them, and they are the basis of cessation and the path. Therefore, a Dharma body manifests the various deeds of a tathāgata.
- 3.38 “Noble one, the cause, condition, field of activity, location, and result and basis of this body are impossible to calculate. If that meaning is known, that body is the Mahāyāna. That is the nature of the tathāgatas. That is the essence of the tathāgatas. On the basis of that body, there is the first development of aspiration, there is the arising of the mind that trains on the bhūmis, and there is the manifestation of the mind that does not regress, the mind that has one life remaining, the arising of the vajra-like samādhi, the view of the tathāgatas, and the arising of all the countless, innumerable Dharma teachings of the tathāgatas. On the basis of the Dharma body there is also the arising of countless great samādhis. Also, all great wisdom arises on the basis of this Dharma body. Therefore, the two bodies arise on the basis of samādhi and wisdom. This Dharma body, because it depends upon its own nature, is called *eternal*. It is called *self*. As it depends upon great samādhi, it is called *bliss*. As it depends upon great wisdom, it is called *purity*. Therefore, a tathāgata has attained and always remains in bliss and purity.
- 3.39 “On the basis of great samādhi there manifest all samādhis, such as the heroic samādhi; all mindfulnesses such as the mindfulness of phenomena; and all the qualities of the buddhas, [F.168.a] such as great love, great compassion, all retentions, all higher cognitions, all powers, and the possession of all the qualities of equality.
- 3.40 “On the basis of great wisdom there manifest the hundred and eighty unique qualities, such as the ten strengths, the four fearlessnesses, the four discernments, and so on—all the wonders, and all inconceivable qualities.
- 3.41 “As an analogy, on the basis of a precious wish-fulfilling jewel appear all the countless, innumerable jewels of various kinds. In a similar way, on the basis of the great samādhi and great wisdom manifest various countless, innumerable sublime qualities of all the buddhas.
- 3.42 “Noble one, in that way the Dharma body, samādhi, and wisdom transcend all characteristics, are unstained by characteristics, are nonconceptual, and are neither eternal nor destructible. This is called *the accomplishment of the path of the Middle Way*. Although the Dharma body appears to have thoughts, in essence it is without thought. Although there is a threefold enumeration, there are no three entities. There is no increase or diminution. It is like an illusion or a dream; there is no object and no subject. The true nature, the essence of the Dharma, is the basis of liberation. It

completely transcends Yama's scope of activity. It has crossed over the darkness of saṃsāra. All beings are unable to accomplish it, unable to reach it. It is the state for all buddhas and bodhisattvas to dwell in.

3.43 "As an analogy, noble one, if someone who wanted gold searched for it and found a nugget of gold, he would grind it, extract the essence, smelt it, and purify it so that it became pure. Then he would make it into various kinds of jewelry, such as gold rings, [F.168.b] but the nature of the gold would never change.

3.44 "Also, noble one, if any noble men or noble women who wished to practice worldly good actions saw a tathāgata and the tathāgata's assembly, they would approach and they would say, 'Bhagavat, what is a good action and what is a bad action? What is true accomplishment through which one attains pure conduct?' They would ask such questions of that buddha bhagavat and his assembly. Then they would think, 'These noble men and noble women aspire to hear the Dharma, they wish for purification, so I will teach them the Dharma.'

3.45 "Then, when they heard it, and remembered it correctly, they would develop a determined motivation, and through the power of their diligence they would dispel the obscuration of idleness and all sinful, bad qualities. They would follow with reverence all the fields of training and dispel all dullness and agitation of the mind. Thereby they would enter the first bhūmi.

3.46 "Through the mind of the first bhūmi they would eliminate that which obscures being dedicated to benefiting many beings, and thereby they would enter the second bhūmi. On that bhūmi they would eliminate obscuration by the kleśas, and thereby they would enter the third bhūmi. On that bhūmi they would eliminate that which obscures purifying the mind, and thereby they would enter the fourth bhūmi. On that bhūmi they would eliminate that which obscures skillful methods, and thereby they would enter the fifth bhūmi. On that bhūmi they would eliminate that which obscures perceiving ultimate and relative truth, and thereby they would enter the sixth bhūmi. On that bhūmi they would eliminate that which obscures perceiving characteristics and conduct, and thereby they would enter the seventh bhūmi. On that bhūmi they would eliminate that which obscures the nonperception of the cessation of characteristics, and thereby they would enter the eighth bhūmi. On that bhūmi they would eliminate that which obscures the nonperception of the arising of characteristics, and thereby they would enter the ninth bhūmi. On that bhūmi they would eliminate that which obscures the six higher cognitions, and thereby they would enter the tenth bhūmi. [F.169.a] On that bhūmi they would eliminate that which obscures knowledge, and thereby would eliminate the basis-consciousness and enter the bhūmi of the tathāgatas.

- 3.47 “Because the bhūmi of the tathāgatas has three purities it is called *the perfectly pure*. What are those three? Being pure of kleśas, being pure of suffering, and being pure of characteristics. This is like when good gold has been smelted and treated so that it is purified, is subsequently unstained by dirt and impurities, and its natural purity has appeared. It is not that the pure substance of gold had not existed.
- 3.48 “As an analogy, when turbid water becomes clear, then on becoming clear, the nature of water is revealed; it’s not that the water was not present. In that same way, the Dharma body has eliminated the aggregation of kleśas and suffering, and has eliminated all negative tendencies without exception, so that the pure nature of buddhahood appears, yet it does not become nothingness.
- 3.49 “As another analogy, the element of space becomes pure when the sky is not obscured by smoke, clouds, dust, or mist, but it’s not that space was not present. In the same way, the Dharma body is pure when all the kleśas have ceased, [F.169.b] but it’s not that the Dharma body was not present.
- 3.50 “Also, as a further analogy, someone in a dream who is swept away by a great river uses their body, legs, and arms, and with physical and mental effort reaches the far shore. On waking from that dream, the river and its banks are seen to not have separate existences, but it is not that the mind that dreamed them was not present.
- 3.51 “The mind is purified when thoughts of saṃsāra cease, but it is not that buddhahood was not present. In the same way, when no thoughts arise in the Dharma realm, that is called *purity*, but it is not that the true bodies of the buddhas were not present.
- 3.52 “Also, noble one, through the Dharma body being purified of the kleśa obscurations, the enjoyment body appears. Through being purified of karma obscurations, the emanation body appears. Through being purified of that which obscures wisdom, the Dharma body appears. As an analogy, from the empty sky there appears lightning; from lightning there appears light. In the same way, the enjoyment body appears from the Dharma body, and the emanation body appears from the enjoyment body. The Dharma body appears because of its pure nature. The enjoyment body appears because of pure wisdom. The emanation body appears because of pure samādhi.
- 3.53 “The purity of those three is the true nature of the Dharma body—the true nature that is not anything else, the true nature of one taste, the true nature of liberation, the true nature of infinity—and therefore there is no difference in the bodies of the buddhas.
- 3.54 “The noble men or noble women who say, ‘The Tathāgata is our great teacher,’ and have that aspiration, know with certainty that the Tathāgata’s bodies are nondual.

- 3.55 “Therefore, noble one, the superior ones, through dispelling invalid thoughts in all fields of activity, will have the accomplishment of nonduality and nonconceptualization in those phenomena, and as they accomplish that correctly through the way of nonduality, they will purify themselves of all obscurations.
- 3.56 “To the extent that they are purified of obscurations, to that extent they will attain the true nature and the pure wisdom of the true nature.
- 3.57 “To the extent that there is the Dharma realm, the true nature and true wisdom become pure. To that extent there will be the possession and completion of all perfected powers. There will also be purification from all obscurations, [F.170.a] and because there is purification from all obscurations, the truth, true wisdom, and the characteristics of truth will be seen, and that is called *validity*, and *the superior vision*, and *seeing buddhas in the truly correct way*. Why is that? Because the true nature of phenomena is seen correctly, so that the buddhas also see all the tathāgatas. Why is that? Because such ārya individuals as the śrāvakas and pratyekabuddhas who have renounced the three realms and seek the ultimate conclusion are unable to see that true nature. Because they do not see it, childlike ordinary beings become polluted by error and, through having incorrect thoughts, are unable to know it.
- 3.58 “As an analogy, just as a weak rabbit is unable to leap over an ocean, the knowledge of foolish ordinary beings is incapable of knowing the true nature. However, it is the realm of activity of the tathāgatas who have attained, without conceptualization, great power over all phenomena and possess profound, pure wisdom. They are not the same as others. Therefore, the buddha bhagavats, having endured hardships for countless, innumerable eons without care for their body or life, have attained the bodies that are sublime and supreme, are unsurpassable and inconceivable, are beyond the scope of words and speech, are complete peace, and are free from all fears.
- 3.59 “Noble one, the one who knows and sees the true nature of phenomena has no birth, aging, sickness, and death, and therefore lives for a long time, does not sleep, has no hunger, has no thirst, and has a mind that remains always in samādhi without distraction or conceptual elaboration. Whoever develops an aspiration to have conceptual discourse⁸⁰ with the Tathāgata will not see the Tathāgata. [F.170.b] Whatever is taught by the tathāgatas is beneficial. Whoever hears this sūtra will never encounter wild beasts, malevolent spirits,⁸¹ or vicious people. There is no end to the ripening of results from listening to this Dharma.

- 3.60 “The tathāgatas are not neutral and do not think, ‘I will know all realms.’ The tathāgatas do not have different viewpoints for saṃsāra and nirvāṇa. They do not give unexamined teachings. The buddha bhagavats carry out all four kinds of physical actions with wisdom. They have compassion for all phenomena. They care for the happiness and benefit of all beings.
- 3.61 “Noble one, someone who hears and believes in this *Sūtra of the Sublime Golden Light* will never fall into an existence as a hell being, an animal, a preta, or an asura, but will always be reborn into existence as a deva or a human. They will not have a low birth, and they will always honor the buddha bhagavats; they will listen to and possess the Dharma, and they will be reborn into pure buddha realms. Why is that? It is because they have heard this extremely profound Dharma.
- 3.62 “Those noble men and noble women are known by a tathāgata to be irreversibly progressing to the highest, most complete enlightenment and they are given that prophecy.
- 3.63 “The noble men and noble women who hear just once this profound, sublime Dharma will not defame the Tathāgata, will not denigrate the Dharma, and will not malign the superior beings, but they will develop the roots of merit of all beings that have not been developed, they will increase the roots of merit that have been developed, they will ripen those beings, and they will teach perfect conduct to as many beings as there are in world realms.”
- 3.64 Then the bodhisattva Ākāśagarbha, [F.171.a] Śakra, Brahmā, the Four Mahārājas, and all the other devas rose from their seats, and with their robes over one shoulder, placed their palms together, and with great veneration bowed down their heads to the Bhagavat’s feet. Then they said to the Bhagavat, “There will come these four kinds of beneficial qualities in those places and lands where this *Lord King of Sūtras, the Sublime Golden Light* is taught. What are those four?
- 3.65 “First, in those lands there will be no harm from an increase of the king’s enemies and their forces; all illness will also be dispelled, and there will be long lives, good fortune, and happiness, and the true Dharma will be taught.
- 3.66 “Second, the queens, attendants, princes, princesses, and ministers will be in harmony, they will not quarrel, they will avoid livelihoods through lies and deception, and they will be authorized and honored by the king.
- 3.67 “Third, mendicants, brahmins, and so on will practice the Dharma, will have no illness, will be happy, will have no premature deaths, and they will accomplish and possess all aggregations of merit.
- 3.68 “Fourth, at all times there will be no adversity from the four elements, they will be continually guarded and protected by devas, they will all equally have love and compassion, they will not cause harm and will have no malice,

and beings will go for refuge to the Three Jewels and will pray to have the conduct of bodhisattvas.

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

3.70 The Bhagavat said to them, “Well done! Well done! Noble ones, in order that this lord and king of sūtras will thus remain for a long time in the world, dedicate yourselves to its spread and increase!”

3.71 *This concludes “The Differentiation of the Three Bodies,” the third chapter of “The Lord King of Sūtras, the Sublime Golden Light.” [F.171.b]*

4. CHAPTER 4: THE CONFESSION IN A DREAM

4.1 The bodhisattva Ruciraketu then went to sleep and in a dream saw a golden drum⁸² that was shining like the disk of the sun. In all directions there were countless, innumerable buddha bhagavats seated upon precious beryl thrones at the foot of precious wish-fulfilling trees, encircled by assemblies of many hundreds of thousands. Looking straight ahead, they were teaching the Dharma.

4.2 Then he saw a person who appeared to be a brahmin beating that drum, and he heard a teaching in verse come from the drumbeats.

4.3 As soon as the bodhisattva Ruciraketu awoke from his sleep, he remembered the verses that were taught. Having remembered them, when the night was over, he left the city of Rājagṛha, and together with many thousands of people he went to Vulture Peak Mountain and into the presence of the Bhagavat. He bowed down to the feet of the Bhagavat and circumambulated the Bhagavat three times, keeping him to his right, and then sat down to one side.

4.4 Seated to one side, the bodhisattva Ruciraketu, with his palms together in homage, bowed toward the Bhagavat and recited the teaching in verse that he had heard from the sound of the drum in his dream.

4.5 “One night, though I was not
Sleepy,⁸³ I entered a dream.
I saw a large, beautiful drum
Entirely of golden light.

4.6 “It was shining like the sun
And completely bright,
Illuminating the ten directions.
I saw buddhas everywhere,

4.7 “Seated beneath precious trees

On precious beryl thrones,
Looking straight ahead in the middle
Of many hundreds of thousands of followers.

- 4.8 “I saw someone resembling a brahmin
Who beat that big drum.
As he was beating it, [F.172.a]
There came these verses:
- 4.9 “ ‘Through the sound of the great drum of sublime golden light,
May all the suffering of the lower existences,
The suffering in Yama’s realm,⁸⁴ and the suffering of poverty
Cease in the three realms within this trichiliocosm.
- 4.10 “ ‘Through the sound and words of the great drum,
May all the ignorance in the world cease;
Just as the lord of sages is without fear and his fear has ceased,
So may all beings be without fear and have their fears cease.
- 4.11 “ ‘Just like the omniscient lord of sages in saṃsāra
Possesses all the qualities of the āryas,
In that way may beings be oceans of qualities,
Possessing the qualities of the branches of enlightenment.
- 4.12 “ ‘Through the sound and words of the great drum,
May all beings possess the voice⁸⁵ of Brahmā
And reach the supreme enlightenment of
Sublime buddhahood and turn the good Dharma wheel.
- 4.13 “ ‘May they remain for countless eons.
May they teach the Dharma to benefit beings.
May they defeat the kleśas and dispel suffering.
May desire, anger, and ignorance cease.
- 4.14 “ ‘Those beings who are in the lower realms,
Whose skeleton bodies are burning in fire,
May they hear the sound of the great drum.
May all their suffering cease completely⁸⁶
And may they hear the words, “Homage to the buddhas!”
- 4.15 “ ‘May all beings remember hundreds of lifetimes—
Thousands of millions⁸⁷ of lifetimes.⁸⁸
May they always remember the Munīndra,
And may they hear his vast teaching.

- 4.16 “ ‘Through the sound and words of the great drum,
May they always be together with buddhas
And completely forsake bad actions.
May they accomplish good actions.
- 4.17 “ ‘May the sound of the great drum
Completely bring to fulfillment
Whatever wishes and prayers are made
By humans, devas, and all beings.
- 4.18 “ ‘May the fires be extinguished
For the beings born in the terrible hells,
Where their bodies burn completely in fire, [F.172.b]
And they wander in anguish without a savior.
- 4.19 “ ‘May the sound of the great drum
Bring an end to the sufferings of those beings
Who are experiencing intense, unendurable suffering
In the hells, among the pretas, and in the human world.
- 4.20 “ ‘For those who have no support,
No protection, and no refuge,
May there be protection and support,
And may there be the supreme refuge.
- 4.21 “ ‘The buddhas, the supreme among two-legged beings,
Who have minds of love and compassion,
Who are in the worlds in the ten directions,
I pray that you turn your regard upon me.
- 4.22 “ ‘The extremely dreadful bad actions
That I have carried out in the past,
I confess all of them in the presence
Of those who have the ten strengths.
- 4.23 “ ‘Whatever bad actions I have done,
Such as ignoring my mother and father,
Not acknowledging the buddhas,
And not acknowledging good actions;
- 4.24 “ ‘Whatever bad actions I have done,
Such as being arrogant with pride in my wealth,
Andr arrogant with pride in my family,
My possessions, or my youth;⁸⁹

- 4.25 “ ‘Whatever bad thoughts, bad words,
And harmful actions I have produced;
Whatever bad actions I have done,
Not viewing them as being harmful;
- 4.26 “ ‘Whatever bad actions I have done
Through foolishness of mind,
My mind being darkened by ignorance,
Or being under the influence of bad friends,
- 4.27 “ ‘Or through my mind being disturbed by kleśas,
Because of delighting in amusements,
Or through being in misery, being ill,
Or through the evil of dissatisfaction with wealth;
- 4.28 “ ‘Whatever bad actions I have done
Because of associating with ignoble beings,
Or caused by my jealousy and miserliness,
Or by my dishonesty and neediness;
- 4.29 “ ‘Whatever bad actions I have done
During the times when I was in misfortune,
Or through fears concerning my desires,
Or when I was parted from my wealth;
- 4.30 “ ‘Whatever bad actions I have done [F.173.a]
Under the power of a deceitful mind,
Under the power of desire and anger,
Or because of hunger and thirst;
- 4.31 “ ‘Whatever bad actions I have done
For the sake of food and drink,
For the sake of women and clothes,
Or from being tormented by various kleśas—
- 4.32 “ ‘The bad actions of body, speech, and mind,
My accumulation of those three kinds of bad conduct,
Whatever I have done of that kind,
I make a confession of it all.
- 4.33 “ ‘I make a confession of all
Disrespect I have shown
To the buddhas, the Dharma,
And likewise to the śrāvakas.

- 4.34 “ ‘I make a confession of all
Disrespect I have shown
To pratyekabuddhas
And to bodhisattvas.
- 4.35 “ ‘I make a confession of all
Disrespect I have shown
To teachers of the Dharma and
Disrespect I have shown to the Dharma itself.⁹⁰
- 4.36 “ ‘I make a confession of all
My rejection of the Dharma,
And disrespect to my parents,
Through being in constant ignorance.
- 4.37 “ ‘I make a confession of all
Obscuration through stupidity and foolishness;
Through desire, anger, and ignorance;
And through pride and arrogance.
- 4.38 “ ‘May I make offerings⁹¹ to those with the ten strengths
In the worlds in the ten directions.
I will save from all suffering
Those worlds⁹² in the ten directions.
- 4.39 “ ‘May I bring⁹³ all the
Countless beings onto the ten bhūmis.
When they have reached the ten bhūmis
May they all become tathāgatas.
- 4.40 “ ‘Until I can free them all
From the ocean of suffering,
For millions of eons may I be active⁹⁴
For the sake of every single being.
- 4.41 “ ‘May I teach⁹⁵ those beings
This profound teaching
That is called *The Sublime Golden Light*
And purifies⁹⁶ one of all karma. [F.173.b]
- 4.42 “ ‘Those who have committed dreadful evil acts
Throughout a thousand eons
Will purify⁹⁷ themselves of them
Through one single confession.

- 4.43 “ ‘Those who are obscured by bad karma
Will quickly become purified of it
Through confessing with these confessions
Through the good *Sublime Golden Light*.⁹⁸
- 4.44 “ ‘May I dwell⁹⁹ upon the ten bhūmis,
The supreme ten that are the source of jewels.¹⁰⁰
May the qualities of a buddha appear
And may I liberate others from the ocean of existence.¹⁰¹
- 4.45 “ ‘Through the inconceivable qualities of a buddha,
The flow of the ocean of buddhahood,
And the deep ocean of buddha qualities,
May I have the perfection¹⁰² of omniscience.
- 4.46 “ ‘Through a hundred thousand samādhis,
Through countless powers of mental retention,
And through the strengths, powers, and branches of enlightenment,
May I become¹⁰³ a sublime one with the ten strengths.
- 4.47 “ ‘I pray that the buddhas look upon me
And regard me with their minds.
I pray that with their minds of great compassion
They apprehend the errors I have made.¹⁰⁴
- 4.48 “ ‘I am tormented by a sorrowful mind,
By wretchedness, misery, and terror
Concerning the bad actions I have done
In the past, throughout a hundred eons.
- 4.49 “ ‘I am terrified of my bad actions;
My mind is always low.
Wherever it is that I go,¹⁰⁵
I find no happiness.
- 4.50 “ ‘All the compassionate buddhas
Dispel the fear of all beings.¹⁰⁶
I pray that you apprehend my faults
And free me from fear.
- 4.51 “ ‘May the tathāgatas remove
The stain¹⁰⁷ of my kleśas and karma.
I pray that the buddhas wash me
With the water of their compassion.¹⁰⁸

- 4.52 “ I confess all my bad actions;
Those that I have done in the past
And those that are my present bad actions,
I make a confession of them all.
- 4.53 “ I make the commitment that I will not do again
All the wrong actions that I have done.
I will not conceal those bad actions,
Those wrong actions that I have done. [F.174.a]
- 4.54 “ There are three kinds of physical actions;
There are four kinds of verbal actions;
There are three kinds of mental actions—
I make a confession of them all.
- 4.55 “ Those actions done physically, those done verbally,
And those done mentally—
The ten kinds of karma I have created—
I make a confession of them all.
- 4.56 “ Having forsaken the ten bad actions,
I will practice the ten that are good.
I will dwell upon the ten bhūmis
And be endowed with the ten supreme strengths.
- 4.57 “ Whatever bad karma I possess
Will bring undesirable results.
I make a confession of all of it
In the presence of the buddhas.
- 4.58 “ Whatever good actions have been done,
Whether in this Jambudvīpa
Or in other world realms,
I rejoice in them all.
- 4.59 “ Whatever merit I have created
Through my body, speech, and mind,
Through those meritorious roots
May I reach the highest enlightenment.
- 4.60 “ Whatever dreadful bad actions have been made
By a foolish mind distressed within existences,
I confess each one of those bad actions
Before the unequalled one with the ten strengths.

- 4.61 “ I confess whatever bad karma I have accumulated
 In dangerous lives, in dangerous existences,
 In dangerous worlds with a dangerous and unstable mind,
 Through various kinds of dangerous physical behavior.
- 4.62 “ In the presence of the unequaled jinas,
 I confess every single bad action I have done
 Because of perilous, foolish stupidity and kleśas,¹⁰⁹
 Because of perilous association with wicked friends,
- 4.63 “ Because of perilous saṃsāra and perilous desire,
 Because of perilous anger and perilous ignorance,¹¹⁰
 Because of perilous fatigue¹¹¹ and perilous times,
 And because of a perilous lack of producing merit.
- 4.64 “ I praise the buddhas, who are like shining golden mountains—
 Who are like Sumeru,¹¹² and like oceans of qualities.
 I go for refuge to those jinas
 And bow my head to all those jinas. [F.174.b]
- 4.65 “ Golden in color, stainless gold, golden light,
 With the feature of eyes of pure, stainless beryl—
 A buddha sun, the source of glorious brilliance and blazing fame
 Dispels deep darkness with the light rays of compassion.
- 4.66 “ With perfectly stainless, very beautiful, excellent limbs,
 The buddha sun’s limbs are as if covered with stainless gold.
 The light rays of the muni moon bring pleasure
 To minds pained by the fires of the kleśas, which are like blazing fires.
- 4.67 “ With faculties and limbs beautified by the thirty-two supreme signs,
 Limbs beautified by the excellent features,
 And with a net of light rays producing blazing, glorious, brilliant merit,
 You are present like the sun in the darkness of the three worlds.
- 4.68 “ Body aspects the color of vast, beautiful, stainless beryl;
 The red of dawn, silver, crystal, and copper-red;
 Adorned by a net of light rays of various colors,
 You, great Muni, are beautiful like the sun.
- 4.69 “ The multitude of light rays from the sun of the sugatas dry up¹¹³
 The intensely fierce and violent ocean of suffering.
 Falling into the river of distress, the great river of saṃsāra,
 Waters of death and waves of aging¹¹⁴ churn with misery.

- 4.70 “ I praise the buddhas, who have golden bodies,
The source of wisdom, supreme within the three worlds.
Their limbs shine with the color of gold;
Their limbs are adorned by beautiful signs.
- 4.71 “ Just as the water of the ocean is immeasurable,
Just as the particles in the earth are infinite,
Just as there is no end of stones in Meru,
And just as there is an endless extent to space,
- 4.72 “ The qualities of a buddha are similarly infinite.
There is no one among all beings who can know them.
Even if they examined and contemplated for many eons,
They still would not know the end¹¹⁵ of those qualities.
- 4.73 “ By counting for eons one may know how many measures,
Each the size of a drop of water on the tip of a hair,
There are in the earth, with its stones, mountains, and oceans,
But one could never perceive a limit to the qualities of a buddha.
- 4.74 “ May all beings become like that,
With those qualities, colors, fame, and renown, [F.175.a]
With bodies adorned by the signs of goodness
And beautified by the eighty features.
- 4.75 “ May I, through this good karma,
Become before long a buddha in the world.
May I teach the Dharma for the benefit of beings,
And may I free beings afflicted by many sufferings.
- 4.76 “ May I be victorious over powerful Māra and his army.
May I turn the good wheel of the Dharma.
May I remain for countless eons,
And may I satisfy beings with the water of amṛta.
- 4.77 “ May I bring to completion the supreme six perfections,
Just as the jinas of the past have completed them.
May I destroy the kleśas, clear away suffering,
And bring desire, anger, and ignorance to an end.
- 4.78 “ May I always remember lifetimes—
A hundred lifetimes, ten billion lifetimes.
May I constantly recollect the lords of munis,
And may I listen to their vast speech.

- 4.79 “ ‘May I through these good actions
Always succeed in meeting with buddhas.
May I completely forsake bad actions
And may I practice good actions, the source of merit.¹¹⁶
- 4.80 “ ‘May all the bad karma of all beings
In every realm come to an end in their worlds.
May those beings with impaired faculties and defective limbs
All possess complete faculties on this day.
- 4.81 “ ‘May those in the ten directions who have no protector,
And are sick, weak, and feeble in body,
All be quickly freed from illness
And gain health, strength, and their faculties.
- 4.82 “ ‘May those whose lives are endangered by attacks from kings¹¹⁷ and
robbers,
And are in distress from hundreds of various kinds of suffering—
All those beings in misfortune and who are suffering—
Become freed from hundreds of the greatest, most dreadful terrors.
- 4.83 “ ‘Those who are beaten, who are in painful bondage,
Who remain in various kinds of distress,
Who are disturbed by thousands of tribulations [F.175.b]
And meet various kinds of dreadful terrors and miseries,
- 4.84 “ ‘May they all become free from their bonds.
May those who are beaten be freed from beatings.
May those who are to be killed gain their lives,
And may they be free from all distress and fear.
- 4.85 “ ‘May the beings who are pained by hunger and thirst
Obtain various kinds of food and drink.
May the blind see the variety of forms.
May the deaf hear pleasant sounds.
- 4.86 “ ‘May the naked find a variety of clothes.
May poor beings discover treasures.
May all beings become happily possessed
Of many kinds of wealth, grain, and jewels.
- 4.87 “ ‘May no one be afflicted with the experience of suffering.
May all beings become beautiful,
With excellent, attractive, pleasant bodies,

- And always fully possess many kinds of happiness.
- 4.88 “ ‘May beings, completely endowed with merit, have food and drink¹¹⁸
As soon as they think of them.
May they have melodious vīnas, mṛdaṅga drums, and paṭaha drums;
Springs, lakes, ponds, and reservoirs,
- 4.89 “ ‘With golden lotuses, and blue and red lotuses;
Food and drink, clothes, wealth, pearls, jewels, and other treasures;
And jewelry of gold and various other jewels and beryls—
May they have them all as soon as they are thought of.
- 4.90 “ ‘May the word *suffering* not exist in any world.
May not a single inimical being be seen.
May they all have an illustrious¹¹⁹ color
And may they illuminate each other.
- 4.91 “ ‘May that which is perfect in the human world,
And arises in the minds of beings,
Be complete as the result of their merit
As soon as they have wished for it.
- 4.92 “ ‘May various perfumes, garlands, ointments,
Clothes,¹²⁰ powders, and flowers
Rain down from trees throughout the three times,
And may beings obtain them and be made happy.
- 4.93 “ ‘May they make offerings in the ten directions
To all the countless tathāgatas,
Perfect bodhisattvas, śrāvakas, [F.176.a]
And the eternal, spotless, stainless Dharma.¹²¹
- 4.94 “ ‘May they always avoid lower existences,
May they transcend the eight unfortunate states,
May they attain the king of fortunate states,¹²²
And may they always reach the presence of the buddhas.
- 4.95 “ ‘May they always be born into a high family.
May they possess a treasure of wealth and grain.
May they be perfectly adorned throughout many eons
By fame, renown, and excellent bodies and color.
- 4.96 “ ‘May all women always be males,
Who are heroic, courageous, and wise.
May they all practice for the sake of enlightenment

- And may they practice the six perfections.
- 4.97 “ ‘May they see the buddhas in the ten directions
Seated blissfully on thrones¹²³ of beryl jewels
Beneath supreme, precious trees,
And may they hear their teaching of the Dharma.
- 4.98 “ ‘The bad karma that I have created
In perilous lifetimes I previously obtained,
And the undesirable results accrued by bad karma,
May all of that vanish without any remainder.
- 4.99 “ ‘All¹²⁴ those beings who are in the bondage of existence,
Tightly bound by the noose of saṃsāra,
May the hands of wisdom untie their bonds,
And may they attain freedom¹²⁵ from suffering.
- 4.100 “ ‘I rejoice in the entirety
Of the various, profound merits
Accomplished by beings in this Jambudvīpa
And by those who are in other world realms.
- 4.101 “ ‘Through the merit that is created
By my rejoicing in body, speech, and mind,
May I reach the spotless, highest enlightenment,
The result and fulfillment of my prayers.
- 4.102 “ ‘Someone who pays homage and praises
With a mind that is always clear,¹²⁶ pure, and unstained,
Will through this recitation of a dedication
Avoid the lower realms for sixty eons. [F.176.b]
- 4.103 “ ‘The men, women, brahmins, and kṣatriyas
Who praise the jinas, with palms together in homage,
Through the recitation of these verses
Will remember their lifetimes in all their lives.
- 4.104 “ ‘Their limbs will be adorned by all aspects and attributes.
They will be endowed with various merits and qualities.
They will be continually offered to by kings, the lords of men.
That is what they will be like wherever they are.
- 4.105 “ ‘Those into whose ears the sound of this confession has entered
Have not accomplished goodness in the presence of only one buddha,
Nor in the presence of only two, or four, or five, or ten,

But rather have accomplished goodness in the presence of a thousand buddhas.' "[127](#)

4.106 At that time, the Bhagavat, having listened to those verses, said to the bodhisattva Ruciraketu, "Well done! Well done! Noble one, know that all those who hear these praises of the true qualities of the tathāgatas, and the confession of bad actions that came from a golden drum in your dream, possess a vast aggregation of merit. They will benefit many beings, will bring them the satisfaction of happiness, and will be purified of all obscurations. All of these who possess this kind of special conduct have heard those verses because they have previously, in past times, praised the tathāgatas, made vast prayers, and received the blessing of the tathāgatas."

4.107 The entire gathered assembly then praised the words of the Bhagavat.

4.108

This concludes "The Confession in a Dream," the fourth chapter of "The Lord King of Sūtras, the Sublime Golden Light."

5. CHAPTER 5: THE END OF THE CONTINUUM OF CREATING KARMA

- 5.1 Then the Bhagavat dwelled in correct analysis, and as soon as he rested in that extremely profound, supreme samādhi, from the pores of his body there came many hundreds of thousands of light rays of various colors and all buddha realms were illuminated within that light. [F.177.a] Their number 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, they immediately brought happiness upon touching those who had fallen into 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, and dishonoring ācāryas and brahmins. Whoever saw those light rays, through the power of that light became happy, delighted, and attained a perfectly excellent color and form. Adorned by perfect physical signs, and the accumulations of merit and wisdom, they saw the tathāgatas.
- 5.3 The gathered assembly of Śakra, the lord of devas, the Ganges goddess, and so on, were inspired by that wondrous light and went to where the Bhagavat was. When they arrived, they circumambulated the Bhagavat three times and then sat in their various places.¹²⁸
- 5.4 Then Venerable Śāriputra rose from his seat and with his upper robe over one shoulder, he knelt on his right knee, placed his palms together in homage, bowed toward the Bhagavat, and inquired of the Bhagavat, “Bhagavat, how should a noble son or noble daughter who has entered the Śrāvakayāna, or who has entered the Pratyekabuddhayāna, or who has entered the Mahāyāna, or any other being who is seeking the highest, most complete enlightenment of buddhahood, confess their individual karmic obscurations?” [F.177.b]

- 5.5 After Venerable Śāriputra had asked that, the Bhagavat said these words to him: “Śāriputra, a noble son or noble daughter who has entered the Śrāvakayāna, or who has entered the Pratyekabuddhayāna, or who has entered the Mahāyāna, or any other being who wishes for the highest, most complete enlightenment of buddhahood, should three times each day and three times each night, with the upper robe over one shoulder, kneel on the right knee, place their palms together in homage, and say these words:
- 5.6 “ ‘For the benefit of many beings, for the happiness of many beings, out of compassion for the world, and for the benefit and healing and happiness of the multitudes of beings, devas and humans, I pay homage to the buddha bhagavats who in this present time have attained the highest, most complete enlightenment of buddhahood in worlds in the ten directions, those buddha bhagavats who conscientiously turn the wheel of the Dharma, teach the wheel of the Dharma, possess the way of the Dharma, give the gift of the Dharma, light the lamp of the Dharma, send down the rain of the Dharma, beat the drum of the Dharma, beat the great drum of the Dharma, blow the conch of the Dharma, raise the central pillar of the Dharma, and bring satisfaction to all beings with the gift of the Dharma. [B3]
- 5.7 “ ‘I pay homage with my head, voice, and mind to those who are the object of offering, the object of homage, and the object of respect, and who are wise, who are attentive, who are witnesses, who are valid, who have wisdom, and who have vision.
- 5.8 “ ‘While I have been circling in beginningless and endless saṃsāra, [F.178.a] tormented by desire, tormented by anger, and tormented by stupidity, I have accumulated karmic obstructions with my body, speech, and mind. I have not acknowledged the Buddha, I have not acknowledged the Dharma, and I have not acknowledged the Saṅgha. I have not acknowledged what are good actions and what are bad ones. With malicious intent, I have caused a tathāgata to bleed, I have forsaken the Dharma, I have caused a division of the Saṅgha, I have slain a bhikṣu arhat, I have slain my parents, and I have followed the path of the ten bad actions—the three physical, the four verbal, and the three mental. I have made others commit them, I have rejoiced in their accomplishment, and I have spoken harshly to certain beings. I have maligned. I have cheated with weights. I have cheated with measures. I have made my parents unhappy. I have stolen the wealth of individuals, of stūpas, of saṅghas, and of the saṅghas of bhikṣus in the four directions. I have transgressed the vinaya and the foundations of the training. I have disobeyed the upādhyāyas and the ācāryas. I have been unpleasant to those who have entered the Śrāvakayāna, entered the Pratyekabuddhayāna, entered the Mahāyāna, and every other being—I have reviled and beaten them with a mind that is obstinate, angry, envious, and

miserly. I have spoken harsh words to buddha bhagavats, have said that the sublime Dharma is not the Dharma, and have said that that which is not the Dharma is the sublime Dharma.

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

5.10 “ ‘Whatever karmic obscurations obscure me—those that will cause me to be in the hell realms, in the life of an animal, or in the land of the pretas; to be among the hosts of asuras; to not be able to please the Buddha, Dharma, and Saṅgha; and to be born in other unfortunate existences—that karma will ripen in this body and will not be experienced by anyone else. I confess each one in the presence of the buddha bhagavats, who are wise, who are attentive, who are witnesses, [F.178.b] who are valid, who have wisdom, and who have vision. I repent them, I do not conceal them, and I will not repeat them.

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

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

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

5.14 “ ‘Just as the bodhisattva mahāsattvas of the past, the future, and the present, [F.179.a] in practicing for enlightenment, confess each of their karmic obscurations, repent them, and do not conceal them, in the same way I confess each one of my karmic obscurations, repent them, do not conceal them, and will not repeat them.’

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

5.16 “Those who wish to be reborn like a great sal tree among the kṣatriyas, rich, with great wealth—with great possessions, with gold, with herds, with many requisites, very happy, and riding in a great carriage—should also in

- this way confess their individual karmic obscurations, not conceal them, and state that they will not repeat them.
- 5.17 “Those who wish to be reborn like a great sal tree among the brahmins, in a family that is rich, with great wealth—great possessions, gold, herds, many requisites, very happy, and riding in a great carriage—should also in this way confess their individual karmic obscurations, not conceal them, and state that they will not repeat them.
- 5.18 “Those who wish to be reborn into the same way of life as that of the devas of the Cāturmahārajakāyika should in this way confess their individual karmic obscurations, not conceal them, and state that they will not repeat them.
- 5.19 “Those who wish to be reborn among the devas of Trāyastriṃśa, with their same quality of life, should in this way confess their individual karmic obscurations, not conceal them, and state that they will not repeat them.
- 5.20 “In the same way, those who wish to be reborn into the same way of life as that of the devas of Yāma, Tuṣita, Nirmāṇarati, Paranirmitavaśavartin, [F.179.b] Brahmakāyika, Brahmaṇapurohita, Brahmaṇapariśadya,¹²⁹ Mahābrahmā, Parīttābha, Apramāṇābha, Ābhāsvara, Parīttāśubha, Apramāṇāśubha, Śubhakṛtsna, Anabhraka, Puṇyaprasava, Bṛhatphala, Asaṃjñasattva,¹³⁰ Sudṛśa, Sudarśana, Avṛha, Atapa,¹³¹ or Akaniṣṭha should in this way confess their individual karmic obscurations, not conceal them, and state that they will not repeat them.
- 5.21 “Those who wish to be reborn among the devas who have arrived in the state of infinite space, the state of infinite consciousness, the state of nothingness, or the state of neither perception nor nonperception, with their condition of life, should in this way confess their individual karmic obscurations, not conceal them, and state that they will not repeat them.
- 5.22 “Those who wish to reach the result of a stream entrant, the result of a once-returner, the result of a non-returner, or to manifest arhathood should in this way confess their individual karmic obscurations, not conceal them, and state that they will not repeat them.
- 5.23 “Those who wish to have the three knowledges, or the six higher cognitions, or the strengths, or the powers, or the final goal of the śrāvakas, or fame as a very powerful śrāvaka, or to manifest the enlightenment of a pratyekabuddha, should in this way confess their individual karmic obscurations, not conceal them, and state that they will not repeat them.
- 5.24 “Those who wish to accomplish omniscient wisdom, completely pure wisdom, inconceivable wisdom, unequaled wisdom, [F.180.a] and the wisdom of complete buddhahood should in this way confess their individual karmic obscurations, not conceal them, and state that they will not repeat them.

- 5.25 “Why is that? Śāriputra, the Tathāgata has taught, ‘All phenomena originate through dependence.’ Because of certain causes and conditions, there is creation or cessation. Those qualities that transcend this have no cessation or end, and they also do not have the slightest karmic obscuration. They arise from the absence of anything that is composite. Why is that? Śāriputra, the Tathāgata has taught, ‘All phenomena are empty, have no being, have no soul, have no individuality, are unborn, are unceasing, and are noncomposite.’
- 5.26 “Śāriputra, all phenomena do not¹³² arise from self or have a self. Śāriputra, the engagement by a noble son or noble daughter in the nature of the ultimate Dharma of no being is called *the end of the continuity of karmic obscuration*, and that, Śāriputra, is the confession.”
- 5.27 Venerable Śāriputra then asked the Bhagavat, “Bhagavat, how should a noble son or noble daughter who has entered the Śrāvakayāna, or has entered the Pratyekabuddhayāna, or has entered the Mahāyāna, or any other being who is seeking the highest, most complete enlightenment of buddhahood, rejoice in the roots of merit?”
- 5.28 After Venerable Śāriputra had asked that, the Bhagavat said to him, [F.180.b] “Śāriputra, a noble son or noble daughter who has entered the Śrāvakayāna, or has entered the Pratyekabuddhayāna, or has entered the Mahāyāna, or any other being who is seeking the highest, most complete enlightenment of buddhahood, should three times each day and three times each night, with the upper robe over one shoulder, kneel on the right knee, place their palms together in homage, and say these words:
- 5.29 “ ‘I rejoice with the greatest joy in whatever merit has arisen from the generosity of beings in the ten directions, from their good conduct, and from the merit that has arisen from their meditation. I rejoice in that merit with a joy that is sublime, preeminent, superior, complete, perfect, excellent, the highest, unsurpassable, superlative, unequaled, and that has no equal.
- 5.30 “ ‘I rejoice with the greatest joy in whatever merit is arising from the generosity of beings in the ten directions, from their good conduct, and from the merit that is arising from their meditation. I rejoice in that merit with a joy that is ... *and so on, until* and that has no equal.
- 5.31 “ ‘I rejoice with the greatest joy in whatever merit will arise from the generosity of beings in the ten directions, from their good conduct, and from the merit that will arise from their meditation. I rejoice in that merit with joy that is ... *and so on, until* and that has no equal.
- 5.32 “ ‘I rejoice with the greatest joy in all the roots of merit possessed by those bodhisattvas who have first developed the enlightenment mind, in all the accumulations of merit of bodhisattvas that have been produced during a hundred eons, [F.181.a] in all the accumulations of merit of bodhisattvas who

- have attained patience toward the birthlessness of phenomena, in all the accumulations of merit of those who have become irreversible, and in all the accumulations of merit of bodhisattvas who have one life remaining. I rejoice in them with joy that is ... *and so on, until* and that has no equal.
- 5.33 “ I rejoice with the greatest joy in all the good roots from possessing the six perfections that were produced by the bodhisattva mahāsattvas during their past bodhisattva practice. I rejoice in them with a joy that is sublime, preeminent, superior, complete, perfect, excellent, the highest, unsurpassable, superlative, unequaled, and that has no equal.
- 5.34 “ I rejoice with the greatest joy in all the accumulations of merit from possessing the six perfections that will be produced by the bodhisattva mahāsattvas in their bodhisattva practice in the future. I rejoice in them with a joy that is sublime, preeminent, superior, complete, perfect, excellent, the highest, unsurpassable, superlative, unequaled, and that has no equal.
- 5.35 “ I rejoice with the greatest joy in all the roots of merit from possessing the six perfections that are being produced by the bodhisattva mahāsattvas in their bodhisattva practice in the present. I rejoice in them with a joy that is sublime, [F.181.b] preeminent, superior, complete, perfect, excellent, the highest, unsurpassable, superlative, unequaled, and that has no equal.
- 5.36 “ I rejoice with the greatest joy in the conscientious conduct of the tathāgata arhat samyaksambuddhas of the past, who for the sake of benefit¹³³ for many beings, for the happiness of many beings, out of compassion for the world, and for the welfare, benefit, and happiness of multitudes of beings, devas and humans, attained the highest, most complete enlightenment of buddhahood; turned the wheel of the Dharma; taught the wheel of the Dharma; possessed the way of the Dharma; gave the gift of the Dharma; lit the lamp of the Dharma; sent down the rain of the Dharma; beat the drum of the Dharma; beat the great drum of the Dharma; blew the conch of the Dharma; raised the central pillar of the Dharma; and brought satisfaction to all beings with the gift of the Dharma, through which roots of merit were generated by beings who entered the Śrāvakayāna, beings who entered the Pratyekabuddhayāna, [F.182.a] beings who entered the Bodhisattvayāna, or any other beings. I rejoice in them with a joy that is ... *and so on, until* and that has no equal.
- 5.37 “ I rejoice with the greatest joy in the conscientious conduct of the tathāgata arhat samyaksambuddhas of the future, who for the sake of benefit¹³⁴ for many beings, for the happiness of many beings, out of compassion for the world, and for the welfare, benefit, and happiness of multitudes of beings, devas and humans, will attain the highest, most complete enlightenment of buddhahood; turn the wheel of the Dharma; teach the wheel of the Dharma; possess the way of the Dharma; give the gift

of the Dharma; light the lamp of the Dharma; send down the rain of the Dharma; beat the drum of the Dharma; beat the great drum of the Dharma; blow the conch of the Dharma; raise the central pillar of the Dharma; and bring satisfaction to all beings with the gift of the Dharma, through which roots of merit will be generated by beings who have entered the Śrāvakayāna, beings who have entered the Pratyekabuddhayāna, beings who have entered the Bodhisattvayāna, or any other beings. I rejoice in them with a joy that is ... *and so on, until* and that has no equal.

5.38 “ I rejoice with the greatest joy in the conscientious conduct of the tathāgata arhat samyaksaṃbuddhas of the present time in the worlds of the ten directions who, for the sake of benefit¹³⁵ for many beings, for the happiness of many beings, out of compassion for the world, and for the welfare, benefit, and happiness of multitudes of beings, devas and humans, have attained the highest, most complete enlightenment of buddhahood; turn the wheel of the Dharma; teach the wheel of the Dharma; possess the way of the Dharma; give the gift of the Dharma; light the lamp of the Dharma; send down the rain of the Dharma; beat the drum of the Dharma; beat the great drum of the Dharma; blow the conch of the Dharma; raise the central pillar of the Dharma; and bring satisfaction to all beings with the gift of the Dharma, through which the roots of merit are generated by beings who have entered the Śrāvakayāna, beings who have entered the Pratyekabuddhayāna, beings who have entered the Bodhisattvayāna or any other beings. I rejoice in them with a joy that is ... *and so on, until* and that has no equal.’

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

5.40 “Śāriputra, if the beings in not only this trichiliocosm world realm, but in as many world realms as there are grains of sand in the Ganges River, [F.182.b] were all arhats whose defilements had ceased, and if a noble son or noble daughter were to serve them for as long as they lived, with clothing, food, medicines when ill, and other requisites, even then someone who rejoices through this rejoicing would create immeasurably, incalculably greater merit.

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

5.42 When the Bhagavat had said that, Venerable Śāriputra replied to him, “Bhagavat, I pray that you teach the accumulation of supplications that illuminates the bodhisattva mahāsattvas of the future and gives rise to

aspiration in the bodhisattvas of the present.”

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

5.44 “ I pay homage to the buddha bhagavats, who in this present time in the worlds of the ten directions have attained the highest, most complete enlightenment of buddhahood. [F.183.a]

5.45 “ ‘Through my paying homage to those buddha bhagavats, and requesting them to turn the wheel of the Dharma, I pray that those buddha bhagavats, for the sake of benefit¹³⁶ for many beings, for the happiness of many beings, out of compassion for the world, and for the welfare, benefit, and happiness of multitudes of beings, devas, and humans, turn the wheel of the Dharma. I pray that they teach the wheel of the Dharma. I pray that they possess the way of the Dharma. I pray that they give the gift of the Dharma. I pray that they light the lamp of the Dharma. I pray that they send down the rain of the Dharma. I pray that they let fall the rain of the Dharma. I pray that they beat the drum of the Dharma. I pray that they beat the great drum of the Dharma. I pray that they blow the conch of the Dharma. I pray that they raise the central pillar of the Dharma.’

5.46 “Śāriputra, a noble son or noble daughter who has entered the Śrāvakayāna, or has entered the Pratyekabuddhayāna, or has entered the Mahāyāna, or any other being who wishes for the highest, most complete enlightenment of buddhahood, should three times each day and three times each night, with the upper robe over one shoulder, kneel on the right knee, place palms together in homage, and say these words:

5.47 “ I pay homage to the buddha bhagavats, who in this present time in the worlds of the ten directions are giving up their composite life.

5.48 “ ‘Through my paying homage to those buddha bhagavats, and requesting them to turn the wheel of the Dharma, I pray that those buddha bhagavats, for the sake of benefit for many beings, for the happiness of many beings, out of compassion for the world, and for the welfare, benefit, and happiness of multitudes of beings, devas, and humans, turn the wheel of the Dharma, light the lamp of the Dharma, [F.183.b] send down the rain of the Dharma, let fall the rain of the Dharma, beat the drum of the Dharma, beat the great drum of the Dharma, blow the conch of the Dharma, raise the central pillar of the Dharma, increase the lamp of the Dharma, and satisfy all beings with the gift of the Dharma.

- 5.49 “ ‘I also dedicate this accumulation of supplications to the highest, most complete enlightenment. I dedicate this in such a way that it is dedicated to the highest, most complete enlightenment.’
- 5.50 “Śāriputra, this is the accumulation of supplications. If a noble son or noble daughter were to supplicate with this accumulation of supplications, they would create immeasurably, incalculably greater merit.
- 5.51 “Śāriputra, if a noble son or noble daughter were to make an offering to the tathāgatas of the entire trichiliocosm world realm filled with the seven jewels, someone who supplicates the tathāgatas to turn the wheel of the Dharma would create immeasurably, incalculably greater merit than that.
- 5.52 “Śāriputra, let alone this trichiliocosm world realm—Śāriputra, if a noble son or noble daughter were to make an offering to the tathāgatas of as many trichiliocosm world realms filled with the seven jewels as there are grains of sand in the Ganges River, still, someone who supplicates the tathāgatas to turn the wheel of the Dharma would create immeasurably, incalculably greater merit than that.
- 5.53 “Why is that? Śāriputra, when in the past I was practicing bodhisattva conduct, I supplicated the tathāgatas to turn the wheel of the Dharma. It is because of that root of merit that Śakra, the lord of the devas, [F.184.a] and Brahmā, the lord of Sahā, supplicated me to turn the wheel of the Dharma, saying, ‘Bhagavat, we pray that you turn the wheel of the Dharma for the sake of benefit¹³⁷ for many beings, for the happiness of many beings, out of compassion for the world, and for the welfare, benefit, and happiness of multitudes of beings, devas and humans.’
- 5.54 “Śāriputra, when in the past I was practicing bodhisattva conduct, I prayed that the tathāgatas remain for a long time. It is because of that root of merit that I have attained the four confidences, the ten strengths of the tathāgatas, the eighteen unique qualities of a buddha, the four discernments, great love, great compassion, and complete nirvāṇa, and that my Dharma will remain for a long time.”
- 5.55 When the Bhagavat had said that, Venerable Śāriputra asked the Bhagavat, “Bhagavat, how should a noble son or noble daughter who has entered the Śrāvakayāna, or has entered the Pratyekabuddhayāna, or has entered the Mahāyāna, or any other being who wishes for the highest, most complete enlightenment of buddhahood, dedicate their roots of merit in order to gain omniscience?”
- 5.56 When Venerable Śāriputra had asked that, the Bhagavat said to him, “Śāriputra, a noble son or noble daughter who has entered the Śrāvakayāna, or has entered the Pratyekabuddhayāna, or has entered the Mahāyāna, or

any other being who wishes for the highest, most complete enlightenment of buddhahood, [F.184.b] should three times each day and three times each night say these words:

5.57 “ ‘Whatever good roots I have created while circling in beginningless and endless saṃsāra—whatever good roots I have from giving even a handful of food to the Buddha, to the Dharma, to the Saṅgha, or even to those reborn as an animal, or to any other being; whatever good roots I have from confession, from supplication, from taking refuge, or from possessing the basis of the training; whatever good roots I have from individual confessions; whatever merit I have from rejoicing; and whatever good roots I have from supplication—I gather them all into one, and with a mind that is tamed, liberated, and without grasping, I bestow all of that together on all beings.

5.58 “ ‘Just as the buddha bhagavats, with the unimpeded wisdom of buddhahood, know their giving of the roots of merit to all beings, I give the roots of merit in the same way.

5.59 “ ‘May all beings have jewels in their hands. May they attain the treasury of space, enjoyment that knows no end, merit that knows no end, Dharma that knows no end, knowledge that knows no end, eloquence that knows no end, the highest, most complete enlightenment of buddhahood, and omniscient wisdom.

5.60 “ ‘I combine into one and unify whatever merit arises from my bestowing the roots of merit on all beings, and I dedicate it to the highest, most complete enlightenment.

5.61 “ ‘Through this root of merit may I and all beings attain the highest, most complete enlightenment of buddhahood and may we attain omniscient wisdom. [F.185.a]

5.62 “ ‘Just as the bodhisattva mahāsattvas of the past, practicing for the sake of enlightenment, dedicated their roots of merit for the sake of omniscience, in that same way I also dedicate my roots of merit for the sake of omniscience.

5.63 “ ‘Through this root of merit may I and all beings attain the highest, most complete enlightenment of buddhahood and may we attain omniscient wisdom.

5.64 “ ‘Just as the bodhisattva mahāsattvas of the future, practicing for the sake of enlightenment, will dedicate their roots of merit for the sake of omniscience, in that same way I also will dedicate my roots of merit for the sake of omniscience.

5.65 “ ‘Through this root of merit may I and all beings attain the highest, most complete enlightenment of buddhahood and may we attain omniscient wisdom.

- 5.66 “ ‘Just as the bodhisattva mahāsattvas of the present, practicing for the sake of enlightenment, dedicate their roots of merit for the sake of omniscience, in that same way I also dedicate my roots of merit for the sake of omniscience.
- 5.67 “ ‘Through this root of merit may I and all beings attain the highest, most complete enlightenment of buddhahood, [F.185.b] and may we attain omniscient wisdom.
- 5.68 Just as the Bhagavat Tathāgata Śākyamuni sat upon the Bodhimaṇḍa; remained in the inconceivable, stainless, and extremely difficult samādhi of buddhahood; defeated evil Māra, and at dawn obtained the amṛta of wisdom that in an instant had all knowledge, had the view, had realization, had complete enlightenment, and had gained the buddhahood of the path to deathlessness, in that same way may I and all beings attain the highest, most complete enlightenment of buddhahood. May we attain omniscient wisdom.
- 5.69 “ ‘Just as the tathāgata arhat samyaksaṃbuddhas including the Bhagavat Tathāgata Amitābha,¹³⁸ Varaprabha, Virtue of Light, Puṇyaprabha, Akṣobhya, Siṃha,¹³⁹ Śatakiraṇa, Exalted Light Rays, Net of Light, Ratnārci, Prabhājvala, King of Illumination, Vibhūṣita, Ratnaketu,¹⁴⁰ Dharmadhvaṇa, and Varāṅga, and other buddha bhagavats who attained the highest, most complete enlightenment of buddhahood, turned the wheel of the Dharma for the sake of benefit¹⁴¹ for many beings, for the happiness of many beings, out of compassion for the world, and for the welfare, benefit, and happiness of multitudes of beings, devas and humans, in the same way may I and all beings attain the highest, most complete enlightenment of buddhahood [F.186.a] and turn the wheel of the Dharma for the sake of benefit¹⁴² for many beings, for the happiness of many beings, out of compassion for the world, and for the welfare, benefit, and happiness of multitudes of beings, devas and humans.’
- 5.70 “Śāriputra, that is the accumulation of dedication. The previous accumulations of merit cannot approach the vastness of this accumulation of dedication and cannot even serve as an analogy for it.
- 5.71 “Śāriputra, a noble son or noble daughter who obtains this sūtra, learns it, possesses it, reads it, and teaches it widely to others will develop an even greater, incalculable, measureless accumulation of merit.
- 5.72 “Śāriputra, if all the past and future beings that are in a trichiliocosm world realm were to attain human bodies, and having gained human bodies, without distinction between past and future, were to each attain enlightenment, and if a noble son or noble daughter were to serve them throughout their lives with robes, food, bedding, medicine when ill, and requisites in order to honor them and revere them; and if they were to spend a heap of jewels the size of Sumeru each time they attended them; and if,

when they had passed into nirvāṇa, they were to create stūpas for them ten yojanas high and made of the seven precious materials—gold, silver, pearls, beryl, crystal, white coral, and red pearls—and then make offerings to them with parasols, banners, flags, and streamers, then, Śāriputra, what do you think? Would that noble son or noble daughter generate much merit upon that basis?”

5.73 “Bhagavat, there would be much,” replied Śāriputra. [F.186.b] “Sugata, there would be much.”

5.74 “Śāriputra,” continued the Bhagavat, “a noble son or noble daughter who possesses this sūtra, learns it, recites it, reads it, teaches it to many people, and prays for the highest, most complete enlightenment will generate even greater merit. The previous accumulations of merit cannot approach the vastness of this accumulation of merit; they cannot even serve as an analogy for it.

5.75 “Why is that? Śāriputra, it is because a noble son or noble daughter who is established in this practice requests the buddha bhagavats in the world realms in the ten directions to turn the wheel of the Dharma.

5.76 “Śāriputra, I have taught that the giving of the Dharma is the supreme act of generosity.”

5.77 Then ten thousand beings within that assembly rose from their seats, and with their upper robes over one shoulder, knelt on their right knees, placed their palms together in homage, and bowed toward the Bhagavat. They said to the Bhagavat, “Bhagavat, we will possess this sūtra. We will teach it widely to others. We will maintain its practice. Why is that? Bhagavat, it is because we are intent upon attaining the highest, most complete enlightenment of buddhahood through that kind of virtuous Dharma.”

5.78 Then Śakra, the lord of the devas, cast coral tree flowers over the Bhagavat and this Dharma teaching. Having scattered them, he said, “Bhagavat, this is a greatly cherished Dharma teaching that creates the roots of merit for bodhisattvas and ends the continuity of the obscuration of karma.” [F.187.a]

5.79 “It is like that, Kauśika, it is like that,” said the Bhagavat. “Why is that? Lord of devas, I remember that innumerable eons beyond innumerable eons in the past, there appeared in the world a tathāgata arhat samyaksambuddha, one with wisdom and pure conduct,¹⁴³ a sugata, a knower of the world, an unsurpassable guide who tamed beings, a teacher of gods and humans, a buddha, a bhagavat named Great Mass of Light.

5.80 “Lord of devas, the lifespan of the tathāgata arhat samyaksambuddha Great Mass of Light was six hundred million years. His first assembly of śrāvakas numbered a trillion,¹⁴⁴ and they were all arhats whose defilements had ceased. His second assembly of śrāvakas numbered ninety-eight trillion,

and they were all arhats whose defilements had ceased. His third assembly of śrāvakas numbered ninety-nine trillion, and they were all arhats whose defilements had ceased.

5.81 “Lord of devas, the tathāgata arhat samyaksaṃbuddha Great Mass of Light was active in order to benefit beings of the world with its devas, with its Brahmā, and with its mendicants and brahmins.

5.82 “Lord of devas, at that time, the female Gaṅgadevī entered the gathered assembly of his followers, and present there she obtained from the Tathāgata Great Mass of Light this Dharma teaching. She learned it and, having acquired it, taught it to many beings and set forth toward the highest, most complete enlightenment. When she passed away, she left behind a female body and obtained a male’s faculties [F.187.b] and was always thereafter reborn among devas or humans, became a cakravartin king eighty-four thousand times, and then became the Tathāgata Ratnārci.

5.83 “Kauśika, even now I see him teaching the Dharma in the east beyond¹⁴⁵ a trillion buddha realms.

5.84 “Kauśika, anyone who hears the name of the tathāgata arhat samyaksaṃbuddha Ratnārci will definitely pass into nirvāṇa. Any woman who hears the name of the tathāgata arhat samyaksaṃbuddha Ratnārci, or perceives him at the time of death, will have been in her last female existence.¹⁴⁶

5.85 “Noble one, many kinds of benefits arise from this *Lord King of Sūtras, the Sublime Golden Light*. It increases the good qualities of enlightenment, and it ends all continuities of karmic obscuration. Also, there are four benefits that arise in the location and environs where a bhikṣu, bhikṣuṇī, upāsaka, or upāsikā explains and teaches this *Lord King of Sūtras, the Sublime Golden Light*. What are those four? (1) In that land the king will be healthy and free from all harm; (2) he will have a long life and be free of obstacles; (3) he will not be defeated by the armies of adversaries or enemies; and (4) he will enjoy happiness and spread the Dharma. This is because that human king will be guarded by Śakra, Brahmā, the four world guardians, the lords of the yakṣas, and so on.”

5.86 Then the Bhagavat addressed the assembly of devas, asking, “Noble ones, is it so?”

5.87 Śakra, Brahmā, and the rest of the innumerable assembly each said in answer, [F.188.a] “It is so. Bhagavat, in whatever land this lord of sūtras is read, recited, and taught, we will go to that king and that land, and there we will continuously guard them and remain with them. And we will prevent there being any opposing enemies, harm, obstacles, illness, misery, and so

- on. We will cause there to be long life, happiness, good fortune, and the fulfillment of all wishes so that there will be continuous happiness. We will make that king's army courageous and heroic."
- 5.88 When they had said that, the Bhagavat exclaimed, "Excellent! Excellent! Excellent! Noble ones, accomplish what you have said you will do! Through the king acting in accord with the Dharma, his subjects also will, like the king, act in accord with the Dharma. Your power and color will become perfect, and through that sublime benefit, your residences, entourages, and so on will become radiant."
- 5.89 Śakra, Brahmā, and the others then said that they would fulfill the instructions of the Bhagavat.
- 5.90 Then the Bhagavat said, "There are four benefits that will arise for the king's ministers in the location and environs where this lord of sūtras is taught and promulgated. What are those four? (1) They will respect each other and be friendly to each other; (2) they will have the authorization of the king and be held in esteem by mendicants, brahmins, minor kings, and so on; (3) dedicated to the Dharma and not seeking gain and fame, they will nevertheless have great fame that spreads through every direction and they will be praised by all; and (4) they will enjoy long life and happiness. Those are the four. [F.188.b]
- 5.91 "Moreover, there are four benefits that will arise for the mendicants and brahmins in the land where this sublime Dharma is taught. What are the four? (1) They will not lack robes, alms, bedding, medicine, and so on; (2) they will be happy in wishing to read and recite; (3) they will be happy dwelling in mountains, forests, and so on; and (4) whatever intention they have in mind will be perfectly fulfilled.
- 5.92 "Moreover, the people in the land where this sūtra is recited will be healthy, have increasing happiness, and they will quickly acquire wealth, requisites, precious materials, and so on. Their merit will increase, and so on, so that they will have such benefits."
- 5.93 Then that assembly of Śakra, Brahmā, the Four Mahārājas, and the rest said, "Bhagavat, for as long as this sūtra that teaches a profound meaning remains in this world, for that long the qualities of the thirty-seven aspects of enlightenment will remain. When this sūtra no longer remains, then the Dharma will cease to exist."
- 5.94 "It is so," said the Bhagavat. "Therefore, noble ones, recite correctly; possess, contemplate, and practice at least one word, or one verse, or one chapter, or the entirety of this *Sūtra of the Sublime Golden Light* and teach it widely to all for the sake of the long-lasting welfare, benefit, and happiness of many beings."
- 5.95 When he had said that, they praised the words of the Bhagavat.

5.96 *This concludes “The End of the Continuum of Creating Karma,” the fifth chapter of
“The Lord King of Sūtras, the Sublime Golden Light.”*

śrāvakas. There are no pratyekabuddhas. There are no designations as pratyekabuddhas. There are no bodhisattvas. There are no designations as bodhisattvas. There are no buddhas. There are no designations as buddhas. There are no composite phenomena. There are no designations as composite phenomena. There is no noncomposite. There is no designation as noncomposite.

6.5 “However, noble one, the development of the first noble aspiration is like Sumeru; it is truly high because of all the roots of merit. Its cause is the perfection of generosity.

6.6 “The second development of aspiration is like the earth in being the location of all activities in the Dharma. Its cause is the perfection of correct conduct.

6.7 “The third development of aspiration is like the maned lion, the king of animals, because it has no terror, no anxiety, and no fear. Its cause is the perfection of patience.

6.8 “The fourth development of aspiration is like the might, strength, force, diligence, and courage of Nārāyaṇa, because it is irreversible. Its cause is the perfection of diligence.

6.9 “The fifth development of aspiration is like someone who is truly noble through their various good actions because they are never satisfied with their merit. Its cause is the perfection of meditation.

6.10 “The sixth development of aspiration is like the bright disk of the sun because it dispels deep darkness. Its cause is the perfection of wisdom. [F.190.a]

6.11 “The seventh development of aspiration is like a head merchant who is wealthy with great treasure because it is a perfect adornment; it brings freedom from the wilderness of saṃsāra and fulfills all wishes. Its cause is the perfection of skill in methods.

6.12 “The eighth development of aspiration is like the pure disk of the full moon, because it completes purification from all obscurations. Its cause is the perfection of prayer.

6.13 “The ninth development of aspiration is like the fulfillment of all wishes, because it is the domain of all the displays of the qualities of the pure buddha realms. Its cause is the perfection of strength.

6.14 “The tenth development of aspiration is like space because it has the way of the characteristics of a cakravartin due to having attained the consecration of mastery over all qualities, wisdom, and Dharmas. Its cause is the perfection of knowledge.

6.15 “Noble one, those are a bodhisattva’s ten developments of aspiration. Through having these one is called a bodhisattva, but ultimately, there is no enlightenment, there is no bodhisattva, and there is no aspiration of

enlightenment.

6.16 “Noble one, there are ten qualities that are preliminaries to the perfection of generosity of a bodhisattva. What are the ten? They are (1) the preliminary of the power of faith; (2) the preliminary of contemplation; (3) the preliminary of superior aspiration; (4) the preliminary of the perfections; (5) the preliminary of great love; (6) the preliminary of great compassion; (7) the preliminary of being a support for beings; (8) the preliminary of the methods of gathering beings; (9) the preliminary of desiring the Dharma of the buddhas; and (10) the preliminary of wishing for omniscient wisdom. [F.190.b]

6.17 “Noble one, those are the ten qualities that are the preliminaries for the perfection of generosity of the bodhisattvas.

6.18 “Noble one, there are ten qualities that are preliminaries to the perfection of correct conduct of a bodhisattva. What are the ten? They are (1) the preliminary of pure physical conduct; (2) the preliminary of pure vocal conduct; (3) the preliminary of pure mental conduct; (4) the preliminary of nonviolence; (5) the preliminary of avoiding the lower existences; (6) the preliminary of avoiding the unfortunate states; (7) the preliminary of transcending the level of the śrāvakas and pratyekabuddhas; (8) the preliminary of establishing the qualities of buddhahood; (9) the preliminary of complete aspiration; and (10) the preliminary of complete prayer.

6.19 “Noble one, those are the ten qualities that are the preliminaries for the perfection of correct conduct of the bodhisattvas.

6.20 “Noble one, there are ten qualities that are preliminaries to the perfection of patience of a bodhisattva. What are the ten? They are (1) the preliminary of forsaking desire; (2) the preliminary of forsaking anger; (3) the preliminary of having no concern for one’s body; (4) the preliminary of not being concerned with one’s life; (5) the preliminary of aspiration; (6) the preliminary of ripening beings; (7) the preliminary of the strength of love; (8) the preliminary of patience for profound Dharma; (9) the preliminary of aspiration for that which is vast; and (10) the preliminary of dispelling ignorance.

6.21 “Noble one, those are the ten qualities that are the preliminaries for the perfection of patience of the bodhisattvas.

6.22 “Noble one, there are ten qualities that are preliminaries to the perfection of diligence of a bodhisattva. What are the ten? They are [F.191.a] (1) the preliminary that is thinking of what is to be done for all beings; (2) the preliminary that is rejoicing in the accomplishment of a virtuous body, speech, and mind; (3) the preliminary that is never being disheartened; (4) the preliminary that is the activity of attaining the level of irreversibility; (5) the preliminary that is correct effort; (6) the preliminary that is mindfulness;

(7) the preliminary that is subjugating the enemy, which is the kleśas; (8) the preliminary that is being detached from all phenomena; (9) the preliminary that is the activity of ripening beings; and (10) the preliminary that is the accomplishment of omniscient knowledge.

6.23 “Noble one, those are the ten qualities that are the preliminaries for the perfection of diligence of the bodhisattvas.

6.24 “Noble one, there are ten qualities that are preliminaries to the perfection of meditation of a bodhisattva. What are the ten? They are (1) the preliminary that is maintaining good qualities; (2) the preliminary that is samādhi; (3) the preliminary that is samāpatti; (4) the preliminary that is complete enlightenment; (5) the preliminary that is dhyāna and liberations; (6) the preliminary that is the faculty of samādhi; (7) the preliminary that is the strength of samādhi; (8) the preliminary that is forsaking the kleśas of all beings; (9) the preliminary that is completing the aggregation of samādhis; and (10) the preliminary that is guarding the Dharma.

6.25 “Noble one, those are the ten qualities that are the preliminaries for the perfection of meditation of the bodhisattvas.

6.26 “Noble one, there are ten qualities that are preliminaries to the perfection of wisdom of a bodhisattva. What are the ten? They are (1) the preliminary that is being skilled in the skandhas; (2) the preliminary that is being skilled in the dhātus; (3) the preliminary that is being skilled in the āyatanas; (4) the preliminary that is being skilled in dependent origination; (5) the preliminary that is being skilled in the truths; [F.191.b] (6) the preliminary that is dispelling all wrong views; (7) the preliminary that is the faculty of wisdom; (8) the preliminary that is patience toward the quality of birthlessness; (9) the preliminary that is completing all the qualities of buddhahood; and (10) the preliminary that is seeing unobscured wisdom.

6.27 “Noble one, those are the ten qualities that are the preliminaries for the perfection of wisdom of the bodhisattvas.

6.28 “Noble one, there are ten qualities that are preliminaries to the perfection of the skill in methods of a bodhisattva. What are the ten? They are (1) the preliminary that is engaging with the motivations and conduct of beings; (2) the preliminary that is becoming a support for beings; (3) the preliminary that is great love and compassion; (4) the preliminary that is the ripening of beings; (5) the preliminary that is engagement in all the qualities of buddhahood; (6) the preliminary that is seeing special wisdom; (7) the preliminary that is the purification of the perfections; (8) the preliminary that is the contemplation of things exactly as they are; (9) the preliminary that is the accomplishment of the strength of the mind; and (10) the preliminary that is the attainment of the level of irreversibility.

6.29 “Noble one, those are the ten qualities that are the preliminaries for the perfection of skill in methods of the bodhisattvas.

6.30 “Noble one, there are ten qualities that are preliminaries to the perfection of prayer of a bodhisattva. What are the ten? They are (1) the preliminary that is the knowledge of the movements of the massed mental conduct of all beings; (2) the preliminary that is the knowledge of the movements of the massed kleśas of all beings; (3) the preliminary that is the knowledge of the movements of the massed faculties of all beings; (4) the preliminary that is the knowledge of the movements of the massed motivations and aspirations of all beings; [F.192.a] (5) the preliminary that is the knowledge of the movements of the massed motivations, higher motivations, and aspirations of all beings; (6) the preliminary that is the knowledge of the movements in the separate world realms and the three realms; (7) the preliminary that is the knowledge of the movements of the massed motivations and propensities of all beings; (8) the preliminary that is the knowledge of the movements of the massed deaths and rebirths of all beings; (9) the preliminary that is the knowledge of the movements of the display of the three aggregations of all beings; and (10) the preliminary that is the knowledge of ripening beings who have untiring faculties.

6.31 “Noble one, those are the ten qualities that are the preliminaries for the perfection of prayer of the bodhisattvas.

6.32 “Noble one, there are ten qualities that are preliminaries to the perfection of strength of a bodhisattva. What are the ten? They are (1) the preliminary that is the primordial nonorigination of all phenomena; (2) the preliminary that is the primordial nonexistence of the characteristics of all phenomena; (3) the preliminary that is the knowledge of the primordial birthlessness of all phenomena; (4) the preliminary that is the knowledge of the primordial nonexistence of all phenomena; (5) the preliminary that is the knowledge of the primordial nonformation of all phenomena; (6) the preliminary that is the knowledge that all phenomena do not enter; (7) the preliminary that is the knowledge that all phenomena do not turn back; (8) the preliminary that is the knowledge that all phenomena have the nature of nothingness; (9) the preliminary that is the knowledge that the beginning, middle, and end of all phenomena are the same; and (10) the preliminary that is the absence of concepts or thoughts engaging with the true nature of all phenomena.

6.33 “Noble one, those are the ten qualities that are the preliminaries for the perfection of strength of the bodhisattvas.

6.34 “Noble one, there are ten qualities that are preliminaries to the perfection of knowledge of a bodhisattva. [F.192.b] What are these ten? They are (1) the preliminary that is the analysis that differentiates all phenomena; (2) the preliminary that is the completion of all good qualities; (3) the preliminary

that is an immeasurable gathering of the accumulation of enlightenment; (4) the preliminary that is possessing a vast accumulation of merit and wisdom; (5) the preliminary that is the realization of vast great compassion; (6) the preliminary that is the knowledge that all phenomena do not enter; (7) the preliminary that is the knowledge of the levels of categories of the world realms; (8) the preliminary that is comprehending the realms of beings and the conduct motivated by the kleśas; (9) the preliminary that is the mental activity of comprehending and following the range of activity of the tathāgatas; and (10) the preliminary that is the higher perception and complete knowledge of the ten strengths, the fearlessnesses, and the unique qualities of a buddha.

6.35 “Noble one, those are the ten qualities that are the preliminaries for the perfection of knowledge of the bodhisattvas.

6.36 “Noble one, what is the meaning of *perfection*? The fulfillment of special conduct: that is the meaning of perfection. The fulfillment of vast and profound wisdom: that is the meaning of perfection. The absence of attachment to the composite and noncomposite: that is the meaning of perfection. The correct realization of the faults of saṃsāra: that is the meaning of perfection. Comprehending unwise beings: that is the meaning of perfection. Teaching the treasure of the Dharma that knows no cessation: that is the meaning of perfection. The fulfillment of unobscured liberation: that is the meaning of perfection. Knowing the realms of beings: that is the meaning of perfection. The realization of the sameness of generosity: that is the meaning of perfection. [F.193.a] The fulfillment of the sameness of correct conduct: that is the meaning of perfection. The fulfillment of the sameness of patience: that is the meaning of perfection. The fulfillment of the sameness of diligence: that is the meaning of perfection. The fulfillment of the sameness of meditation: that is the meaning of perfection. The fulfillment of skill in knowing the perfection of wisdom: that is the meaning of perfection. The fulfillment of special conduct: that is the meaning of perfection. Having perfect knowledge of all phenomena: that is the meaning of perfection. The fulfillment of patience toward the quality of birthlessness: that is the meaning of perfection. The attainment of the level of irreversibility: that is the meaning of perfection. The purification of a buddha realm: that is the meaning of perfection. Ripening completely all beings: that is the meaning of perfection. The fulfillment of the wisdom of buddhahood at a Bodhimaṇḍa: that is the meaning of perfection. The subjugation of all māras: that is the meaning of perfection. Liberating and manifesting the nonduality of saṃsāra and nirvāṇa: that is the meaning of perfection. Reaching the perfection of qualities: that is the meaning of perfection. The eradication of adversaries: that is the meaning of perfection. The fulfillment of the ten strengths, the

fearlessnesses, and the eighteen unique qualities of a buddha: that is the meaning of perfection. The fulfillment of special conduct: that is the meaning of perfection. The fulfillment of all the qualities of buddhahood: that is the meaning of perfection. Complete enlightenment as the highest, most complete enlightenment: that is the meaning of perfection. Turning the wheel of the Dharma in twelve ways: that is the meaning of perfection. [F.193.b]

6.37 “Noble one, the omen of the first bodhisattva bhūmi of a bodhisattva mahāsattva is seeing that the trichiliocosm world realm becomes filled with a hundred thousand quintillion treasures.

6.38 “The omen of the second bodhisattva bhūmi of a bodhisattva mahāsattva is seeing that the trichiliocosm world realm becomes like the palm of the hand and is perfectly adorned by many hundred thousand quintillions of jewels.

6.39 “The omen of the third bodhisattva bhūmi of a bodhisattva mahāsattva is seeing oneself as a warrior holding weapons, wearing strong armor, and subjugating one’s foes.

6.40 “The omen of the fourth bodhisattva bhūmi of a bodhisattva mahāsattva is seeing four circles of wind from the four directions scattering various flowers over the great circle of the all-possessing earth.

6.41 “The omen of the fifth bodhisattva bhūmi of a bodhisattva mahāsattva is seeing a woman adorned in every kind of jewelry placing a garland of magnolia flowers on one’s head.

6.42 “The omen of the sixth bodhisattva bhūmi of a bodhisattva mahāsattva is seeing a pool with four stairways, at the bottom of which is gold sand. The pool is filled with water that is not muddied, but clear, and it possesses the eight good qualities. Its water is adorned with blue lotuses, night lotuses, and white lotuses, and one uses it for one’s own pleasure.

6.43 “The omen of the seventh bodhisattva bhūmi of a bodhisattva mahāsattva is seeing the chasm of the hells to one’s right and left and returning from that unwounded and unharmed. [F.194.a]

6.44 “The omen of the eighth bodhisattva bhūmi of a bodhisattva mahāsattva is seeing that one carries upon both shoulders lions, the kings of beasts, crowned with their manes, terrifying all the smaller beasts.

6.45 “The omen of the ninth bodhisattva bhūmi of a bodhisattva mahāsattva is seeing oneself as a cakravartin king encircled by many hundred thousand quintillions of people, as one is looking straight ahead with a white parasol adorned with various jewels held above one’s head.

6.46 “The omen of the tenth bodhisattva bhūmi of a bodhisattva mahāsattva is seeing the body of a tathāgata who is looking straight ahead and teaching the Dharma, and who is the color of gold with a fathom-wide aura, encircled

by many hundred thousand quintillions of Brahmās.

6.47 “Noble one, those ten are the omens of the ten bodhisattva bhūmis of the bodhisattva mahāsattvas.

6.48 “Noble one, why is the first bhūmi called Perfect Joy? The first bhūmi is called Perfect Joy because at the beginning, a mind that transcends the world, which had not previously been attained, is made manifest, and as the aspiration to a great goal has been fulfilled, there is a great joy that arises.

6.49 “The second bhūmi is called Stainless because it is purified of even the slightest stains of downfalls and of all faults in conduct.

6.50 “The third bhūmi is called Shining because there is the shining light of measureless wisdom and the wisdom of samādhi, which cannot be undermined, cannot be outshone by anything, and remains in the power of retention that holds what has been heard.

6.51 “The fourth bhūmi is called Blazing because the fire of wisdom incinerates all kleśas, and the blazing light of meditation on the qualities of the aspects of enlightenment increases. [F.194.b]

6.52 “The fifth bhūmi is called Difficult Training because the method of meditation and the supreme wisdom are difficult to master, and the kleśas that are difficult to subjugate through the paths of seeing and meditation have been subjugated.

6.53 “The sixth bhūmi is called Manifested because there is the manifestation of the absence of obstruction from composite phenomena, and the manifestation of all featureless mentation.

6.54 “The seventh bhūmi is called Gone Far because there is a long, continuous meditation in liberated samādhi, because of there being no obstacles to stainless qualities and because of featureless mentation.

6.55 “The eighth bhūmi is called Unwavering because, through attainment of the mastery of featureless mentation, the kleśas are unable to cause instability.

6.56 “The ninth bhūmi is called Perfect Understanding because, through the mastery of teaching the Dharma in all its aspects, there are no transgressions and there is the attainment of unimpeded, vast understanding.

6.57 “The tenth bhūmi is called Cloud of Dharma because the Dharma body is like the sky covered by the clouds of great wisdom.

6.58 “Noble one, the first bhūmi is obscured by these two kinds of ignorance: the ignorance of attachment to the features of phenomena and individuals, and the ignorance of being terrified by the torments of saṃsāra and the lower realms.

6.59 “The second bhūmi is obscured by these two kinds of ignorance: the ignorance of the delusion of subtle downfalls, and the ignorance that gives rise to various kinds of actions and conduct.

- 6.60 “The third bhūmi is obscured by these two kinds of ignorance: the ignorance of wishing to attain what has not been attained, and ignorance concerning attaining the supreme, sublime power of retention.
- 6.61 “The fourth bhūmi is obscured by these two kinds of ignorance: the ignorance of craving for the delight of resting in meditation, and the ignorance of craving for pure Dharma.
- 6.62 “The fifth bhūmi is obscured by these two kinds of ignorance: the ignorance of being saddened by saṃsāra, and the ignorance of exerting oneself for nirvāṇa. [F.195.a]
- 6.63 “The sixth bhūmi is obscured by these two kinds of ignorance: the ignorance of perceiving the movement of the composite, and the ignorance of perceiving evident features.
- 6.64 “The seventh bhūmi is obscured by these two kinds of ignorance: the ignorance of manifest subtle features, and the ignorance of featureless mentation.
- 6.65 “The eighth bhūmi is obscured by these two kinds of ignorance: the ignorance of exertion toward featurelessness, and the ignorance of attaining power over the grasping of features.
- 6.66 “The ninth bhūmi is obscured by these two kinds of ignorance: the ignorance of not being skilled in whatever Dharma is taught as being limitless, with limitless words and letters, and the ignorance of not having attained the power of eloquence.
- 6.67 “The tenth bhūmi is obscured by these two kinds of ignorance: the ignorance of not having attained the power of great higher cognitions, and the ignorance of not being skilled in subtle, secret meanings and actions.
- 6.68 “The bhūmi of buddhahood is obscured by these two kinds of ignorance: the ignorance of the obscuration of knowledge and the ignorance of the negative propensities of extremely subtle kleśas.
- 6.69 “Noble one, the bodhisattva who is on the first bodhisattva bhūmi has ascended to the perfection of generosity.
- 6.70 “The bodhisattva who is on the second bodhisattva bhūmi has ascended to the perfection of correct conduct.
- 6.71 “The bodhisattva who is on the third bodhisattva bhūmi has ascended to the perfection of patience.
- 6.72 “The bodhisattva who is on the fourth bodhisattva bhūmi has ascended to the perfection of diligence.
- 6.73 “The bodhisattva who is on the fifth bodhisattva bhūmi has ascended to the perfection of meditation.
- 6.74 “The bodhisattva who is on the sixth bodhisattva bhūmi has ascended to the perfection of wisdom.

- 6.75 “The bodhisattva who is on the seventh bodhisattva bhūmi has ascended to the perfection of skill in methods.
- 6.76 “The bodhisattva who is on the eighth bodhisattva bhūmi has ascended to the perfection of prayer.
- 6.77 “The bodhisattva who is on the ninth bodhisattva bhūmi has ascended to the perfection of strength.
- 6.78 “The bodhisattva who is on the tenth bodhisattva bhūmi has ascended to the perfection of knowledge. [F.195.b]
- 6.79 “Noble one, the first development of aspiration of a bodhisattva mahāsattva is obtained and arises through the samādhi that is a superior jewel.
- 6.80 “The second development of aspiration is obtained and arises through the samādhi that has no location.
- 6.81 “The third development of aspiration is obtained and arises through samādhi that is unwavering.
- 6.82 “The fourth development of aspiration is obtained and arises through samādhi that is irreversible.
- 6.83 “The fifth development of aspiration is obtained and arises through the samādhi of precious flowers.
- 6.84 “The sixth development of aspiration is obtained and arises through the samādhi of the brilliance of sunlight.
- 6.85 “The seventh development of aspiration is obtained and arises through the samādhi that accomplishes all goals.
- 6.86 “The eighth development of aspiration is obtained and arises through the samādhi of the directly perceived presence of the present buddhas.
- 6.87 “The ninth development of aspiration is obtained and developed through the samādhi of the lamp of wisdom.
- 6.88 “The tenth development of aspiration is obtained and arises through the samādhi that is heroic.
- 6.89 “Noble one, on the first bodhisattva bhūmi of the bodhisattva mahāsattvas there arises and is obtained the dhāraṇī called *consecration*:
- 6.90 *tadyathā | pūrṇamno rathe duhu duhu duhu yāvāt sūryāvabhāsātā yāvāt candra daudatte dāvād arakṣamān daṇaparihāram kuru svāhā |*
- 6.91 “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.
- 6.92 “Those who recite and possess this dhāraṇī mantra will be freed from all fears, which means freed from vicious beasts such as tigers and lions; [F.196.a] freed from all pretas, humans, nonhumans, and so on; and freed

from enemies, robbers, the planets, the kleśas, and the five kinds of obscurations, and they will remember the first bhūmi.

6.93 “Noble one, on the second bodhisattva mahāsattva bhūmi, the dhāraṇī called *invincibility* arises and is obtained:

6.94 *tadyathā | uttoli ciriciri uttorā toranaṇi śānto śānto attoli hulu hulu svāhā |*

6.95 “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.

6.96 “Those who recite and possess this dhāraṇī mantra will be freed from all terrors, which means freed from vicious beasts, vicious pretas, human and nonhuman attacks, opposing enemies, the planets, the kleśas, suffering, and the five kinds of obscurations, and they will remember the second bhūmi.

6.97 “Noble one, for the bodhisattva mahāsattva who is on the third bodhisattva bhūmi, the dhāraṇī called *firm presence* will arise and be obtained:

6.98 *tadyathā | daṇṭhike vaṇṭhike karaṭhī kaurāṭhi kaiyūre tantili svāhā |*

6.99 “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.

6.100 “Those who recite and possess this dhāraṇī mantra will be freed from all terrors—vicious beasts, vicious demons, attacks from humans and nonhumans and so on, the planets, opposing enemies, various kinds of suffering, and the five kinds of obscurations—and [F.196.b] they will remember the third bhūmi.

6.101 “Noble one, for the bodhisattva mahāsattva who is on the fourth bodhisattva bhūmi, the dhāraṇī called *unsubjugated* will arise and be obtained:

6.102 *tadyathā | śiriśiri dimi dimini dari darini śiri śiriṇi viśalā viśalā paśa paśani bandhniye svāhā |*

6.103 “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.

6.104 “Whoever possesses and recites this dhāraṇī mantra will be freed from all terrors—fierce beasts, malevolent pretas, humans and nonhumans and so on, opposing enemies, the torments of various kinds of suffering, the planets, and the five kinds of obscurations—and they will remember the fourth bhūmi.

6.105 “Noble one, for the bodhisattva mahāsattva who is on the fifth bodhisattva bhūmi, the dhāraṇī called *the array of various qualities* will arise and be obtained:

6.106 *tadyathā | hari hariṇi ciri ciriṇi karimāṇi saṅkarimāṇi sambāsani jambhani stambhani mohani svamūkke svāhā |*

6.107 “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.

6.108 “Those who recite and possess this dhāraṇī mantra will be freed from all terrors—fierce beasts, malevolent pretas, humans and nonhumans and so on, opposing enemies, the torments of various kinds of suffering, the planets, and the five kinds of obscurations—and they will remember the fifth bhūmi.

6.109 “Noble one, for the bodhisattva mahāsattva who is on the sixth bodhisattva bhūmi, the dhāraṇī called *the lamp of the field of wisdom* will arise and be obtained: [F.197.a]

6.110 *tadyathā | vitori vitori mariṇi kali kali vidho hanati lulu lulu culu culu toluva toluva śaśa śaccha variśa svasti sarva satoānāṇi siddhyantu mama mantravādāni svāhā |*

6.111 “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.

6.112 “Those who recite and possess this dhāraṇī mantra will be freed from all terrors—fierce beasts, malevolent pretas, humans and nonhumans and so on, opposing enemies, the torments of various kinds of suffering, the planets, and the five kinds of obscurations—and they will remember the sixth bhūmi.

6.113 “Noble one, for the bodhisattva mahāsattva who is on the seventh bodhisattva bhūmi, the dhāraṇī called *superiority* will arise and be obtained:

6.114 *tadyathā | jaha jaharu jaha jaha jaharu vailuke amṛteghaṇe puruśaṇe vairutike varubatte vidhi hike vinda vilini amṛlutike bhajjuyu bhajjuyu svāhā |*

6.115 “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.

6.116 “Those who recite and possess this dhāraṇī mantra will be freed from all terrors—fierce beasts, malevolent pretas, humans and nonhumans and so on, opposing enemies, the torments of various kinds of suffering, the

- planets, and the five kinds of obscurations—and they will remember the seventh bhūmi.
- 6.117 “Noble one, for the bodhisattva mahāsattva who is on the eighth bodhisattva bhūmi, the dhāraṇī called *unpolluted thought* will arise and be obtained:
- 6.118 *tadyathā | sari [F.197.b] śari śiriṇi mitemite kari kari heru heru curu curu bandhani svāhā |*
- 6.119 “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.
- 6.120 “Those who recite and possess this dhāraṇī mantra will be freed from all terrors—fierce beasts, malevolent pretas, humans and nonhumans and so on, opposing enemies, the torments of various kinds of suffering, the planets, and the five kinds of obscurations—and they will remember the eighth bhūmi.
- 6.121 “Noble one, for the bodhisattva mahāsattva who is on the ninth bodhisattva bhūmi, the dhāraṇī called *infinite adornment* will arise and be obtained:
- 6.122 *tadyathā | haricaṇḍalike kulamābhate toraśipata patasi śiri śiri gaśiri gaviśiri svasti sarvasatvānāṇi svāhā |*
- 6.123 “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.
- 6.124 “Those who recite and possess this dhāraṇī mantra will be freed from all terrors—fierce beasts, malevolent pretas, humans and nonhumans and so on, opposing enemies, the torments of various kinds of suffering, the planets, and the five kinds of obscurations—and they will remember the ninth bhūmi.
- 6.125 “Noble one, for the bodhisattva mahāsattva who is on the tenth bodhisattva bhūmi, the dhāraṇī called *the unceasing casket* will arise and be obtained:
- 6.126 *tadyathā | siddhe susiddhe mocani mokṣani mukte vimukte amale vimale damale māṅgale hiraṇyagarbhe ratnagarbhe samantabhadre sarvārtha sādhana manasi mahāmanasi adbhute atyadbhute araje [F.198.a] viraje ucyute amṛte araje viraje brahme brahma sārwpūraṇi pūraṇa manorathe svāhā |*

- 6.127 “Noble one, this dhāraṇī is recited so that more buddha bhagavats than there are grains of sand in ten Ganges Rivers will protect the bodhisattvas on the tenth bhūmi.
- 6.128 “Those who recite and possess this dhāraṇī mantra will be freed from all terrors—fierce beasts, malevolent pretas, humans and nonhumans and so on, opposing enemies, the torments of various kinds of suffering, the planets, and the five kinds of obscurations—and they will remember the tenth bhūmi.”
- 6.129 Then the bodhisattva mahāsattva by the name of Unobstructed Appearance of the Light of a Lion’s Ornament, 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 two feet, and praised him with these verses:
- 6.130 “I praise you, who are beyond example,
The unique Bhagavat who liberates
Beings with weak knowledge
In the profound Dharma without characteristics.
- 6.131 “The Tathāgatas’ eyes of wisdom
Do not see a single characteristic of phenomena.
Your eyes of the pure Dharma
Have complete, inconceivable clarity.
- 6.132 “Every phenomenon has no birth,
And neither does it cease.
Through seeing equally in that way,
One will be in the highest state.
- 6.133 “Not being terrified of saṃsāra,
Or remaining in nirvāṇa—
Not dwelling in the two extremes—
In that way nirvāṇa is attained.
- 6.134 “Because you make no distinction
Between that which is pure and impure,
The Bhagavat knows one taste [F.198.b]
And has attained supreme purity.
- 6.135 “The immeasurable body of the Bhagavat
Does not teach even a single word,
And yet a rain of Dharma brings satisfaction
To the entire multitude of this assembly.

- 6.136 “Although he does not see the
Characteristics of all these beings,
The Bhagavat always protects them
From all kleśas and suffering.
- 6.137 “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.
- 6.138 “He teaches and elucidates
That kind of meaning.
The buddhas know this meaning,
Which is like an empty echo.
- 6.139 “As the Dharma realm is indivisible,
There are no other contradictory yānas,
But he has made the division into three
In order to liberate beings.”
- 6.140 Then Maheśvara, the king of the Brahmā devas, 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 two feet, and said to the Bhagavat, “This *Lord King of Sūtras, the Sublime Golden Light*, is very rare; it is beyond evaluation. It is good in the beginning, good in the middle, and good in the end; it has a good meaning; it has good words; it is unmixed and perfect; and it makes perfect all the Buddhadharmas. Whoever possesses and holds it is someone who fulfills the deeds of the buddha bhagavats.”
- 6.141 “Noble one, it is as you have said,” replied the Bhagavat. “Noble one, whoever listens to this sūtra will progress irreversibly to the highest, most complete enlightenment.
- 6.142 “Why is that? [F.199.a] Noble one, it ripens the supreme roots of merit of the bodhisattvas who are irreversibly upon the bhūmis, it is the sublime seal of the Dharma, and it is the king of all sūtras. Therefore, it should be listened to, obtained, read, and recited.
- 6.143 “Noble one, beings who have not planted roots of merit, who have not ripened their roots of merit, and who have not served many buddhas will not be able to hear this sublime Dharma.
- 6.144 “Noble one, just by hearing this Dharma teaching, noble sons or noble daughters will have a higher motivation and will never be apart from seeing the buddhas. They will never be apart from hearing the sublime Dharma. They will never be apart from honoring the saṅgha. They will never be apart from the dhāraṇī of the accomplishment of the unceasing seal of the ocean.

They will never be apart from the dhāraṇī of engaging in the motivations, conduct, and languages of beings. They will never be apart from the dhāraṇī of the shining crest of the sun. They will never be apart from the dhāraṇī of accomplishing the suppression of all that arises. They will never be apart from the dhāraṇī that is as hard as a vajra and destroys mountains. They will never be apart from the dhāraṇī that enters into the teaching of the inexpressible meaning. They will never be apart from the dhāraṇī that engages in all languages. They will never be apart from the dhāraṇī that applies the seal of the accomplishment of the stainless domain of space. They will never be apart from the dhāraṇī that accomplishes the complete, infinite body of a buddha.

6.145 “Son of the devas, through obtaining these dhāraṇīs, the bodhisattvas emanate buddha bodies into the buddha realms in the ten directions and teach the Dharma. [F.199.b] They will not deviate from the true nature, with no going and no coming. They will ripen beings without having a perception of beings. They will teach the Dharma without deviating from the sameness of all words. Although they manifest death and birth, they do not pass away, and have no birth. Because they have no thoughts toward all phenomena, that which is composite does not go anywhere and does not come from anywhere.”

6.146 When this Dharma teaching was given, three thousand bodhisattvas attained patience toward the quality of birthlessness; innumerable bodhisattvas became irreversible from the enlightenment mind; innumerable bhikṣus and bhikṣuṇīs attained the pure Dharma eyes for the Dharma; and innumerable beings developed the aspiration for the highest, most complete enlightenment.

6.147 Then, at that time, the Bhagavat recited this verse:

6.148 “This sublime Dharma that stops saṃsāra
Is profound, subtle, and difficult to see.
Those who are blind, obscured by desire,
Will not see it and will acquire suffering.”

6.149 That gathered assembly then rose from their seats, bowed their heads to the Bhagavat’s feet, and said, “Bhagavat, we will go to where someone is reading, reciting, or teaching this *Lord King of Sūtras, the Sublime Golden Light*, and we will form the assembly for that Dharma teacher and will benefit him, bestow happiness upon him, and make him physically and mentally happy. We will, with single-pointed minds, make offerings to him, and we will satisfy with happiness the assembly that listens to him. In the land of that king there will be no suffering because of fear of invading enemies, violence, or the anxiety of famine. The people will multiply and spread. [F.200.a] Why

is that? We will make offerings as to a stūpa, with parasols, banners, flowers, incense, and ornaments, to this place where the Dharma is taught. We will always protect it so that it will not deteriorate.”

6.150 Then the Bhagavat said to that gathered assembly, “Noble ones, be diligent in accomplishing this sublime sūtra, and this sublime Dharma will remain for a long time in this world.”

6.151 *This concludes “The Purification of the Bhūmis,” the sixth chapter of “The Lord King of Sūtras, the Sublime Golden Light.”*

7. CHAPTER 7: A PRAISE OF ALL THE REALMS OF
THE PAST, FUTURE, AND PRESENT
SAMYAKSAMBUDDHAS

7.1 [B5]

7.2 Then the Bhagavat said to the noble goddess Bodhisattvasamuccayā,
“Noble goddess, at that time, in that time, there was a king by the name of
Suvarṇabhujendra. Through this praise of all the tathāgatas, *The Source of
Lotus Flowers*, he praised the buddha bhagavats of the past, future, and
present.

7.3 “ ‘The jinas who have appeared in the past,
And the jinas present in worlds in the ten directions,
I pay homage to those jinas
And I praise all those jinas.¹⁴⁸

7.4 “ ‘A lord of munis is peaceful, totally peaceful, and pure.
His body is a perfect golden color.¹⁴⁹
A buddha’s speech is pleasant with every utterance,¹⁵⁰
A speech that resounds like the voice of Brahmā.

7.5 “ ‘He has hair¹⁵¹ like a bee, a peacock, and a blue lotus,¹⁵²
With dark blue curls¹⁵³ like the blue jaybird.¹⁵⁴
His teeth are pure white like snow or a conch,
And he is¹⁵⁵ always beautiful like gold.

7.6 “ ‘His eyes are long, dark blue, and stainless; [F.200.b]
They are like blossomed blue lotuses.
His broad, excellent tongue is the color of a red lotus,
Glowing like a red lotus, like red-lotus anthers.¹⁵⁶

7.7 “ ‘The ūrṇā hair on his face is the color of a conch or lotus root;¹⁵⁷
It curls to the right and is the color of white beryl.

- The Muni's body¹⁵⁸ is like a sliver of the moon,
 The Muni's crescent eyes¹⁵⁹ are the color of a carpenter bee.¹⁶⁰
- 7.8 " 'His face has a high nose that is always prominent¹⁶¹
 And is soft and an excellent color, like bright gold.
 He always, continuously, has the perfect nose¹⁶² of all the jinas,
 Which is soft, sublime, supreme, and noble.
- 7.9 " 'From each and every pore there
 Rises a hair that curls to the right,
 A dark blue, shining, gleaming curl,
 Blue and beautiful like a peacock's neck.
- 7.10 " 'As soon as he was born, his body shone,
 Filling¹⁶³ all worlds in the ten directions with light,
 Ending the endless sufferings in the three worlds,
 And satisfying beings with every happiness.
- 7.11 " 'He satisfied with happiness
 The beings in the hells, animals,
 Pretas, devas,¹⁶⁴ and human beings,
 And brought to an end all lower existences.
- 7.12 " 'His light was the excellent color of gold;
 His body shone like purified gold.
 His perfectly stainless face is a sugata moon,¹⁶⁵
 His stainless mouth smiling beautifully.
- 7.13 " 'His body and limbs are soft like a young boy's.
 He has a perfect, powerful stride like a lion's.
 He has long hands and very long arms
 Like vines on a sal tree moved by the breeze.
- 7.14 " 'He has a fathom-wide aura that radiates light;
 He is as bright as a thousand suns.
 The stainless, supreme body of the lord of munis
 Illuminates all of the infinite realms.
- 7.15 " 'A multitude of night-bringing¹⁶⁶ moons and suns,
 In endless hundreds of thousands of realms,
 All become eclipsed by
 The brilliant light of the Buddha.
- 7.16 " 'In endless hundreds of thousands of realms [F.201.a]
 May beings see¹⁶⁷ the tathāgata suns—

- The suns of the buddhas, the lamps of worlds—
As a hundred thousand buddha suns.¹⁶⁸
- 7.17 “ ‘His body is endowed with a hundred thousand merits.
His body is adorned by all good qualities.
The Jina’s arms are like the trunk of the king of elephants.
His hands and feet are beautiful with stainless light.¹⁶⁹
- 7.18 “ ‘The buddhas who have been, who are as numerous as atoms,
Who are as numerous as the dust on the surface of the earth;
Those who are will be, who are as numerous as atoms;
And those who are present, who are as numerous as atoms—
- 7.19 “ ‘To those jinas I pay homage
In pure faith, with body and speech,
Offering flowers and offering perfumes,
And with a hundred praises and a virtuous mind.
- 7.20 “ ‘The good qualities that the jinas have
Are a manifold multitude of the very best.
I could not describe those qualities of the jinas¹⁷⁰
In a thousand eons with a hundred tongues.
- 7.21 “ ‘With a thousand tongues I could not describe
Even a fraction of the qualities of a single jina,
So how could I describe with a thousand tongues
The qualities of all the jinas?
- 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 cannot measure a single quality of the sugatas.
- 7.23 “ ‘With faith and with body, speech, and mind
I praise and eulogize all the jinas.
Through my accumulated perfect results of merit,
May beings reach the state of buddhahood.¹⁷¹
- 7.24 “ ‘When the king had praised the Buddha in that way,
The king prayed in this way:
‘Wherever I am born,
In endless future eons,
- 7.25 “ ‘May I see such a drum¹⁷² in a dream.
There, may I hear this kind of confession.

- May I encounter in every lifetime
A praise such as this *Source of Lotus*.¹⁷³
- 7.26 “ ‘May I hear in a dream of those
Infinite, unequaled qualities of the buddhas,
Which are difficult to acquire even in a thousand eons, [F.201.b]
And may I teach them when I am awake.
- 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 my realm be without an equal.¹⁷⁴
- 7.28 “ ‘Through the ripened result of offering a drum,
And through the cause that is praising the buddhas,
May I directly see the Śākya lord of munis,
And may I attain there the prophecy of my buddhahood.
- 7.29 “ ‘May these two youths, my two sons,
Kanakabhujendra and Kanakaprabhāsvara,
Attain there the prophecy
Of attaining the highest enlightenment.
- 7.30 “ ‘May those beings who have no protector or savior,
Who are without a refuge and are in distress,
May they all in the future
Have saviors, protectors, and refuges.
- 7.31 “ ‘May the source of all suffering come to an end.
May there be the source of all happiness.¹⁷⁵
May I have the conduct of enlightenment in future eons,
Which are as numerous as the eons of the past.
- 7.32 “ ‘Through the confession of *The Sublime Golden Light*,
May my ocean of bad actions dry up,
May my ocean of karma come to an end,
And may my ocean of kleśas cease to exist.
- 7.33 “ ‘May my ocean of merit become complete.
Through the power of the light of stainless wisdom,
May the ocean of my wisdom become complete
And may there be an ocean of all qualities.¹⁷⁶
- 7.34 “ ‘May the qualities of enlightenment be complete.¹⁷⁷
Through the power of *The Sublime Golden Light* confession,

- May my merit become radiant.¹⁷⁸
May the light of my enlightenment be purified.
- 7.35 “ ‘Through the sublime light of stainless wisdom,¹⁷⁹
May my body shine with light.
In order that the light of merit be bright,
May I become preeminent within the three worlds.
- 7.36 “ ‘May I always have the power of merit.¹⁸⁰
May I be liberated from the ocean of suffering [F.202.a]
And practice enlightened conduct in future eons
With every happiness that is like an ocean.
- 7.37 “ ‘In future times, may my realm
Have the same infinite qualities
As the superior, infinite qualities
Of all the jinas in the realms
That have been in the three worlds in the past.’¹⁸¹
- 7.38 “Ruciraketu, you should know
That King Suvarṇabhujendra,
Who made this prayer in the past,
Has become you in this present time.
- 7.39 “Your two sons in the past,
Kanakabhujendra and Kanakaprabhāsvara,
Are now Rūpyaketu and Rūpyaprabha
I made that prophecy at that time.”
- 7.40 The vast assembly, on hearing that,
All developed the enlightenment mind.
“May we now and in all future times
Always make this confession!”¹⁸²
- 7.41 *This concludes “A Praise of All the Realms of the Past, Future, and Present Samyaksambuddhas,” the seventh chapter of “The Lord King of Sūtras, the Sublime Golden Light.”*

8. CHAPTER 8: THE DHĀRAṆĪ CALLED GOLDEN

8.1 Then the Bhagavat said to the bodhisattva mahāsattva Sukhavihāra within that assembly, “Noble one, any noble man or noble woman who wishes to make an offering to all the buddhas of the past, the future, and the present should carry and possess this dhāraṇī that is called *golden*. Why is that? It is because this dhāraṇī is the mother of the past, future, and present buddha bhagavats. One who possesses this dhāraṇī will greatly increase their accumulation of merit. Those who planted roots of merit with countless bhagavats of the past will possess and hold this dhāraṇī. Those who have pure, faultless conduct without deterioration [F.202.b] will be able to enter this extremely profound Dharma teaching.”

8.2 Then the Bhagavat said, “This is the rite for practicing the dhāraṇī-mantra: Recite these names of past buddha bhagavats and bodhisattvas and with a one-pointed mind, pay homage to them, and then recite the mantra:

8.3 “I pay homage to all the buddhas in the ten directions,

8.4 “I pay homage to the bodhisattva mahāsattvas.

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

8.6 “I pay homage to the Buddha Śākyamuni.

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

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

8.9 “I pay homage to the Buddha Amitābha in the west.

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

8.11 “I pay homage to the Buddha Viśālaśrī above.

8.12 “I pay homage to the Buddha Varaprabha below.

8.13 “I pay homage to the Buddha Ratnagarbha.

8.14 “I pay homage to the Buddha Samantaprabha.

8.15 “I pay homage to the Buddha Samantāvabhāsa.

8.16 “I pay homage to the Buddha Supreme Incense Heap.

8.17 “I pay homage to the Buddha Excellent Lotus.

8.18 “I pay homage to the Buddha Equally Seeing.

- 8.19 “I pay homage to the Buddha Ratnaśikhin.
8.20 “I pay homage to the Buddha Highest Jewels.
8.21 “I pay homage to the Buddha Ratnaprabha.
8.22 “I pay homage to the Buddha Courageous Established Intention.
8.23 “I pay homage to the Buddha Completely Pure Moonlight Sign Renowned King.
8.24 “I pay homage to the Buddha Radiant Flower Display.
8.25 “I pay homage to the Buddha Aṃśurāja.
8.26 “I pay homage to the Buddha Renowned King Virtuous Stainless Light.
[F.203.a]
8.27 “I pay homage to the Buddha Avalokiteśvarābhaya.
8.28 “I pay homage to the Buddha Abhayakīrti.
8.29 “I pay homage to the Buddha Supreme King.
8.30 “I pay homage to the bodhisattva mahāsattva Avalokiteśvara.
8.31 “I pay homage to the bodhisattva mahāsattva Kṣitigarbha.
8.32 “I pay homage to the bodhisattva mahāsattva Ākāśagarbha.
8.33 “I pay homage to the bodhisattva mahāsattva Mañjuśrī.
8.34 “I pay homage to the bodhisattva mahāsattva Vajrapāṇi.
8.35 “I pay homage to the bodhisattva mahāsattva Samantabhadra.
8.36 “I pay homage to the bodhisattva mahāsattva Akṣayamati.
8.37 “I pay homage to the bodhisattva mahāsattva Mahāsthāmaprāpta.
8.38 “I pay homage to the bodhisattva mahāsattva Maitreya.
8.39 “I pay homage to the bodhisattva mahāsattva Sumati.
8.40 “Having paid homage to them, recite this dhāraṇī:

8.41 *namo ratnatrayāya | tadyathā | kuṭi kuṭini imirito koṣaṇi imiriṇi iri svāha |*

8.42 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 carries and possesses this dhāraṇī will increase their accumulation of merit immeasurably, incalculably. They will have revered, made offerings to, served, and praised countless buddhas. Those buddhas will give them the prophecy of their attainment of the highest, most complete enlightenment.

8.43 “Sukhavihāra, those who carry this dhāraṇī-mantra will attain the fulfillment of their wishes, such as clothes, alms, [F.203.b] jewels, becoming learned and wise, becoming healthy, and having a long life, and their merit will increase greatly. Whatever they wish for will all be accomplished.

8.44 “Sukhavihāra, if this mantra is carried and possessed until the attainment of the highest, most complete enlightenment, one will always be in the company of the bodhisattva Golden City Mountain, the bodhisattva

Maitreya, the bodhisattva Sāgara, the bodhisattva Samantāvalokiteśvara, the bodhisattva Mañjuśrī, the bodhisattva Mahāpiṅgala, and so on. Those bodhisattvas will protect them.

8.45 “Sukhavihāra, know that this is the rite for accomplishing this dhāraṇī. For the first repetition, one should perform a propitiation by repeating it ten thousand and eight times. Then one should make a maṇḍala inside a solitary building and, on the sixteenth day of the month, wash, put on new clothes, and make offerings with parasols, flowers, various kinds of food, and so on, placing them inside the maṇḍala. At the beginning, as previously described, one should recite the names of the buddhas and bodhisattvas, and then pay homage with veneration and confess bad actions. One should then kneel with the right knee on the ground, repeat that mantra a thousand and eight times, and then sit up straight and think about what one wishes for. Then, before the sun rises, eat one pure meal within the maṇḍala. When someone comes out from that maṇḍala after fifteen days have passed, they will have inconceivable power, merit, and majesty, and all their wishes will be fulfilled.

8.46 “If their wishes are not fulfilled, they should reenter that maṇḍala [F.204.a] and then their wishes will be fulfilled. From then on, they should always remember this.”

8.47 *This concludes “The Dhāraṇī Called Golden,” the eighth chapter of “The Lord King of Sūtras, the Sublime Golden Light.”*

9.

CHAPTER 9: EMPTINESS

9.1 Then the Bhagavat, having taught that dhāraṇī, in order to benefit and bring happiness to that gathered assembly of bodhisattva mahāsattvas, devas, humans, and so on, and in order to teach the characteristics of the ultimate truth, emptiness, recited these verses:

9.2 “I have taught the Dharmas of emptiness
Very extensively in countless other sūtras.
Therefore, in this supreme sūtra,
I will teach the Dharmas of emptiness briefly.

9.3 “Unknowing beings with little intelligence
Are not able to know all the Dharmas.
Therefore, in this supreme sūtra
I will teach the Dharmas of emptiness briefly.

9.4 “I teach this lord of supreme sūtras
Through other methods, ways, and causes,
And through compassion, so that all beings will understand
And so that it will arise in beings.¹⁸³

9.5 “This body is like an empty village.
The senses are like six village¹⁸⁴ thieves,
Who, although they are in the same village,
Are not aware of one another.

9.6 “The sense of sight runs toward forms;
The sense of hearing moves after sounds;
The sense of smell steals various aromas;
The sense of taste runs after flavors;

9.7 “The sense of touch pursues tactility;
The mental sense investigates phenomena.

- These six senses in relation to one another
Are each engaging with their own objects of perception.
- 9.8 “The mind is unstable, like an illusion.
The six senses experience their fields of perception,
The six village¹⁸⁵ thieves present there
Are like a man running around in an empty village.
- 9.9 “Just as the mind and the six present senses [F.204.b]
Know the range of sensory perception—
Forms, sounds, and likewise smells,
Flavors, tactility, and the range of mental phenomena—
- 9.10 “The mind enters the senses, moving like a bird
Throughout all six of them.
In whatever sense it is present,
It has the nature of that sense’s perception.¹⁸⁶
- 9.11 “The body is unmoving and has no activity.
It has no essence and arises from conditions.
It has no real existence but arises from concepts.
It is an empty village; it is like a working machine.
- 9.12 “Earth, fire, water, and air
Dwell here and there outside the village.¹⁸⁷
They are like poisonous snakes in one location
That are always in conflict with one another.
- 9.13 “Of those four snakes of the elements,
Two move upward and two go downward;
They go in twos to the main and intermediate directions,
And all those element snakes are destroyed.
- 9.14 “The earth snake and the water snake—
These two come to an end below.
The fire snake and the air snake—
They go upward into the sky.
- 9.15 “The mind and the consciousnesses remain,
And they go according to previous karma.
According to the karma created in the past, they are reborn
Into an existence among devas, humans, or the three lower realms.
- 9.16 “When the phlegm, air, and bile come to an end,
The body becomes covered with urine and vomit.¹⁸⁸

- It becomes a disgusting mass of worms
And is cast into the charnel ground as if it were wood.
- 9.17 “Goddess, look at these phenomena,
At whatever being or individual is here;
All of these phenomena are empty,
But they occur through the factor of ignorance.
- 9.18 “All these great elements¹⁸⁹ are not ‘great occurrences.’
They occur through nonoccurrence and so do not occur.
Because the occurring elements are nonoccurring,
For that reason I call them ‘great elements.’¹⁹⁰ [F.205.a]
- 9.19 “They are not existent and never were existent.
They come to be because of ignorance.
This ignorance, too, is not existent.¹⁹¹
Therefore, I teach that this is ignorance.
- 9.20 “Formations, consciousness, and name and form;
The six āyatana, contact, and sensation;
Craving, grasping and likewise becoming;
And the misfortunes of birth, aging, death, and misery—
- 9.21 “Those inconceivable sufferings in saṃsāra
That are present in the wheel of saṃsāra
Have happened without happening and have no origination.
The distinctions made by an erroneous mind,
- 9.22 “And the view that there is a self, should be cut through.
Cut through the net of the kleśas with the sword of wisdom.
See that the basis of the skandhas is empty.
Reach the vast qualities of the buddhas.
- 9.23 “I have opened the gate of the city of amṛta.
I have shown everyone the vessel of amṛta liquid.
I have entered the place that is the city¹⁹² of amṛta,
And I have been satiated by the amṛta liquid.
- 9.24 “I have beaten the sublime great drum¹⁹³ of the Dharma
I have blown the sublime conch of the Dharma.
I have lit the sublime lamp of the Dharma,
And I have sent down a sublime rain of Dharma.
- 9.25 “I have defeated the supreme enemy, the kleśas.
I have raised the sublime banner of the Dharma.

- I have brought beings across the ocean of existence.
I have blocked the road to the three lower existences.
- 9.26 “There are beings who are tormented by the fire of the kleśas,
Who have no support or protector.
I have extinguished the fire of the kleśas in those beings
And brought them relief with the cooling liquid of amṛta.¹⁹⁴
- 9.27 “For that reason, through many past eons
I made offerings to innumerable guides,¹⁹⁵
And in seeking for the Dharma body
I practiced resolute discipline for the sake of enlightenment.
- 9.28 “I gave away my arms, eyes, and legs,
My head,¹⁹⁶ beloved sons and daughters,
Wealth, treasures, ornamentations of jewels and pearls,
Gold, beryl, and various kinds of jewels.
- 9.29 “If all the trees in the trichiliocosm,
And all the grasses, the plants,
And the forests—everything that [F.205.b]
Grows from the ground—were to be cut down,¹⁹⁷
- 9.30 “And they were all ground down
And made into the smallest atoms
And were formed into a heap of powder
That reached the domain of the sky,
- 9.31 “It would not be possible to divide that into portions.¹⁹⁸
There are the particles that exist in the earth—
The countless elemental particles
In all the trichiliocosm worlds—
- 9.32 And if the knowledge of all beings
Could become that of a single being,
Such that with that knowledge
All those particles could be counted,
- 9.33 “Then the humans with that perfect wisdom,¹⁹⁹
Who would be superior to all other beings,
Could possibly count all those particles,
But they would not be able to calculate a jina’s wisdom.
- 9.34 “If they were to engage with a single instant
Of the wisdom of the great Muni

For many millions of eons,
They would still be unable to calculate it."

9.35 *This concludes "Emptiness," the ninth chapter of "The Lord King of Sūtras, the Sublime Golden Light."*

10. **CHAPTER 10: FULFILLING WISHES ON THE
BASIS OF EMPTINESS**

10.1 On hearing that very profound Dharma teaching, the goddess Ratnārcī was delighted and overjoyed. She rose from her seat, and, with her upper robe over one shoulder, knelt on her right knee, placed her palms together in homage, bowed toward the Bhagavat, and in order to ask how to practice this profound teaching, spoke these verses to the Bhagavat:

10.2 “Jina, supreme two-legged being
Who completely illuminates the world,
I pray that with compassion you teach me
The correct way of enlightened conduct.”

10.3 He replied to the noble goddess:

10.4 “Whatever doubts you have,
Ask questions about that meaning
And I will elucidate and teach it.”

10.5 Then the noble goddess said to the Bhagavat:

10.6 “For the benefit of myself and others:
How do the bodhisattvas
Practice the enlightened conduct
That is free of saṃsāra and nirvāṇa?” [F.206.a]

10.7 The Bhagavat then said to the noble goddess:

10.8 “Goddess, be dedicated to sameness
Through practicing enlightened conduct
While dwelling in the Dharma realm.”
That is what he said to her.²⁰⁰

- 10.9 The noble goddess asked the Bhagavat, “Bhagavat, how does one practice equanimity by performing enlightened conduct while dwelling in the Dharma realm?”
- 10.10 “Goddess,” replied the Bhagavat, “the five skandhas are said to be the Dharma realm, and the Dharma realm is the five skandhas. However, one cannot say it is the five skandhas and one cannot say it is not the five skandhas. If the Dharma realm itself were the five skandhas, that would be nihilism. If one were to state that it is other than the five skandhas, that would be eternalism. It is devoid of both characteristics. It does not dwell in either of the two extremes. It cannot be viewed; it transcends being an object of view. It has no name or feature. That is what is called the Dharma realm.
- 10.11 “Family goddess, why are the five skandhas called the Dharma realm? The five skandhas are not produced through causes and conditions. If they were produced by causes and conditions, they would be either that which has been produced that is being produced, or that which is not produced that is being produced. If they were a production of what has already been produced, it is logical that causes and conditions would not be needed. If they were that which is not produced that is being produced, then there would be no perceivable production. Why is that? Unproduced phenomena are not existent, and therefore they have no names and no features. They cannot be evaluated, measured, or described through examples. They are not produced by causes and conditions.
- 10.12 “Noble goddess, a drumbeat originates through dependence on wood, skin, and a hand, but the drumbeat’s past is empty, its future is empty, and its present is empty. That drumbeat does not originate from the wood, and it does not originate from the skin or the hand. [F.206.b] It is not produced by 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 neither eternal nor nothingness. It is neither one nor separate. Why is that? If the five skandhas were one with the Dharma realm, they would not be different from the Dharma realm. Then childlike, ordinary beings would perceive the ultimate truth and attain the sublime bliss of nirvāṇa. But it is not like that, so they are not one.
- 10.13 “If they were separate from the Dharma realm then the conduct of the buddhas and bodhisattvas would have their same characteristics and they would not become liberated from the bondage of the kleśas and they would not attain the highest, most complete enlightenment of buddhahood.
- 10.14 “Why is that? It is because the āryas have the single nature of the composite and noncomposite, and therefore they are not different. Therefore, the five skandhas are neither existent nor nonexistent. They are neither

produced by causes and conditions, nor not produced by causes and conditions. Words cannot reach this. It has no name or features. It has no cause or condition. It cannot be taught through examples. It is devoid of a beginning or an end. It is naturally empty. This is what the āryas know, but it is not within the field of experience of others. Therefore, the Dharma realm is taught through the five skandhas.

10.15 “Moreover, noble goddess, any noble son or noble daughter who wishes for the highest, most complete enlightenment, in which the ultimate and the relative are not anything other than each other, that is difficult to comprehend. The nature of the fields of experience of āryas and lower beings are not one, nor are they different. [F.207.a] Therefore the conduct of enlightenment should be practiced based on the Dharma realm, without eliminating the relative, and without being apart from the ultimate.”

10.16 When the Bhagavat 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, bowed down her head in homage, and said to the Bhagavat, “Bhagavat, I will train in the bodhisattva conduct that the Bhagavat has taught.”

10.17 Then Mahābrahmā, the lord of Sahā, who was among that gathered assembly, asked the noble goddess Ratnārcī, “Goddess, how are you going to master through practice this bodhisattva conduct that is difficult to accomplish?”

10.18 The noble goddess replied to Mahābrahmā, “Great Brahmarāja, the meaning that the Bhagavat has taught is very profound, so that no ordinary being can know its meaning. It is the field of experience of āryas, and therefore it is supremely subtle and difficult to know. I will attain a state of bliss through relying on this Dharma. If those words are true then may all the countless, innumerable, numberless beings in this world realm of the five degenerations become golden in color, [F.207.b] possess the thirty-two signs, and be neither male nor female, while seated upon precious lotuses and enjoying limitless bliss. May there fall a rain of supreme divine flowers and may there be the spontaneously arising offering of music that resounds from divine musical instruments without their being played.”

10.19 As soon as she had said that, all the beings present throughout the world realm of the five degenerations became golden in color, had the signs of a great being, were neither male nor female, were seated on precious lotuses, and enjoyed limitless bliss. It was just as in the palace of the Paranirmita-vaśavartin deities. There were no lower existences. The world realm was beautified by a variety of precious trees. It was covered by lotuses made of

the seven precious materials. There fell a rain of the seven precious materials and divine flowers, and the beings remained, enjoying divine music of various kinds.

10.20 The noble goddess Cittaratnārcī also transformed from having a female body to having the body of Brahmā.

10.21 Brahmarāja asked the bodhisattva Cittaratnārcī, “Venerable one, how did you practice bodhisattva conduct?”

10.22 The bodhisattva Cittaratnārcī replied, “Great Brahmarāja, I practiced enlightened conduct like a moon on water would practice enlightened conduct. I practiced enlightened conduct like a dream would practice enlightened conduct. I practiced enlightened conduct like a mirage would practice enlightened conduct. I practiced enlightened conduct like an echo would practice enlightened conduct.”

10.23 When Mahābrahmā heard that, he asked the bodhisattva, “Venerable one, based on what meaning did you say those words?”

10.24 The goddess replied, “Brahmarāja, any phenomenon has no existing characteristic of reality, because they are created through causes and conditions.”

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

10.26 “Sir, why do you say that?” asked the goddess. “Although childlike beings are one thing and the wise are another, although enlightenment is one thing and nonenlightenment another, although liberation is one thing and nonliberation another,²⁰¹ [F.208.a] still, Brahmarāja, they are all the same and not separate in the Dharma realm. They remain and are fixed as truly inseparable; there is no gap between them, and they have no increase or decrease.

10.27 “O Brahmarāja! It is like a conjurer, or a conjurer’s pupil, who is skilled and trained in manifesting illusions, and who, at a crossroads, gathers into one place earth, sand, wood, plants, leaves, and so on, and creates magical illusions of various kinds, such as herds of horses and elephants, soldiers and chariots, and so on, and a heap of the seven precious materials, and various other kinds of treasure. When the childlike, stupid, and ignorant see them, they do not know that they are illusions, and they think, ‘The horses, elephants, and so on that I see and hear are real, and anything else is a lie!’ Even afterward they don’t investigate it.

10.28 “Those who are wise and knowing are not like that. They know that they are magical illusions, so when they see and hear them, they think, ‘These horses, elephants, and so on that I see are not real. It is a magical illusion that deceives the eyes of beings. These horses, elephants, treasuries, and so on

- are nothing but appearances in that place.’ They believe that what they see and hear are not real, and afterward, when they examine them in detail, they know that they were false and deceptive phenomena.
- 10.29 “Therefore, the wise²⁰² realize the nature of unreality of all these phenomena. They think, ‘Whatever is seen and heard is merely a correct meaning known on the basis of representations and the terminology of words merely on a relative level, [F.208.b] but ultimately it is not like that.’
- 10.30 “Mahābrahmā, childlike, ordinary beings who have not attained the world-transcending wisdom eyes of the āryas do not know the inexpressible nature of phenomena. Therefore, however they examine what they see or hear, whether composite or noncomposite phenomena, they become attached to it as real, and they are unable to know the ultimate, inexpressible true nature of phenomena.
- 10.31 “Whatever the āryas see or hear, and whatever the power and activity of the composite and noncomposite phenomena may be, they do not become attached to them as real. The composite phenomena are not real and the noncomposite phenomena are not real. They are simply characteristics and names of the composite and noncomposite as a result of an examination of them by invalid thought. They have no real nature, but the āryas teach that true meaning by relying on relative terminology.
- 10.32 “In the same way, Mahābrahmā, the āryas see, with their superior knowledge and superior vision, the inexpressible true nature of phenomena, and they see the composite and noncomposite phenomena in the same way. Yet, on the relative level, they teach others by relying on various names and terms.”
- 10.33 Then Mahābrahmā asked the bodhisattva Ratnārcī, “How many beings are able to realize and know this kind of profound Dharma?”
- 10.34 “Mahābrahmā,” replied Ratnārcī, “this profound Dharma is known by the minds and mental events of numerous illusory beings. That is how many.”
- 10.35 “Those illusory beings are nonexistent by nature,” said Brahmarāja, “so from where do their minds and mental events arise?” [F.209.a]
- 10.36 “Those who truly know that the Dharma realm is neither existent nor nonexistent are able to know the meaning of that profundity,” replied Ratnārcī.
- 10.37 Mahābrahmā then said to the Bhagavat, “Bhagavat, this bodhisattva Ratnārcī is inconceivable. She is wise in this profound Dharma teaching.”
- 10.38 “It is like that, Mahābrahmā, it is just as you have said,” replied the Bhagavat. “Diligently practice what this bodhisattva Ratnārcī has taught, and you will attain the patience toward the quality of birthlessness.”

- 10.39 Then Mahābrahmā, the king of devas, and also his entourage of Brahmās, rose from their seats and with their robes over one shoulder, and with palms together, they bowed down their heads to the bodhisattva Ratnārcī’s feet. They said, “On this day we have met such a great being as you and have heard this sublime Dharma. It is a wonder!”
- 10.40 The Bhagavat then said to Brahmārāja, “In the future, this Cittaratnārcī will become a tathāgata, an arhat, a samyaksaṃbuddha, 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 Essence of Illustrious Precious Radiance.”
- 10.41 When he said this, thirty million²⁰³ bodhisattvas attained irreversibility from the highest, most complete enlightenment. Eighty million²⁰⁴ devas [F.209.b] and countless, innumerable kings, ministers, and so on became free of dust and attained pure Dharma eyes for the dust-free Dharma.
- 10.42 At that time, in that vast assembly, five hundred thousand²⁰⁵ bhikṣus, whose minds were irreversible from the practice of bodhisattva conduct and from the enlightenment mind, and who had heard the Dharma teaching of the bodhisattva Ratnārcī, developed continuous stability in their aspiration for enlightenment, and perfected supreme, inconceivable prayers. In developing the aspiration for enlightenment, each one took off his robes and offered them to the bodhisattva and they made this highest, supreme aspiration: “We dedicate all the roots of merit we have accumulated to the highest, most complete enlightenment.”
- 10.43 The Bhagavat said, “Mahābrahmā, those bhikṣus, on the basis of that merit, will practice diligently as they have said, and after ninety great eons have passed, there will arise the knowledge that transcends saṃsāra.”
- 10.44 Then the Bhagavat prophesied to that multitude of bhikṣus, “Bhikṣus, after thirty asaṃkhyeya eons have passed you will become unsurpassable buddhas during an eon by the name of Difficult to Conquer King of Radiance²⁰⁶ 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 Array of Pure Prayers²⁰⁷—and you will have the complete ten features of qualities.
- 10.45 “Moreover, Mahābrahmā, whoever listens to and possesses this *Lord King of Sūtras, the Sublime Golden Light* will possess great power and majesty. [F.210.a]
- 10.46 “If someone without method were to practice the six perfections for eighty²⁰⁸ great eons, and a noble man or noble woman were to write a volume of this *Lord King of Sūtras, 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 could not even be used to enumerate it or be an analogy for it.
- 10.47 “Therefore, Mahābrahmā, always keep it in mind, practice it diligently, retain it, and teach it widely to others.
- 10.48 “Why is that? In the past when I was practicing the path of a bodhisattva, just as a warrior in battle has no concern for his life or body, in the same way I obtained, possessed, read, recited, and taught widely to others this king that is the lord of sūtras.
- 10.49 “Mahābrahmā, while a cakravartin is in the world, his seven jewels do not cease to exist, but if the king is no longer present, then the seven jewels will also vanish at that same time.
- 10.50 “Mahābrahmā, in that same way, while this *Lord King of Sūtras, the Sublime Golden Light* is in the world, all of the unsurpassable, precious Dharma will not cease to be. When this king of sūtras ceases to be, then the rest will also vanish. Therefore, with a one-pointed mind, listen to, obtain, read, and teach widely to others this king of sūtras and have them write it out—without concern for life and body, ignoring tiredness and exhaustion, practice the perfection of diligence. This is supreme among all merit and therefore my followers similarly should diligently train and be dedicated in that way.”
[F.210.b]
- 10.51 Then great Brahmarāja and the rest, the innumerable Brahmā entourage, the deva lord Śakra, the Four Mahārājas, and also the yakṣa lords, and so on, rose from their seats. With their robes over one shoulder, kneeling on their right knees, and with palms together, they bowed and said to the Bhagavat, “Bhagavat we will protect and spread this *Lord King of Sūtras, the Sublime Golden Light*. When it is being taught, we will dispel hindrances and obstacles. We will create goodness, perfect complexion and strength, unimpeded eloquence, happiness in body and mind, and also make the assemblies experience happiness. In the land where such teachers dwell, if there is famine, fear of enemies, or harm from nonhumans, we, the entourage of devas, will protect them so that they will be blissful and happy, and no harm will occur. That is the power that we devas have. If anyone makes an offering to or honors this sūtra, we will make offerings to them and honor them as if they were the same as the buddha bhagavat.”
- 10.52 Then the Bhagavat said, “Excellent!” to great Mahābrahmā, the king of devas, and the rest—the Brahmā entourage, the Four Mahārājas, the yakṣa lords, and so on: “Excellent! Excellent! Noble ones, you have heard the profound, sublime Dharma. Through your aspiration to guard and protect

this lord of sūtras and the various holders of the sūtra, you will attain measureless, special merit, so that you will quickly attain the highest, most complete enlightenment of perfect buddhahood." [F.211.a]

10.53 When the Bhagavat had said that, Brahmarāja and the others praised the Bhagavat's words.

10.54 *This concludes "Fulfilling Wishes on the Basis of Emptiness," the tenth chapter of "The Lord King of Sūtras, the Sublime Golden Light."*

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

- 11.1 Then Mahārāja Vaiśravaṇa, Mahārāja Dhṛtarāṣṭra, Mahārāja Virūḍhaka, and Mahārāja Virūpākṣa rose from their seats, and with their upper robes over one shoulder, knelt on their right knees and, with palms together in homage, bowed toward the Bhagavat and said, “Venerable²⁰⁹ Bhagavat, this *Lord King of Sūtras, the Sublime Golden Light* is taught by all tathāgatas; it is viewed by all the tathāgatas; it is thought of²¹⁰ by all the tathāgatas; it is possessed by all the assemblies of bodhisattvas; it is paid homage to by all the hosts of devas; it is offered to by all the hosts of devas; it is praised by all the hosts of the lords of devas; it is offered to, praised, and honored by all the protectors of the world; it illuminates all the divine mansions; it brings supreme happiness to all beings; it extinguishes all the suffering in the hells, in the lives of animals, and in the realm of Yama; it brings fears to an end; it repels all the armies of enemies; it brings the calamity²¹¹ of famines to an end; it brings the calamity²¹² of disease to an end; it dispels all planetary influences;²¹³ it brings perfect peace; it ends misery and troubles; [F.211.b] and it brings to an end various kinds of calamities—it overcomes a hundred thousand calamities.
- 11.2 “Venerable Bhagavat, if you extensively elucidate this *Lord King of Sūtras, the Sublime Golden Light* through hearing the Dharma, through the liquid of the amṛta of the Dharma, then the divine bodies of we Four Mahārājas and our armies and attendants will increase in their great magnificence; diligence, strength, and power will arise in our bodies; and magnificence, splendor, and good fortune will enter our bodies.
- 11.3 “Venerable Bhagavat, we Four Mahārājas possess the Dharma, teach the Dharma, and are Dharma kings.
- 11.4 “Venerable Bhagavat, through the Dharma we are the kings of devas, nāgas, asuras, garuḍas, gandharvas, kinnaras, and mahoragas. We repel the terrible hosts of cruel bhūtas who steal the vitality of others.²¹⁴

- 11.5 “Venerable Bhagavat, we Four Mahārājas, and the twenty-eight great generals of the yakṣas and many hundreds of thousands of yakṣas, are continually looking at all of Jambudvīpa with our pure divine vision, which transcends that of humans, and we defend it and protect it.
- 11.6 “Venerable Bhagavat, for that reason we Four Mahārājas are given the name *world protectors*.
- 11.7 “Venerable Bhagavat, wherever in this Jambudvīpa a country is defeated by an enemy army—or is stricken by the calamity of famine, or the calamity of disease, or a hundred various calamities, a thousand calamities, or a hundred thousand calamities— [F.212.a] then, venerable Bhagavat, we Four Mahārājas will inspire the bhikṣus who possess this *Lord King of Sūtras, the Sublime Golden Light*.”
- 11.8 “Venerable Bhagavat, when we Four Mahārājas inspire dharmabhāṇaka bhikṣus through miracles and blessings, they will teach this *Lord King of Sūtras, the Sublime Golden Light* in whatever land they are in, and all the various calamities—a hundred calamities, a thousand calamities—that have appeared in that land will cease.
- 11.9 “Venerable Bhagavat, in whatever lands there are dharmabhāṇaka bhikṣus who possess this *Lord King of Sūtras, the Sublime Golden Light*, then in those lands *The Lord King of Sūtras, the Sublime Golden Light* will be heard.
- 11.10 “Venerable Bhagavat, when a human king listens to and hears this *Lord King of Sūtras, the Sublime Golden Light*, he will guard those bhikṣus who possess this lord of sūtras from all adversaries; he will defend them, keep them in his care, and protect them.
- 11.11 “Venerable Bhagavat, we Four Mahārājas will guard all the beings who dwell in the domain of that human king; we will guard them, defend them, keep them in our care, protect them, and bring them peace and well-being.²¹⁵
- 11.12 “Venerable Bhagavat, if a human king²¹⁶ were to make happy, through whatever brings happiness, the bhikṣus, bhikṣuṇīs, upāsakas, and upāsikās who possess this lord of sūtras,²¹⁷ then, venerable Bhagavat, we Four Mahārājas will, through the requisites for happiness, bring the perfection of happiness and requisites to the beings who dwell in all the dominions of those human kings. [F.212.b]
- 11.13 “Venerable Bhagavat, when human kings honor, revere, attend upon, and make offerings to the bhikṣus, bhikṣuṇīs, upāsakas, and upāsikās who possess this lord of sūtras, then, venerable Bhagavat, we Four Mahārājas will cause all kings to greatly honor, revere, attend upon, and make offerings to those human kings, and they will be praised in all their dominions.”
- 11.14 *The conclusion of “The Four Mahārājas Look Upon Devas and Humans,” the eleventh chapter of “The Lord King of Sūtras, the Sublime Golden Light.”*

12.

CHAPTER 12: THE FOUR MAHĀRĀJAS PROTECTING THE LAND²¹⁸

12.1 [B6]

12.2 Then the Bhagavat congratulated the Four Mahārājas, saying, “Excellent, excellent, Mahārājas! Excellent, excellent, you Mahārājas!

12.3 “It is thus: you have served past jinas, have generated roots of merit, have honored many hundreds of thousands of quintillions of buddhas, have possessed the Dharma, have taught the Dharma, have been kings of the Dharma,²¹⁹ and have been kings of devas and humans through the Dharma.

12.4 “It is thus: for a long time, you have had the motivation to benefit all beings; you have had the motivation of happiness and love; you have had the superior motivation of wishing to bring benefit and happiness to all beings; you have prevented that which is not beneficial; and you have been dedicated to accomplishing every happiness for all beings.

12.5 “You Four Mahārājas have guarded the kings who have been dedicated to honoring and making offerings to *The Lord King of Sūtras, the Sublime Golden Light*, and defended them, kept them in your care, protected them,²²⁰ and brought them peace and well-being. [F.213.a]

12.6 “Therefore, 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.

12.7 “Therefore, you Four Mahārājas, with your army, attendants, and many hundreds of thousands of yakṣas, will be victorious in the battle between the devas and asuras. You will defeat the asuras. In this way, *The Lord King of Sūtras, the Sublime Golden Light* subjugates all opposing armies. For that reason, you should guard the bhikṣus, bhikṣuṇīs, upāsakas, and upāsikās who possess this lord of sūtras. You should defend them, keep them in your care, protect them, and bring them peace and well-being.”

- 12.8 Then Mahārāja Vaiśravaṇa, Mahārāja Dhṛtarāṣṭra, Mahārāja Virūḍhaka, and Mahārāja Virūpākṣa rose from their seats, and with their upper robes over one shoulder, they knelt on their right knee and, with palms together in homage, bowed toward the Bhagavat and said, “Venerable Bhagavat, in the future, when this *Lord King of Sūtras, the Sublime Golden Light* is performed in any village, town, market town, district, kingdom, or royal capital; when it is performed in the domain of any human king; and when, venerable Bhagavat, any human king who acts as a king in accordance with the commitment of the lord of devas and with this treatise on kingship, [F.213.b] always listens to, worships, and makes offerings to this *Lord King of Sūtras, the Sublime Golden Light*, and honors, venerates, worships, and makes offerings to the bhikṣus, bhikṣuṇīs, upāsakas, and upāsikās who possess this lord king of sūtras, and always listen to this *Lord King of Sūtras, the Sublime Golden Light*, then at that time, through the liquid amṛta of this Dharma, through the water of the river of listening to the Dharma, the divine bodies of we Four Mahārājas, and our army, attendants, and many hundred thousands of yakṣas, will increase in their great magnificence, and we will have great diligence, power, and strength. Our magnificence, splendor, and good fortune will also increase.
- 12.9 “Venerable Bhagavat, we Four Mahārājas, with our army, attendants, and many hundreds of thousands of yakṣas, will now and in future times be present in these very bodies in any village, town, market town, district, kingdom, or royal capital where this *Lord King of Sūtras, the Sublime Golden Light* is performed.
- 12.10 “We will guard the human kings who listen to, worship, and make offerings to this *Lord King of Sūtras, the Sublime Golden Light*. We will defend them, keep them in our care, protect them, save them from attack,²²¹ and bring them peace and well-being.
- 12.11 “We will guard the royal courts,²²² the kingdoms, and their dominions. We will defend them, keep them in our care, protect them, save them from attack, and bring them peace and well-being. We will free those dominions from all fear, harm, and disturbances, [F.214.a] and we will repel the armies of enemies.
- 12.12 “If a human king who listens to, worships, and makes offerings to this *Lord King of Sūtras, the Sublime Golden Light* has a neighboring enemy king, and if, venerable Bhagavat, that king thinks, ‘I will go with my fourfold army to that domain to destroy it,’ then, venerable Bhagavat, at that time, in that time, through the power of the magnificence of this *Lord King of Sūtras, the Sublime Golden Light*, that neighboring enemy king will enter into battle with other kings, who will enter his domain and bring ruin to his domain. They

will bring dreadful ruin to that king. Bad planetary influences and diseases will also appear in his domain. There will be hundreds of various kinds of difficulties in his domain.

12.13 “Venerable Bhagavat, if a neighboring enemy king goes to that king’s domain there will be hundreds of various kinds of calamities and hundreds of various kinds of tribulations.

12.14 “Venerable Bhagavat, if a neighboring enemy king gathers together his fourfold army and leaves his domain as an invading army and with those four divisions of his army enters another domain in order to destroy that domain in which this *Lord King of Sūtras, the Sublime Golden Light* is present, then, venerable Bhagavat, we Four Mahārājas, with our army, attendants, and countless hundreds of thousands of yakṣas, in these very bodies, will go there and we will drive back the enemy army that is en route. We will cause them hundreds of various calamities and create obstacles for them. [F.214.b] Thus the enemy army will not even be able to enter that domain let alone cause its destruction.”

12.15

Then the Bhagavat congratulated the Four Mahārājas, saying, “Excellent, excellent, Mahārājas! Excellent, excellent, you Mahārājas! You have accomplished this for many hundreds of thousands of quintillions of asaṃkhyeya eons, and for the sake of the highest, most complete enlightenment you should guard, defend, keep in your care, protect, save from attack, and bring peace and well-being to a human king who listens to, worships, and makes offerings²²³ to this *Lord King of Sūtras, the Sublime Golden Light*.

12.16 “You should also guard, defend, keep in your care, protect, save from attack, and bring peace and well-being to their royal courts,²²⁴ cities, kingdoms, and dominions. You should also free those dominions from all fear, harm, and disturbances. You should repel the armies of enemies.

12.17 “You should be eager for there to be no fighting, no quarreling, no contention, and no disputes among the human kings who dwell throughout all of Jambudvīpa.

12.18 “In this Jambudvīpa of yours, you Four Mahārājas and your army and attendants, may the eighty-four thousand kings in the eighty-four thousand cities each delight in their own domains. May they each delight in their own sovereignty. May they not be harmful to each other’s aggregation of wealth. May they not attack each other. [F.215.a] May the kings be happy with the sovereignty that they have obtained through their own accumulation of karma in the past. May they not destroy each other’s dominion. May they not cause harm to each other in order to destroy each other’s dominion.

- 12.19 “When the eighty-four thousand kings in the eighty-four thousand cities in this Jambudvīpa are loving toward each other; when they have loving and altruistic minds; when they have no fighting, no quarreling, no contention, and no disputes among them and are each happy with their own domains, because of that, you Four Mahārājas, your army and attendants, and this Jambudvīpa will flourish. It will have good harvests. It will be delightful. It will be filled with many people. It will have fertile earth. The cycles of periods of time, months, fortnights, and years will be fortuitous. Both day and night, the planets, the lunar asterisms, the moon, the sun, and the day and night will move harmoniously. The rain will fall on the earth at the appropriate times. The beings who dwell in Jambudvīpa will have all wealth and grain. They will have numerous possessions, without miserliness. They will be generous. They will follow the path of the ten good actions. Most will be reborn in the higher blissful realms. The mansions of the devas will be filled with devas and their children.
- 12.20 “Mahārājas, where there is a human king who listens to, worships, and makes offerings to this *Lord King of Sūtras, the Sublime Golden Light*; and honors, venerates, worships, and makes offerings to the bhikṣus, bhikṣuṇīs, upāsakas, and upāsikās who possess this *Lord King of Sūtras, the Sublime Golden Light*; and who, out of kindness to you Four Mahārājas, your army and attendants, and your many hundred thousands of yakṣas, always listen to this *Lord King of Sūtras, the Sublime Golden Light*., [F.215.b] then through the water of the river of listening to the Dharma, the liquid amṛta of this Dharma, your divine bodies will be refreshed, and your divine bodies will increase in their great magnificence, and you will develop diligence, power, and strength. Your magnificence, splendor, and good fortune will also increase.
- 12.21 “Those human kings will have also made inconceivably vast offerings to me, the tathāgata arhat samyaksambuddha Śākyamuni. Those human kings will also have made offerings of all inconceivably vast, immense requisites to many hundreds of thousands of quintillions of past, future, and present tathāgatas. Therefore, a great guardianship will be created for those human kings. Those human kings will be guarded, defended, cared for, protected, saved from attacks, and endowed with peace and well-being. There will be a great guardianship created for all their queens, their princes, their harems, and their entire court.²²⁵ They will be guarded, defended, cared for, protected, saved from attacks, and endowed with peace and well-being. All the deities who dwell in the royal court will have greater magnificence, greater strength, and inconceivable bliss and happiness. They will experience various kinds of pleasure. The cities and the kingdom will also be guarded, defended, unharmed, [F.216.a] without enemies, and not oppressed, harmed, or disturbed by enemy armies.”

- 12.22 Then Mahārāja Vaiśravaṇa, Mahārāja Dhṛtarāṣṭra, Mahārāja Virūḍhaka, and Mahārāja Virūpākṣa said to the Bhagavat, “Venerable Bhagavat,²²⁶ the human king who wishes to listen to this *Lord King of Sūtras, the Sublime Golden Light*, and who wishes to have a great guardianship for himself; who wishes for a great guardianship for all his queens, their princes and princesses, and the harem; who wishes to bring the highest, superior, inconceivable great peace and well-being to his entire court;²²⁷ who wishes to increase his great sovereignty inconceivably in his lifetime; who wishes to possess inconceivable kingship; who wishes to possess an incalculable accumulation of merit; who wishes for his entire domain to be completely guarded; who wishes for it to be protected; who wishes for there to be no harm to his domain; and who wishes for there to be no enemies, no oppression from enemy armies, no disease, and no disturbances—venerable Bhagavat, that human king, with an undistracted mind, with veneration and service, should listen respectfully to this *Lord King of Sūtras, the Sublime Golden Light*. [F.216.b]
- 12.23 “In order to listen to this *Lord King of Sūtras, the Sublime Golden Light*, that human king should enter a superior royal palace. Having entered, he should sprinkle perfume and scatter a variety of flower petals in the royal palace. Where the perfume has been sprinkled, he should set up a high Dharma throne, well adorned with a variety of adornments. He should adorn that place well with a variety of parasols, banners, and flags. That human king should wash his body. He should put on new, perfectly clean clothes and adorn himself with various kinds of jewelry. He should set out for himself a low seat, and seated on that he should not have the arrogant conceit of a king.
- 12.24 “He should have no attachment to the power of kingship. With a mind devoid of all arrogance, pride, and conceit, he should listen to this *Lord King of Sūtras, the Sublime Golden Light*. He should also perceive the dharmabhāṇaka bhikṣu as a teacher.
- 12.25 “That human king, at that time, in that time, should regard his principal queen, princes, princesses, and harem in a pleasing and beneficial way. He should speak to his principal queen, princes, princesses, and harem with pleasant words. He should have various offerings assembled for listening to the Dharma. He should be delighted by inconceivable, unequalled joy. He should be blissful with inconceivable joy and happiness. He should have delighted senses. [F.217.a] He should think he will attain a great benefit.²²⁸ He should be delighted with a great delight. He should welcome the dharmabhāṇaka with great pleasure.”
- 12.26 After they had spoken, the Bhagavat said to the Four Mahārājas, “Mahārājas, at that time, in that time, that human king should wear clothes that are all white, beautiful, and new. He should adorn himself well with

various adornments and jewelry. He should hold a white parasol. With great royal power and a great royal display, he should hold various auspicious articles²²⁹ and leave the royal palace to go to welcome the dharmabhāṇaka.²³⁰

12.27 “Why is that? It is because however many steps the human king takes, that number of hundreds of thousands of quintillions of eons in saṃsāra is eliminated, and he will become a cakravartin king that number of hundreds of thousands of quintillions of times. However many steps he takes, in that lifetime his great sovereignty will increase inconceivably that number of times. He will attain as his abode for many hundreds of thousands of quintillions of eons a vast and immense divine aerial palace made of the seven precious materials. He will obtain hundreds of thousands of human royal families and a vastness that is a divine vastness. In all his lifetimes, he will have great sovereignty; he will have a long life; he will live for a long time; he will have eloquence; he will be an excellent speaker; he will be famous; he will be widely renowned; he will be worthy of praise; he will benefit the world and its devas and asuras; he will attain the vast, vast happiness of devas and humans; he will have great might; he will possess the power of the strength of a great champion; [F.217.b] he will be handsome and attractive; he will possess a perfectly developed, excellent color; in all his lifetimes he will meet a tathāgata; he will obtain a kalyāṇamitra; and he will possess an incalculable aggregation of merit.

12.28 “Mahārājas, seeing the benefit of such qualities, the human king should go a yojana to greet the dharmabhāṇaka—he should go a hundred yojanas, a thousand yojanas, to greet him. He should conceive of that dharmabhāṇaka as the Teacher. He should think, ‘Today, the tathāgata arhat samyaksambuddha Śākyamuni will enter my royal palace. Today, the tathāgata arhat samyaksambuddha Śākyamuni will take his meal in my royal palace. Today, I will hear the Dharma of the tathāgata arhat samyaksambuddha Śākyamuni, which is contrary to all worlds. Today, through hearing the Dharma, I will progress irreversibly toward the highest, most complete enlightenment. Today I have pleased many hundreds of thousands of quintillions of tathāgatas. Today I have made an immense, vast, inconceivably great offering to the buddha bhagavats of the past, the future, and the present. Today I have brought to an end all the suffering in the hells, in rebirth as animals, and in the land of Yama. Today I have planted the roots of merit that are the seed for attaining many hundreds of thousands of quintillions of the bodies of a king and a lord of the Brahmā devas. Today I have planted the roots of merit that are the seed for attaining many hundreds of thousands of quintillions of the bodies of a Śakra. [F.218.a] Today I have planted the roots of merit that are the seed for attaining many

hundreds of thousands of quintillions of the bodies of a cakravartin king. Today I have attained liberation²³¹ from saṃsāra for many hundreds of thousands of quintillions of eons. Today I have obtained an immense, vast, unsurpassable, inconceivable aggregation of merit. Today I have created a great guardianship for all in my harem. Today I have brought the highest, superior, perfect, inconceivable peace and well-being to this royal palace. Today I have guarded this entire domain. It will be defended, unharmed, without enemies, and without the oppression of invading armies, disease, and disturbances.'

12.29 "Mahārājas, if the king who with this reverence for the Dharma honors, venerates, worships, and makes offerings to the bhikṣus, bhikṣuṇīs, upāsakas, and upāsikās who possess *The Lord King of Sūtras, the Sublime Golden Light*, and dedicates the best part to you Four Mahārājas, your army, your attendants, the host of devas, and the many hundred thousands of yakṣas, then he will manifest the merit, he will manifest the good karma, and in that life his great sovereignty will increase incalculably. In that life he will possess the incalculable great magnificence of a king, and he will be adorned by splendor, good fortune, and magnificence. [F.218.b] All his opponents will be eliminated, in accord with the Dharma, together with all his enemies."

12.30 When the Bhagavat had said that, the Four Mahārājas said to him, "Venerable Bhagavat, if there is a human king with such a reverence for the Dharma as that—one who honors, venerates, worships, and makes offerings to the bhikṣus, bhikṣuṇīs, upāsakas, and upāsikās who possess the *Lord King of Sūtras*, and who, for our sake, purifies and cleans the royal palace, and sprinkles it well with various perfumes—then he will be listening to the Dharma together with us, the Four Mahārājas. If he gives a little share of his roots of merit to us and all devas, then, venerable Bhagavat, as soon as the dharmabhāṇaka bhikṣu comes to his seat, that king, for the sake of us, the Four Mahārājas, should spread the aroma of various scents.

12.31 "Venerable Bhagavat, as soon as he perfumes with various scents, in order to make an offering to *The Lord King of Sūtras, the Sublime Golden Light*, from the various aromas there will appear vines of various perfumes and incenses. In that instant, that moment, that fraction of a second, in the sky above each of our palaces, the palaces of the Four Mahārājas, there will be present a parasol composed of the vines of various perfumes and incenses and there will spread a vast aroma. There will appear a golden light that will illuminate our palaces.

12.32 "Venerable Bhagavat, the vines of various perfumes and incenses, [F.219.a] in that instant, that moment, that fraction of a second, will appear as parasols composed of vines of various perfumes and incenses present in the

sky above the palaces of Brahmā, lord of Sahā; of Śakra, lord of the devas; of the great goddess Sarasvatī; of the great goddess Dṛḍhā; of the great goddess Śrī; of the great yakṣa general Saṃjñeya²³² and the other twenty-eight great yakṣa generals; of the great deity Maheśvara; of the great yakṣa general Vajrapāṇi; of the great yakṣa general Māṇibhadra; of Hārītī with her entourage of five hundred children; of the nāga king Anavatapta; and of the nāga king Sāgara.²³³ A vast aroma will spread, and a golden light will appear inside those palaces and that light will illuminate everything.”

12.33 When the Four Mahārājas had said that, the Bhagavat said to them, “Mahārājas, parasols comprised of vines of various perfumes and incenses will be present not only in the sky above the palaces of each of you Four Mahārājas. Why is that? As soon as the human king perfumes with those aromas as an offering to *The Lord King of Sūtras, the Sublime Golden Light*, there will arise from the censer in his hands vines of perfumes and incense. In that instant, in that moment, in that fraction of a second, throughout all the world realms in the trichiliocosm—where there are a billion moons, a billion suns, a billion great oceans, a billion Sumeru kings of mountains, a billion Cakravāḍa and Mahācakravāḍa kings of mountains, a billion four-continent world realms, a billion Cāturmahārājakāyikas, a billion Trāyastriṃśas, [F.219.b] and so on, up to a billion paradises of the state of neither perception nor nonperception—throughout all those world realms in the billion world realms, there will be parasols composed of those vines of incenses and perfumes in the sky above the palaces of the hosts of devas, nāgas, yakṣas, gandharvas, asuras, garuḍas, kinnaras, and mahoragas. A vast aroma will spread, and a golden light will appear inside those divine palaces and that light will illuminate everything.

12.34 “Mahārājas, just as parasols composed of vines of incenses and perfumes are present above all the divine palaces in the trichiliocosm world realm, in the same way, as soon as the king makes an offering by perfuming with scent *The Lord King of Sūtras, the Sublime Golden Light*, then through the power of the magnificence of this *Lord King of Sūtras, the Sublime Golden Light* there will appear vines of perfume and incense, and in that instant, in that moment, in that fraction of a second, parasols composed of vines of incenses and perfumes will be present in the sky above the many hundreds of thousands of quintillions of tathāgatas, as numerous as the sand grains of the Ganges River, who are in the hundreds of thousands of quintillions of buddha realms, as numerous as the sand grains of the Ganges River, that are in the many world realms in the ten directions. They will perfume many hundreds of thousands of quintillions of buddhas with an extremely vast

- variety of perfumes and incenses. They will shine with a golden light that will illuminate many hundreds of thousands of quintillions of buddha realms as numerous as the sand grains of the Ganges River. [F.220.a]
- 12.35 “Mahārājas, as soon as those miracles occur, many hundreds of thousands of quintillions of tathāgatas,²³⁴ as numerous as the sand grains of the Ganges River, will regard that dharmabhāṇaka, and they will congratulate him, saying, ‘Well done, well done, good man! It is excellent, excellent, that you, good man, wish to teach extensively the way of this *Lord King of Sūtras, the Sublime Golden Light*, which has such a profound meaning, which has such a profound illumination, and which possesses inconceivable qualities. Any being who merely listens to this *Lord King of Sūtras, the Sublime Golden Light* will have merit that is not insignificant, let alone someone who obtains it, possesses it, explains it,²³⁵ reads it, learns it, and teaches it extensively to an assembly. Why is that? Good man, it is because on hearing this *Lord King of Sūtras, the Sublime Golden Light*, many hundreds of thousands of quintillions of bodhisattvas, as soon as they hear it, become irreversible in their progress toward the highest, most complete enlightenment.’
- 12.36 “Then, at that time, in that time, the many hundreds of thousands of quintillions of tathāgatas in many hundreds of thousands of quintillions of buddha realms, as numerous as the sand grains of the Ganges River, in the same words, in one voice, as one speech, will say to the dharmabhāṇaka bhikṣu who is seated on the Dharma throne, ‘Good man, in a future time you will go to the Bodhimaṇḍa.
- 12.37 “ ‘Good man, when you have gone to the supreme, sublime Bodhimaṇḍa, you will sit at the foot of the king of trees, and you will manifest performing with determination many hundreds of thousands of quintillions²³⁶ of disciplines and ascetic practices that are superior to all the three worlds and transcend all beings. [F.220.b]
- 12.38 “ ‘Good man, you will perfectly adorn the Bodhimaṇḍa.
- 12.39 “ ‘Good man, you will protect all the world realms of a billion worlds.
- 12.40 “ ‘Good man, at the foot of the king of trees you will be victorious over the innumerable armies of Māra, who have terrifying forms, terrifying presence, hideous manifestations, and various hideous forms.
- 12.41 “ ‘Good man, having gone to the supreme, sublime Bodhimaṇḍa, you will attain the highest, most complete enlightenment of complete buddhahood that is beyond analogy and is complete peace, spotless, and profound.
- 12.42 “ ‘Good man, you will be seated upon the central, eternal vajra seat. You will turn the Dharma wheel that is praised by all the jinas, that is supremely profound, and has the twelve forms.²³⁷
- 12.43 “ ‘Good man, you will beat the unsurpassable great drum of the Dharma.
- 12.44 “ ‘Good man, you will blow the unsurpassable conch of the Dharma.

- 12.45 “ ‘Good man, you will raise the great banner of the Dharma.
- 12.46 “ ‘Good man, you will light the unsurpassable lamp of the Dharma.
- 12.47 “ ‘Good man, you will send down the unsurpassable rain of the Dharma.
- 12.48 “ ‘Good man, you will be victorious over many thousands of kleśa enemies.
- 12.49 “ ‘Good man, you will free many hundreds of thousands of quintillions of beings from the terrifying ocean of great terrors.
- 12.50 “ ‘Good man, you will free many hundreds of thousands of quintillions of beings from the wheel²³⁸ of saṃsāra.
- 12.51 “ ‘Good man, you will please many hundreds of thousands of quintillions of buddhas.’ ”²³⁹ [F.221.a]
- 12.52 When the Bhagavat had said that, the Four Mahārājas said to him, “Venerable Bhagavat, when see a human king who has developed roots of merit with a hundred thousand buddhas, who possesses an incalculable aggregation of merit, and who sees these qualities that arise in this life and the future from *The Lord King of Sūtras, the Sublime Golden Light*, then, venerable Bhagavat, out of kindness for him, when we, the Four Mahārājas, and our army, attendants, and many hundreds of thousands of yakṣas, are invoked by the vines of various perfumes and incenses at each of our dwellings, we will immediately, in order to listen to the Dharma, make our bodies invisible and will go to the king’s palace,²⁴⁰ which has been well swept, excellently sprinkled with various perfumes, and excellently adorned with various decorations. Brahmā, the lord of Sahā; Śakra, the lord of the devas; the great goddess Sarasvatī; the great goddess Śrī; the great goddess Dṛḍhā; the great yakṣa general Saṃjaya; the twenty-eight great yakṣa generals; the deity Maheśvara; the great yakṣa general Vajrapāṇi; the great yakṣa general Māṇibhadra; Hārītī with her entourage of five hundred children; the nāga king Anavatapta; the nāga king Sāgara; and many hundreds of thousands of quintillions of devas, with their bodies invisible, will come to the human king’s palace, which has been adorned with various decorations. In order to listen to the Dharma, they will come to the dharmabhāṅaka’s high Dharma throne, which has been perfectly adorned with various adornments and set up on a floor that has been scattered with flowers. [F.221.b]
- 12.53 “Venerable Bhagavat, we, the Four Mahārājas, and our army, attendants, and many hundreds of thousands of yakṣas, all in unison, as soon as we have been satiated by the liquid amṛta of the Dharma, will become guardians of that human king, the human king who is aided by a kalyāṇamitra,²⁴¹ who has accomplished goodness, and who makes the vast gift of the unsurpassable Dharma. We will defend him, keep him in our care, protect him, and bring him peace and well-being. We will guard, defend, keep in our

care, protect, and bring peace and well-being to that royal palace,²⁴² that city, and that domain. We will save them from attack. We will free those in that domain from all fear, harm, disease, and disturbances.

12.54

“Venerable Bhagavat, when someone is a human king and in that human king’s domain there appears *The Lord King of Sūtras, the Sublime Golden Light*, then, venerable Bhagavat, if that human king does not honor, venerate, worship, and make offerings to the bhikṣus, bhikṣuṇīs, upāsakas, and upāsikās who possess *The Lord King of Sūtras, the Sublime Golden Light*, and we, the Four Mahārājas, and our army, attendants, and many hundreds of thousands of yakṣas, are not satiated by hearing this Dharma and by the liquid amṛta of the Dharma, and are not worshiped—then the brilliance of our bodies will not increase. Our diligence, power, and might will not develop, and magnificence, splendor, and good fortune will not increase within our bodies.

12.55 “Venerable Bhagavat, we, the Four Mahārājas, and our army, attendants, and many hundreds of thousands of yakṣas, will abandon that domain. [F.222.a]

12.56 “Venerable Bhagavat, if we abandon that domain, all the devas who dwell in that domain will also abandon it.

12.57 “Venerable Bhagavat, if the devas abandon that domain, there will various kinds of troubles in that domain. There will be terrible troubles for the king. All the beings who dwell in that domain will become belligerent, quarrelsome, contentious,²⁴³ and disputatious. Various malign planetary influences and illnesses will occur. Shooting stars will fall from every direction. The planets and lunar asterisms will be in disharmony with each other. The moon will pass through the sky as if it is the sun. The sun and the moon will appear together. Though the moon and sun will be in the sky, eclipses will continually obscure them. From time to time there will be swirling rainbow colors²⁴⁴ in the sky. The ground will shake. Cavities in the ground will emit sounds. A fierce wind will arise in the domain. A fierce rain will fall. There will be the calamity of famine. The country will be defeated by an enemy army and ruined. The beings there will suffer many troubles. That domain will experience unhappiness.

12.58 “Venerable Bhagavat, if we, the Four Mahārājas, and our army, attendants, and many hundreds of thousands of yakṣas, along with that domain’s devas and nāgas, abandon that domain, there will be hundreds of such calamities, thousands of such various calamities.

12.59 “Venerable Bhagavat, if there is a human king who wishes to be well guarded; [F.222.b] who wishes to experience the various joys of a king for a long time; who wishes to enjoy for a long time the pleasures of being a king;

who wishes to make all the beings who dwell in his domain happy; who wishes to defeat all the armies of his adversaries; who wishes to protect his entire domain for a long time; who wishes to be a Dharma king; and who wishes to free his domain from all fear, harm, disease, and disturbances, then, venerable Bhagavat, that human king should listen with conviction to this *Lord King of Sūtras, the Sublime Golden Light*. He should honor, venerate, worship, and make offerings to the bhikṣus, bhikṣuṇīs, upāsakas, and upāsikās who possess *The Lord King of Sūtras, the Sublime Golden Light*. We, the Four Mahārājas, and our army and attendants should become satisfied by this accumulation of the roots of merit through listening to the Dharma and by this liquid amṛta of the Dharma. The great brilliance of these divine bodies of ours should be increased.

12.60 “Why is that? Venerable Bhagavat, the human king should listen with conviction to this *Lord King of Sūtras, the Sublime Golden Light*.

12.61 “Venerable Bhagavat, this *Lord King of Sūtras, the Sublime Golden Light* is much greater, far superior to, all the various worldly and nonworldly treatises taught by the lord of Brahmās; all the various treatises taught by Śakra, the lord of the devas; and all the various worldly and nonworldly treatises taught for the benefit of beings by ṛṣis who possessed the five higher cognitions. [F.223.a]

12.62 “Venerable Bhagavat, a tathāgata is much greater than, far superior to, a hundred thousand Lords of the Brahmās, the many hundreds of thousands of quintillions of Śakras, and all the hundred thousand quintillions of ṛṣis endowed with the five higher cognitions, and he teaches extensively this *Lord King of Sūtras, the Sublime Golden Light* in order to benefit beings.

12.63 The bhagavat arhat samyaksambuddha has the blessing of the power of great compassion, which is far superior to that of a hundred thousand quintillion lords of the Brahmās; he has a tathāgata’s unsurpassable wisdom, which is far superior to the divine knowledge of a hundred thousand quintillion Śakras; and he has a blessing that is far superior to that of all the many hundreds of thousands of quintillions of ṛṣis who have the various forms of the five higher cognitions. The bhagavat arhat samyaksambuddha teaches this *Lord King of Sūtras, the Sublime Golden Light* extensively in this Jambudvīpa for the sake of all beings so that the kings of humans who dwell throughout Jambudvīpa will have sovereignty; so that all beings will become happy; so that all domains will be guarded and defended; [F.223.b] so that there will be no harm or enemies in all dominions; so that the armies of adversaries will be defeated and will retreat; so that there will be no disease or disturbances; so that human kings will light the great lamp of the Dharma and illuminate their own domains; so that the mansions of the devas will be filled with devas and their children; so that we, the Four Mahārājas, and our

armies, attendants, and many hundreds of thousands of yakṣas, and all the hosts of devas that dwell in Jambudvīpa, will be satiated and worshiped; so that our divine bodies will increase in great magnificence; so that diligence, might, and great strength develop in our bodies; so that there will be good harvests; so that there will be happiness throughout all Jambudvīpa, which will become filled with beings and people; so that all beings who dwell in Jambudvīpa will be happy, experiencing various kinds of happiness; so that all beings will experience the vast, vast happiness of devas and humans for many hundreds of thousands of quintillions of eons; and so that they will be in the company of buddha bhagavats and in a future time will all attain the highest, most complete enlightenment.

12.64 “Whatever worldly or nonworldly kingly duties,²⁴⁵ treatises on kingship, or kingly deeds throughout Jambudvīpa bring happiness to all beings, they are all taught, described, and explained by the bhagavat arhat tathāgata samyaksambuddha in this²⁴⁶ *Lord King*²⁴⁷ of *Sūtras, the Sublime Golden Light*.

12.65 “Venerable Bhagavat, because of that cause and condition, a human king should reverently listen with conviction to this *Lord King of Sūtras, the Sublime Golden Light*, reverently worship it, and reverently make offerings to it.” [F.224.a]

12.66 When the Four Mahārājas had said that, the Bhagavat said to them, “Therefore, you Four Mahārājas, with your army and attendants, should with great enthusiasm guard the kings who with conviction listen to, worship, and make offerings to this *Lord King of Sūtras, the Sublime Golden Light*.

12.67 “Mahārājas, you should cause the bhikṣus, bhikṣuṇīs, upāsakas, and upāsikās who possess this lord king of sūtras to possess buddha activity.²⁴⁸ They will perform buddha activity in this world with its devas, humans, and asuras. They will extensively and correctly teach this *Lord King of Sūtras, the Sublime Golden Light*.

12.68 “You, the Four Mahārājas, should ensure that the bhikṣus, bhikṣuṇīs, upāsakas, and upāsikās who possess this lord of sūtras are guarded, are unharmed, have no illness, have no disturbances, and are happy.

12.69 “Guard, defend, take in your care, protect, and bring peace and well-being to the bhikṣus, bhikṣuṇīs, upāsakas, and upāsikās who will teach this *Lord King of Sūtras, The Sublime Golden Light*.”

12.70 Then Mahārāja Vaiśravaṇa,²⁴⁹ rose from his seat and said, “Bhagavat, I have the dhāraṇī called *the precious wish-fulfilling jewel*. [F.224.b] Any being who aspires to obtain it will have immeasurable merit. I will constantly guard and defend them, dispel all their suffering, and establish them in happiness.

They will also generate the accumulations of wisdom and merit. Those who wish to possess this dhāraṇī-mantra should first recite this mantra in order to protect their bodies:

12.71 *namo vaiśravaṇāya mahārājāya | tadyathā | rara rara kuno kuno khuno khuno ruṇo ruṇo saba saba kara kara mahāvikaraṇi mahāvikaraṇi mahākāla mahārāja rakṣa rakṣatu²⁵⁰ mām sarvasatvānāṇi ca svāhā |²⁵¹*

12.72 “Bhagavat, by reciting this mantra and applying it seven times to a white cord, each time untying a knot—and after doing that seven times, tying it onto the upper arm—your goal will be certainly be achieved.²⁵²

12.73 “Then, in a solitary house, wash yourself and wear clean clothes. Make an offering of incense that is a mixture of equal amounts of bdellium, sandalwood, camphor,²⁵³ frankincense, agarwood,²⁵⁴ valerian, and so on, and invoke Mahārāja Vaiśravaṇa by repeating this mantra:

12.74 *namo vaiśravaṇāya mahādhanadāya caṇḍeśvarāya ākarṣa aparājita caṇḍeśvara paramakāruṇika sarvasatvāhitacintā²⁵⁵ mama dhanavardho parameśvara²⁵⁶ svayaṇi ākarṣaya svāhā |²⁵⁷*

12.75 “After repeating that mantra seven times, repeat the root mantra. Before repeating this mantra, bow down to the Three Jewels and Mahārāja Vaiśravaṇa. If you repeat this mantra so that Mahārāja Vaiśravaṇa will fulfill the aspirations of all beings and bestow wealth, thereby bringing happiness to all beings, then those beings will attain the happiness they wish for.”

12.76 Then Vaiśravaṇa, the lord of devas, recited in the presence of the Bhagavat this essence mantra called *the precious wish-fulfilling jewel*:

12.77 *namo ratnarayāya | namo vaiśravaṇāya mahārājāya | tadyathā | simi simi sumu sumu caṇḍa caṇḍa cara cara, sara sara kara kara kili kili kuru kuru muru muru curu curu sandhāya ātmanām [F.225.a] nitatyan antardhātu svāhā | namo vaiśravaṇāya svāhā | dhanadāya svāhā | manorathaparipūrāya²⁵⁸ svāhā |²⁵⁹*

12.78 “After repeating this mantra a thousand times, in a solitary house make a small circle of cow dung and offer whatever food you have. Continually release the smoke of burning excellent incense and single-mindedly repeat the essence mantra night and day, just loudly enough for you yourself to hear it.

12.79 “Then Jinarṣabha,²⁶⁰ the son of Mahārāja Vaiśravaṇa, will come to you in the form of a youth and ask you, ‘Why are you praying to my father?’ Answer, ‘I am praying for wealth in order to make offerings to the Three Jewels; therefore, bestow it on me.’

- 12.80 “Then Jinaṣabha will supplicate his father, saying, ‘Father, there is an excellent being who is praying for wealth in order to make offerings to the Three Jewels, but because he is lacking in wealth, he is making a supplication to you.’ Then the father will say, ‘You go to him quickly and give him a hundred kārṣāpaṇas every day.’
- 12.81 “If the mantra practitioners see such a sign, they should know that their goal is accomplished, and they should burn the incense alone in a solitary place. When it is time to sleep, they should arrange a box of incense as a pillow to sleep on. From then on, whatever wealth is found in that box each morning should be used for offerings to the Three Jewels, such as flowers, incense, and food, and should be all used up in acts of generosity to the poor and needy. Think of all beings with love and compassion. If you have thoughts of anger and violence, it will cause degeneration. Therefore, always be on guard that an angry mind does not arise.
- 12.82 “Also, someone who has this mantra should every day always be thinking of the deva king Vaiśravaṇa, and his sons, daughters, and entourage, and praise them and extol them. [F.225.b] That person will then always follow the path of the ten good actions, augment the power and merit of the deities, increase good actions, and also attain the highest enlightenment.
- 12.83 “Those deities, seeing this being done, will be overjoyed and delighted, and they will come and guard and defend that individual.
- 12.84 “Those mantra holders will also remain with an immeasurable lifespan, will avoid the three lower existences, and will have no obstacles or hindrances. They will obtain this precious wish-fulfilling jewel and other treasures, will gain miraculous powers, and will accomplish all their wishes. If they wish to have wealth that will be accomplished just as wished for. They will know the languages of all birds and wild animals.
- 12.85 “Bhagavat, if those mantra practitioners wish to see me, then on the eighth or fifteenth day of the month they should paint an image of the Buddha with colors mixed with a binding medium²⁶¹ and decorated with various adornments. Such artists should take the eight vows. They should paint an image of the great goddess Śrī on the Buddha’s left. On the Buddha’s right he should paint myself, King Vaiśravaṇa, with my children and entourage, and it should be displayed in that place.
- 12.86 “Make offerings constantly, day and night, of various flowers, many scents, excellent lights, and various kinds of delicious food.
- 12.87 “Keep your mind undistracted by repeating this mantra. Repeat this mantra that invites Mahārāja Vaiśravaṇa:
- 12.88 *namaḥ śrīkaṅṭhāya buddhāya | namo vaiśravaṇāya, yakṣarājāya mahārājāya atirājāya | namaḥ śrī mahādeviyai | tadyathā | tara tara turu turu vara vara,*
[F.226.a] *suśuddho suśuddho hana hana maṇikanaka vajravaidūrya muktika*

*alaṅkṛta*²⁶² *sarirāya sarvasatvānām*²⁶³ *hitakāma vaiśravaṇa śriyadevīprabhāya ehi ehi māvilamba ghūrṇa ghūrṇa parasya parasya dadāhi mama amukanāsyā* |²⁶⁴ *darśanakāmasya darśanaṃ mama mana pralahadāya svāhā* |

- 12.89 “Bhagavat, when I see someone repeating this mantra and making vast offerings, I give rise to thoughts of affection and rejoicing, and take on the form of a young child, or an old man, or a bhikṣu. Holding the precious wish-fulfilling jewel in a bowl of gold in my hands, I will enter the circle and show veneration with my body, speak one name of the Buddha, and will say to the one who is reciting the mantra, ‘Whatever you practice will all be accomplished.’
- 12.90 “Whether they wish to enter the solitude of a forest, wish to obtain precious jewels, wish to be attractive to many people, wish to acquire wealth such as gold and silver, wish for accomplishment through the practice of another mantra, or wish to have miraculous powers,²⁶⁵ the higher cognitions, a long life, or *rasāyana*, and so on, all will be accomplished as wished for.
- 12.91 “I have today mentioned only such few things, but every other desire will be accomplished as wished for. They will possess unceasing precious treasures and immeasurable merit.
- 12.92 “To illustrate, it is possible that the sun and moon might fall onto the earth, or there might be a time when this great earth transforms into something else, but these words of truth will always be infallible so that constant happiness and the joys and riches that are wished for will be obtained. [F.226.b]
- 12.93 “Moreover, Bhagavat, if it is someone who possesses this king of sūtras, keeps it, or reads and recites it, or practices this mantra, they will quickly attain accomplishment with little difficulty.
- 12.94 “Bhagavat, today I have taught this mantra for the sake of beings who are afflicted by the suffering of poverty and need; in one lifetime they will possess a perfection of wealth and supreme happiness.
- 12.95 “I will also guard them, defend them, and follow them so that there will be no harm or violence toward them.
- 12.96 “Moreover, I will illuminate with light as far as a hundred steps all around an individual who possesses and promulgates this *Lord King of Sūtras, the Sublime Golden Light*, and recites the mantra. My entourage of a thousand yakṣas will be constantly assigned and entrusted to be his servants and entrusted to accomplish whatever he wishes.
- 12.97 “I pray for the Bhagavat to view my words of truth to be infallible.”
- 12.98 Mahārāja Vaiśravaṇa having spoken that mantra, the Bhagavat congratulated him, saying, “It is excellent, excellent that you, Mahārāja, have spoken this mantra in order to tear open all the nets of the suffering of all

beings afflicted by craving, and to make them wealthy and happy, and that you moreover have taught this mantra in order to promulgate this sūtra widely in the world.”²⁶⁶

12.99 Then the Four Mahārājas rose from their seats, and with their upper robes over one shoulder, knelt on their right knee, bowed with palms together, and paid homage by placing the Buddha’s two feet on their heads.

12.100 At that time, they directly praised the Bhagavat with these appropriate verses:

12.101 “To the stainless moon of the Jina’s body,
To the light of the thousand rays of the Jina’s sun,
To the stainless lotuses of the Jina’s eyes, [F.227.a]
And to the spotless lotus roots of the Jina’s teeth;

12.102 “To the sea of the Jina’s qualities
That is the source of many jewels;
To the Jina’s ocean filled with the water of wisdom
That is pervaded by hundreds of thousands of samādhis;

12.103 “To the Jina’s feet with the design of wheels,
With hubs, rims, and a thousand spokes;
To the hands and feet beautified by webs,
The webs of the feet like those of the lord of geese;

12.104 “And to the mountain of the Jina that is stainless gold
And that is shining like a golden mountain,
Who, like Meru, possesses all qualities—
To the Jina, the lord of mountains, we pay homage.

12.105 “To the Tathāgata who is like the sun and moon,²⁶⁷
To the one who is similar to and equal to space,²⁶⁸
Who has no impediment like a mirage or illusion,²⁶⁹
To the stainless Jina we pay homage.”

12.106 The Bhagavat then spoke these verses to the Four Mahārājas:

12.107 “You who are guardians of the world
Should protect with unwavering diligence
The Golden Light, The Supreme King and
Lord of Sūtras of those with the ten strengths,

12.108 “So that this profound, precious sūtra
That bestows happiness on all beings
Will remain long in this Jambudvīpa

For the sake of the happiness and benefit of beings.

- 12.109 “It will bring an end to all the suffering
Of the beings that are in the hells
And the suffering of the lower existences
In the worlds of this trichiliocosm.
- 12.110 “Within this Jambudvīpa,
May all the kings in Jambudvīpa
With great, perfect joy
Protect their domains through the Dharma.²⁷⁰
- 12.111 “May those who make Jambudvīpa happy
With excellent harvests and joy
Make all beings become happy
Throughout the whole of Jambudvīpa.
- 12.112 “Those who are lords of humans here, [F.227.b]
Who delight in their domain and who are happy and joyful,
Who delight in the wealth of sovereignty,
Should listen to this lord of the sūtras.
- 12.113 “The opposing hordes of enemies will come to an end;
This source of goodness will repel enemy armies.
Ruin through the greatest fear will be averted.
This lord of sūtras is the source of goodness.²⁷¹
- 12.114 “A king who wishes for good qualities
Should view this supreme lord of sūtras
As being like a beautiful, precious tree
That is in the home, and the source of all qualities.
- 12.115 “Just as cool water dispels thirst
When²⁷² found by someone fatigued by heat,
That is what this supreme king of sūtras is like
For a king who is thirsty for good qualities.
- 12.116 “Like a precious casket in the hands,
Which is a source of every jewel,
That is what this supreme king of sūtras,
The Golden Light, is for the multitudes of kings.
- 12.117 “The devas make offerings to this lord of sūtras.
The lords of the devas pay homage to it.
The four protectors of the world,

With great miracles, guard it well.

- 12.118 “The buddhas in the ten directions
Always think of²⁷³ this lord of sūtras.
Whenever this sūtra is taught,
The buddhas express their approval.
- 12.119 “The million million yakṣas that guard
The domains in the ten directions
Listen to this lord of sūtras
With joyful minds and with delight.
- 12.120 “The hosts of devas that dwell
In Jambudvīpa are beyond number.
Those hosts of devas, with complete joy,
Listen to this lord of sūtras.
- 12.121 “Through the act of listening to this sūtra,
They gain magnificence, strength, and diligence,
And the magnificence of their divine bodies
Vastly increases and expands.”
- 12.122 The Four Mahārājas, [F.228.a] on hearing these verses from the Bhagavat, were astonished, amazed, and overjoyed. Through the power of the Dharma, they briefly wept and shed tears. Their bodies shook and their limbs trembled, and they felt joy, bliss, and happiness. They scattered divine coral tree flowers toward the Bhagavat.
- 12.123 When they had scattered them, they rose from their seats, and with their upper robes over one shoulder, knelt on their right knee, and with palms together in homage, bowed toward the Bhagavat and said, “Venerable Bhagavat, we, the Four Mahārājas, each with five hundred yakṣas, will always follow behind the dharmabhāṇaka bhikṣu in order to guard and protect that dharmabhāṇaka.²⁷⁴
- 12.124 “If he forgets some of the meanings of the words in this sūtra, we will make his memory a supreme, never-forgetting power of mental retention, with the Dharma teaching complete. The beings in those places where these lords of the sūtra reside will prosper and never decline.”
- 12.125 Then, when the Bhagavat was giving this Dharma teaching to those gathered in that assembly, those beings attained wisdom, eloquence, and an immeasurable accumulation of merit, so that they possessed happiness devoid of defilements. They became wise in all texts, completely rejected saṃsāra, and quickly attained irreversible progress toward enlightenment.

12.126 *This concludes "The Four Mahārājas Protecting the Land," the twelfth chapter of "The Lord King of Sūtras, the Sublime Golden Light."*

13.

CHAPTER 13: THE DHĀRAṆĪ OF NONATTACHMENT

13.1 [B7] [F.228.b]

13.2 Then the Bhagavat said to Venerable Śāradvatīputra,²⁷⁵ “Śāradvatīputra, it is thus: this Dharma teaching called *The Dhāraṇī of Nonattachment* is the mother of the bodhisattvas who meditate on all phenomena. It is the past practice of bodhisattvas and it is held by the bodhisattvas.”

13.3 Venerable Śāradvatīputra asked the Bhagavat, “Bhagavat, if a dhāraṇī is not located in an object and not located in a direction, then, Bhagavat, what is the meaning of the word *dhāraṇī*?”

13.4 The Bhagavat replied to Venerable Śāradvatīputra, “Śāradvatīputra, you are within the Mahāyāna, have faith in the Mahāyāna, and are adept in the Mahāyāna. Śāradvatīputra, it is just you who have taught that a dhāraṇī is not located in an object and not located in a direction. 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 does not originate from a condition, and it does not originate from the absence of a condition. It does not originate from a being, and it does not originate from the absence of a being.²⁷⁶ It is not the production of any phenomenon, and it is not their cessation.

13.5 “Nevertheless, it is excellent, excellent, that, for the benefit of bodhisattvas, there is the teaching on the topic of the knowledge and power of the path of practicing the Dharma teaching of *The Dhāraṇī of Nonattachment*, which is composed of the qualities of the buddhas, the correct conduct of the buddhas, the training of the buddhas, the intention of the buddhas, and the occurrence of the buddhas.” [F.229.a]

13.6 Then Venerable Śāradvatīputra said to the Bhagavat, “Bhagavat, I pray that you give the Dharma teaching of the dhāraṇī. A bodhisattva who has obtained the dhāraṇī, wherever they dwell, will be irreversible from the highest, most complete enlightenment; their commitments will be genuine,

they will be ācāryas with an eloquence that has the nature of being a nondependent phenomenon, and they will remain perfectly upon the path. I pray for the Sugata to teach it.”

13.7 The Bhagavat said to Śāradvatīputra, “Excellent, excellent, Śāradvatīputra! It is so. The bodhisattva who has obtained this dhāraṇī should be called a buddha. Śāradvatīputra, whoever honors, venerates, serves, and makes offerings to a bodhisattva who has obtained this dhāraṇī will be someone who has honored a buddha.

13.8 “Śāradvatīputra, anyone who hears this dhāraṇī, anyone who possesses this dhāraṇī, and anyone who aspires to this dhāraṇī will become inseparable from the enlightenment mind, the same as if they had made offerings to a buddha.

13.9 “Śāradvatīputra, this is the dhāraṇī:

13.10 *tadyathā | sandhāraṇi utdhāraṇi susaṃpratiṣṭhite sunāma supraṭiṣṭhite vijayabala, sattyapratijñā suāroha jñānapratiutpādani avanāvani abhiṣiñcāni abhivyāhāra²⁷⁷ śubhavati suniḥśrita²⁷⁸ bahugumbha abhivadā svāhā |*

13.11 “Śāradvatīputra, any bodhisattva who is firmly established in the words of this dhāraṇī of nonattachment perfectly retains them and possesses them, and so their prayer will not be exhausted for an eon, for longer than an eon,²⁷⁹ for a thousand eons, or for a hundred thousand eons. [F.229.b] Their body will not be harmed by weapons or poisons, and they will not be bitten by snakes.

13.12 “Why is that? Śāradvatīputra, it is because this *unbounded dhāraṇī* 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, and that is this Dharma teaching called *The Dhāraṇī of Nonattachment*.

13.13 “Śāradvatīputra, if someone were to fill ten asaṃkhyeya trichilocosm world realms with the seven jewels and make an offering of them to the buddha bhagavats, and if they were to provide the requisites of clothing and food of various kinds for asaṃkhyeya eons, the merit that comes from someone who possesses just one word of this dhāraṇī would still be far greater.

13.14 “Why is that? Śāradvatīputra, it is because this Dharma teaching of the *unbounded dhāraṇī* is the mother of the tathāgatas.”²⁸⁰

13.15 *This concludes “The Dhāraṇī of Nonattachment,” the thirteenth chapter of “The Lord King of Sūtras, the Sublime Golden Light.”*

14. CHAPTER 14: THE WISH-FULFILLING JEWEL
DHĀRAṆĪ

14.1 Then the Bhagavat, in the midst of the great assembly, said to Venerable Ānanda, “Ānanda, there is that which repels all lightning, which has been taught by the samyaksaṃbuddhas of the past. Following them, I also will now teach it, so you should retain it!

14.2 “Ānanda, to the east there is the lightning called Āgata, to the south there is the lightning called Hundredth Moment, to the west there is the lightning called Waning Light, and to the north there is the lightning called Satamapati.

14.3 “Ānanda, someone who knows the name of each lightning and knows the direction where it is situated [F.230.a] will know that all danger from lightning will not occur. When they write down the names of the lightning, wherever they dwell there will be no lightning that strikes.”

14.4 Then, at that time, the Bhagavat recited these words of a Dravidian mantra:

14.5 *tadyathā | 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 |*²⁸¹

14.6 Also at that time, the bodhisattva mahāsattva Avalokiteśvara was present in that assembly. Being present, he said to the Bhagavat, “Bhagavat, I also, for this Dharma teaching, will recite the words of a Dravidian mantra:

14.7 *tadyathā | kate vikate nikate pratyarthike pratyamitre śuddhe mukte vimale prabhāsvare aṇḍare paṇḍare śvete paṇḍaravāsini harikaṇḍari piṅgala*²⁸² *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 |*²⁸³

14.8 Then Vajrapāṇi, the lord of secrets, placed his palms together, bowed toward the Bhagavat, and said to the Bhagavat, “Bhagavat, I also will recite the words of a dhāraṇī for this Dharma teaching:

14.9 *tadyathā | muni muni muni nadhari muni mati mati sumati mahāmati hā hā hā hā.*
Vajrapāṇi has said, ‘You have no bad karma, so do not be afraid!’ *svāhā* | ²⁸⁴

14.10 “Bhagavat, whoever keeps in their heart this invincible protection of mine, or writes it out, will always be continually protected from all danger. I will save them from all premature death.” [F.230.b]

14.11 Then Mahābrahmā, the lord of Sahā, said to the Bhagavat, “Bhagavat, I also, for the welfare, benefit, and happiness of beings, will recite the words of a mantra for this Dharma teaching:

14.12 *tadyathā | hili mili cili svāhā brahmapūre svāha brahmasvare svāha
brahmabhisugarbhe puṣpasamstare svāhā |*

14.13 “Bhagavat, this protection of mine is called *Brahmā’s punishment*, and it will protect from all premature death and bring to an end all bad karma.”

14.14 Then Śakra, the lord of devas, with his palms together, bowed toward the Bhagavat and said to the Bhagavat, “Bhagavat, I also will recite the words of a dhāraṇī-mantra for this Dharma teaching:

14.15 *tadyathā | nivarāni banddha mādanṭema titi titi gaurī gandhari caṇḍālī mātaṅgi²⁸⁵
parṇale²⁸⁶ hinamadhyamadharīni malani dalamdade²⁸⁷ cakrāvākri²⁸⁸ śavari savari
svāhā |*

14.16 “Venerable Bhagavat, this vidyāmantra of mine, which is called *hurled-down vajra flames*,²⁸⁹ frees from all dangers, all fear and terror, and protects from all premature death.”

14.17 Then Mahārāja Dhṛtarāṣṭra, Mahārāja Virūḍhaka, Mahārāja Virūpākṣa, and Mahārāja Vaiśravaṇa bowed toward the Bhagavat, and said to the Bhagavat, “Bhagavat, we also, in order to bring benefit to many beings, in order to bring happiness to many beings, [F.231.a] and because of compassion for the world, will recite the words of a mantra for this Dharma teaching:

14.18 *tadyathā | puṣpe supuṣpe dhumaparihāre āryaprasāste²⁹⁰ śānti nirmukte
maṅgalya²⁹¹ hiraṇyagarbhe stute stavite svāhā |*

14.19 “Venerable Bhagavat, this protection of ours, of we Four Mahārājas, which is called *the absence of danger*, makes those in danger become safe, protects life, and saves from all premature death.”

- 14.20 Then the nāga king Sāgara, the nāga king Vidyutprabha, the nāga king Anavatapta, the nāga king Lightning Tongue, and the nāga king Royal Light, with palms together, bowed toward the Bhagavat and said to the Bhagavat, “Bhagavat, our great protection, which is called *the wish-fulfilling jewel*, repels all lightning, prevents all premature death, neutralizes poisons, and causes danger from enemies, conjured spirits, zombies, and inauspiciousness to cease.
- 14.21 “Bhagavat, regard us with compassion and accept this, so that we may leave this existence as nāgas and forsake miserliness. Why is that? Bhagavat we nāgas are miserly, and our minds are encircled by miserliness.
- 14.22 *tadyathā | āryaje²⁹² amare amṛte akṣaye abhiye puṇyai paryavate²⁹³ sarvapāpaṃ praśamāniye svāha āryapuṇyasopākiye²⁹⁴ svāhā |*
- 14.23 “Venerable Bhagavat, if any man or woman recites the words of this mantra with their tongue or writes it out, then they will know that there is no danger from lightning and there will be no premature death caused by poison from plants, poison from animal bites, [F.231.b] poison from treasures, or any other category of poison. May I go from all dangers and all harm to become perfectly happy!”
- 14.24 The Bhagavat then congratulated Śakra, Brahmā, the world protectors, and the nāga lords, saying, “It is excellent, excellent that you elegant men have taught the words of the Dravidian mantras in order to enter and possess completely this Dharma teaching, for the sake of benefit for many beings and happiness for many beings. It will protect in every direction those who are asleep, those who are intoxicated, and even those who are completely intoxicated.”
- 14.25 Then the Bhagavat 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 have wanted. They will bring a vast benefit as long as the mind is one-pointed. Do not have any doubt!”
- 14.26 When the Bhagavat had spoken, the world, with its bhikṣus, Śakra, Brahmā, world protectors, nāga lords, devas, humans, asuras, and gandharvas, was overjoyed and praised the words of the Bhagavat.
- 14.27 *This concludes “The Wish-Fulfilling Jewel Dhāraṇī,” the fourteenth chapter of “The Lord King of Sūtras, the Sublime Golden Light.”*

15.

CHAPTER 15: THE GODDESS SARASVATĪ

15.1

Then the great goddess Sarasvatī, with her robe over one shoulder, kneeling with her right knee on the ground and her palms together in homage, bowed toward the Bhagavat and said to the Bhagavat, “Venerable Bhagavat, I, the great goddess Sarasvatī, will bring eloquence to the words of those dharmabhāṇakas so that their words will be beautified. I will also bestow on them the power of mental retention. I will establish them in giving definitions. I will illuminate those dharmabhāṇakas with the great light of knowledge.²⁹⁵ If any line of verse or syllables of this *Lord King of Sūtras, the Sublime Golden Light* is left out, or forgotten, [F.232.a] I will bring all definitions, lines of verse, and syllables to those dharmabhāṇaka bhikṣus.

15.2

“So that²⁹⁶ this *Lord King of Sūtras, the Sublime Golden Light* may remain for a long time in Jambudvīpa and not quickly vanish; so that beings can accomplish roots of merit with a hundred thousand buddha bhagavats; so that many beings on hearing this *Lord King of Sūtras, the Sublime Golden Light* may develop inconceivably sharp wisdom; so that they may gain an inconceivable aggregation of wisdom;²⁹⁷ so that they may attain good fortune in this life; so that they may have benefit in life and possess an immeasurable aggregation of merit; so that they may seek a variety of methods;²⁹⁸ so that they may become learned²⁹⁹ in all treatises; and so that they may attain³⁰⁰ perfection³⁰¹ in a variety of arts, I will bestow the power of retention so that they will not forget.³⁰²

15.3

“I will teach the rite of cleansing with mantras and medicines for the benefit of the dharmabhāṇaka bhikṣus and the beings who listen to the Dharma, so that harm from the planets, lunar asterisms, birth, and death; all the harms from fighting, pollution, riots, chaos, nightmares, and misleaders; and the harms from all evil spirits and vetālas will cease.

15.4

“These are the herbs and medicines through which the wise can cleanse themselves:

15.5

“Sweet flag, cow bezoar, and fenugreek,

- Artemisia, acacia, and shami,³⁰³
 Orris root and musk,³⁰⁴
 Crepe ginger, cinnamon, and agarwood;
- 15.6 “Chir pine rosin and dammar gum,
 Bdellium and frankincense,
 Valerian and black stone flower,
 Sandalwood and realgar; [F.232.b]
- 15.7 “Bezoar³⁰⁵ and costus root,
 Saffron, nut grass, and mustard seed,
 Linseed, cardamom, and spikenard,
 And ironwood flowers and vetiver:
- 15.8 “Combine equal amounts of each
 During the Puṣya lunar house.
 Recite these mantra words
 A hundred times over the powder:
- 15.9 *tadyathā | sute kṛte³⁰⁶ kamatali nalejanakarate³⁰⁷ haṅkarate³⁰⁸ indrajalini³⁰⁹
 śaṅkaradri³¹⁰ paśaddre³¹¹ avartakaseke³¹² nakutra kukavilakavimalamati śīlamati³¹³
 sandhidhudhumamavati śīśiri satyasthite³¹⁴ svāhā | ³¹⁵*
- 15.10 “Make a circle of cow dung
 And scatter flower petals.
 Pour sweetened water
 Into a gold bowl and a silver bowl.
- 15.11 “You should also place there
 Four men dressed in armor,
 And place there four maidens
 Who are adorned and holding pots.
- 15.12 “Perfume the air with bdellium
 And play the five kinds of musical instruments.³¹⁶
 Adorn the goddess with
 Banners, parasols, and flags.
- 15.13 “In between, place mirrors
 And arrange arrows and spears.
 Then, after closing the boundary,
 Commence what is to be done.
- 15.14 *syād yathedaṃ³¹⁷ arake nayane hile mile gile khikhile svāhā | ³¹⁸*

- 15.15 “Engage in the peaceful activity of cleansing by reciting this mantra while washing the body of the Bhagavat:
- 15.16 *tadyathā | sugaṭe vigaṭe vigaṭāvati svāhā |*³¹⁹
- 15.17 “May the lunar asterisms, wherever they are
In the four directions, protect lives.
May they bring to an end the dreadful terrors
Of the harms from the stars of one’s birth,
The fears that arise from a multitude of actions,
And the disturbances of the elements.
- 15.18 *tadyathā |*³²⁰ *śame viśame svāhā | sargaṭe vigaṭe svāhā | sukhatinate svāhā |*
[F.233.a] *sāgarasaṃbhūtāya svāhā | skandhamatāya svāhā | nīlakaṇṭhāya svāhā |*
aparājitavīryāya svāhā | himavatsaṃbhūtāya svāhā | animilavaktrāya svāhā |
namo bhagavate brāhmaṇe | namaḥ sarasvatyai devyai sidhyantu mantrapadā daṃ
*brahma anumanyatu svāhā |*³²¹
- 15.19 “I will be there, because of this washing ritual, in order to guard the dharmabhāṇaka bhikṣu and those who listen to the Dharma and those who write it out.
- 15.20 “Together with a host of devas,³²² I will end all illness in those villages, towns, marketplaces, and monasteries.
- 15.21 “I will end harm from planetary afflictions, fighting, and pollution; harm from the stars of one’s birth; and all harm from nightmares, troublesome demons, and all evil spirits and vetālas for the bhikṣus, bhikṣuṇīs, upāsakas, and upāsikās who possess this lord of sūtras, so that their lifespans will be benefited, they will abandon saṃsāra, they will progress irreversibly to the highest, most complete enlightenment, and they will quickly attain the highest, most complete enlightenment of buddhahood.”
- 15.22 Then the Bhagavat congratulated the great goddess Sarasvatī, saying, “Well done, well done, great goddess Sarasvatī! You act to bring benefit to many beings, and happiness to many beings. It is excellent, excellent that you have given this teaching of mantras and medicines.”
- 15.23 The great goddess Sarasvatī bowed down to the Bhagavat’s feet and sat to one side.
- 15.24 Then the Kauṇḍinya brahmin, the Dharma master Vyākaraṇa, called upon the goddess Sarasvatī:
- 15.25 “Great goddess Sarasvatī,
You are worthy of offering, a great ascetic;
You are renowned³²³ in all worlds; [F.233.b]
You give the best and have great qualities;³²⁴

- 15.26 “You have the highest attainment, are beautiful,
And have put on a darbha grass robe—
You are wearing darbha grass clothing,³²⁵
And you stand on one leg.
- 15.27 “All the devas have gathered,
And they all speak in one voice:
‘Loosen your tongue and speak
The words that will benefit beings.’ ”
- 15.28 Sarasvatī spoke these mantra words:
- 15.29 *syād yathedaṃ³²⁶ mure cire avaje avajavate higule³²⁷ migule³²⁸ pigalavati³²⁹
maguśe³³⁰ marici samati daśamati agrimagri tara citara³³¹ capati³³² cicirī śirimiri
marici praṇaye³³³ lokajyeṣṭhe³³⁴ lokapriye³³⁵ siddhiprite³³⁶ vimamukhiśucikharī³³⁷
apratihate³³⁸ apratehata buddhe³³⁹ namuci namuci mahādevī³⁴⁰
pratigrhnanamaskaraṃ³⁴¹ | ³⁴²*
- 15.30 “May I³⁴³ have unimpeded understanding. May I accomplish the
knowledge³⁴⁴ of treatises, verses, tantras,³⁴⁵ piṭakas, poetry, and so on.
- 15.31 *tadyathā | mahāprabhavā³⁴⁶ hili hili mili mili | ³⁴⁷*
- 15.32 “May I be victorious through the power of the Bhagavatī, the goddess
Sarasvatī.
- 15.33 *karāṭe keyūre keyūravatī³⁴⁸ hili mili hili mili hili hili | ³⁴⁹*
- 15.34 “I summon the great goddess through the truth of the Buddha, the truth of
the Dharma, the truth of the Saṅgha, the truth of Indra, and the truth of
Varuṇa. I invoke the great goddess through the truth and true words of all
who speak truth in the world.
- 15.35 *tadyathā | hili hili³⁵⁰ hili mili hili mili | ³⁵¹* May I be victorious! I pay homage
to the Bhagavatī, the great goddess Sarasvatī! May I accomplish the
mantra words! *svāhā |*
- 15.36 ³⁵²Then Sarasvatī said to the Kauṇḍinya brahmin, [F.234.a] “Great being, it is
excellent, excellent, that you give all beings excellent eloquence, miracles,
higher cognitions, great wisdom, and so on, benefiting them and causing
them to quickly attain enlightenment.”
- 15.37 She then recited these verses in order to teach the rite of possessing this
sūtra:
- 15.38 “First, whoever recites this dhāraṇī

- Should pay homage to the Three Jewels.
Then, by repeating it without error,
They will attain excellent accomplishments.
- 15.39 “Pay homage to the buddhas,
The Dharma, the bodhisattvas,
The pratyekabuddhas, the śrāvakas,
And to Brahmā, Śakra, and the Four Mahārājas,
- 15.40 “And imagine that you reverently serve
Those who continually practice celibacy.
- 15.41 “In a place that is peaceful and solitary,
Recite audibly the dhāraṇīs and praises,
And set out a vast offering
To all the buddhas, devas, and nāgas.
- 15.42 “Develop a motivation of compassion
Toward the many classes of beings.
Contemplate with a one-pointed mind
The Bhagavat’s golden color and his signs.
- 15.43 “Contemplate well the words and meaning
Given specifically for individual capacities
Through the Dharma, the supreme speech of the Bhagavat,
And accomplish and remain in emptiness.
- 15.44 “If you contemplate with a one-pointed mind
The direct presence of all the bhagavats,
Then you will obtain samādhi,
Wisdom, and the sublime dhāraṇī.
- 15.45 “The Dharma speech from the glorious throat of the Bhagavat,
That sublime voice, guides his followers.
His tongue covers the trichiliocosm
And manifests various, individual wonders.
- 15.46 “If you continually contemplate that excellent,
Supreme speech, you will attain fearlessness.
This inconceivable sign of his tongue
Was attained through the power of vast prayers.
- 15.47 “Just as space has no impediment,
He teaches that phenomena are nonexistent.
Contemplate the speech of the feature that is the Buddha’s tongue,

And countless prayers will be fulfilled. [F.234.b]

- 15.48 “If someone makes offerings to Sarasvatī
Or has a student who, according to instructions,
In accord with scripture, practices the Dharma,
They will obtain the most perfect honors.
- 15.49 “Someone who practices for supreme wisdom
And single-mindedly possesses this Dharma
Will increase the accumulations of wisdom and merit
And have definite accomplishment; do not doubt it!
- 15.50 “Those who practice for wealth will have wealth,
And gain and fame will likewise be accomplished.
Those who wish for deliverance will be liberated.
This will definitely be accomplished; do not doubt it!
- 15.51 “Also numerous, countless good qualities
Will be accomplished, as wished for.
Someone who maintains this practice correctly
Will definitely accomplish them; do not doubt it!
- 15.52 “Wear clean clothes in a solitary place,
And in a maṇḍala of whatever size you can make
Place four vases that are extensive.
At that time, offer flowers and incense.
- 15.53 “Beautify³⁵³ it with flags, parasols, and streamers,
And adorn it extensively with ointments and powders.
Make offerings to the buddhas and Sarasvatī,
And if you wish to see that deity, you will see her.
- 15.54 “In front of the goddess Sarasvatī
Recite and repeat this for three weeks.
If you still have not seen that deity,
Repeat with a stable mind for nine more days.
- 15.55 “If she has not been seen in those nights,
Seek another auspicious place.
Draw a correct image of the goddess
And continuously offer, repeat, and recite.
- 15.56 “Day and night make a continuous effort
For an immeasurable benefit to yourself and others.
Its result will be bestowed on others

- And your wishes will be accomplished.
- 15.57 “If in that way your wishes have not been accomplished,
Then for three months, or for six months, or nine,
Or with diligent mantra repetition for a year,
You will attain the six higher cognitions, and so on.”
- 15.58 The Kauṇḍinya brahmin, on hearing that teaching, felt immeasurable joy and delight, and he said to that gathered assembly:
- 15.59 “This entire assembly of devas, humans, and others, [F.235.a]
Listen to me with undistracted minds.
I will recite these verses
Based upon relative truth,
In order to praise the supreme goddess Sarasvatī.
- 15.60 “I pay homage to the goddess with great power,
Who has attained power over this world realm.
I am going to praise you because
This has been taught by the ṛṣis of the past.
- 15.61 “Your glorious mind possesses bliss and learning
And it is renowned for its beauty.
You are also the mother who gave birth to this world
And continuously acts with great diligence in glory.
- 15.62 “You are always victorious on the battleground.
Through subjugation you give rise to compassion and patience,
You manifest the body of Yama’s sister,
And you always wear clothes of blue silk.
- 15.63 “You manifest both beauty and ugliness.
Whoever sees your eyes will have trust in you.
Your immeasurable activity transcends the world.
Whoever comes to you for refuge, you take care of them.
- 15.64 “Sometimes you dwell on mountains and rocks,
Sometimes in caves or on riverbanks,
Or also within forests of trees—
Those places are the dwellings of the goddess.
- 15.65 “If you continually make offerings to the goddess,
Just as the humans in the borderlands do,
Who make parasols from peacock feathers,
Then she will protect the world at all times.

- 15.66 “She is encircled by tigers and lions;
Birds and cattle also depend on her.
When the sound of her great bell resounds
It is heard even on the Vindhya mountains.
- 15.67 “In her hands she holds a trident,
Or she holds the sun and moon as her standard.
On the eleventh day of the waning moon,
Or on the ninth, make offerings to her.
- 15.68 “Because she looks upon the entire world,
When a battle is being waged, through her kindness,
She manifests as the goddess Vasu.
She is a supreme goddess beyond analogy.
- 15.69 “She manifests the form of the gopi Rādhā,³⁵⁴
And even fighting devas, she is always victorious.
She dwells happily for a long time in the world,
Sometimes wrathful, and sometimes peaceful.
- 15.70 “She is skilled in the four Dharmas³⁵⁵ that are taught
By the brahmins, and in all miracles and mantras.
She has attained the power of the ṛṣis and devas
And creates this great earth and its seeds. [F.235.b]
- 15.71 “Also, when she gathers together goddesses,
They come and gather like ocean waves.³⁵⁶
She is chief among all the assemblies of many yakṣas, nāgas,
And so on, and she has the power to guide them.
- 15.72 “She is supreme among all female celibates.
She has power like³⁵⁷ a lord of the world.
She is also like a lotus in a royal dwelling
Or like a boat or ship on a river.
- 15.73 “Her wide face is like the full moon.
She is a support for scholars.
Her eloquence is as elevated as a mountain peak
And she reveals a continent of contemplation.
- 15.74 “The devas, such as the asuras and so on,
All praise and extol her qualities.
Even thousand-eyed Śakra, the king of devas,
Gazes on her face with veneration.

- 15.75 “Whatever it is that beings wish for,
She quickly fulfills all those wishes.
She has a swift mind, retains what she hears,
And is supreme over all on this great earth.
- 15.76 “She is always like a great illuminating lamp.
In the world realms within the ten directions
She even fulfills all the wishes of all
Birds, carnivores, and herbivores.
- 15.77 “She is like a mountain peak among females;
Like the ṛṣis of the past, she remains for a long time;³⁵⁸
Like a young goddess, she is free of desire,
And she speaks the truth like the Lord of Sahā.
- 15.78 “You manifest a body that accords with the world.
You are the chief among goddesses.
Even in the paradises of the desire realm,
There is no being that is greater.
- 15.79 “She will save from the dangers
Of battles and dangerous places,
From falling into a pit of fire,
And from rivers, crevasses, and savages.
- 15.80 “Those who are bound in punishment by kings
Or are being killed by an enemy,
If their minds are one-pointed and unwavering,
They will be freed from that suffering.
- 15.81 “You protect all, the good and the bad.
You are present before them with love and affection.
Therefore, in my mind I bow down
And I pay homage to the great goddess.”
- 15.82 ³⁵⁹Then the Kauṇḍinya brahmin, the Dharma master Vyākaraṇa, praised the
goddess Sarasvatī with these verses: [F.236.a]
- 15.83 “All hosts of spirits, listen to me!
I praise the perfectly beautiful face of the sublime goddess,
The sublime female, the highest of perfect goddesses
In the world with its devas, gandharvas, and lords of devas.
- 15.84 “The one named Sarasvatī is endowed with vast eyes.
Her limbs are adorned by an accumulation of various qualities.

- She shines with merit, a vastness of stainless wisdom and qualities.
She is like a vision of an accumulation of different jewels.
- 15.85 “I praise her, who has the exceptional qualities of supreme speech.
She produces the supreme, sublime accomplishments.
She produces true praises and good qualities.
She is stainlessly supreme, a shining lotus.
- 15.86 “She has supreme eyes, sublime eyes.
She is the basis for goodness, a vision of goodness.
She is adorned with inconceivable qualities.
She is like the moon, shining with pure light.
- 15.87 “She is the source of wisdom and has sublime memory.
She is a supreme lion, the divine steed of humans.
She is adorned with eight arms³⁶⁰
And she shines like the full moon.
- 15.88 She has a beautiful voice and lovely speech.
She is endowed with profound wisdom.
She is a sublime being who provides the highest needs.
Her abode is praised by all the hosts of deva and asura lords,
And she is continually offered to by the hosts of spirits: *svāhā*.³⁶¹
- 15.89 “I³⁶² pay homage to this goddess.
May she bestow special qualities on me.
May she grant me the accomplishment of all that is needed.
May she constantly protect me³⁶³ in the midst of enemies.
- 15.90 “In the morning, on arising, recite purely
These complete syllables, the full words,
And all wishes, wealth, and grain will be attained,
And vast accomplishment and goodness will also be obtained.” [F.236.b]
- 15.91 The Bhagavat then congratulated the Kauṇḍinya brahmin, saying, “It is excellent, excellent, that you, for the sake of the benefit and happiness of beings, have recited this praise to the goddess Sarasvatī and received sublime accomplishment so that you will possess immeasurable merit.”
- 15.92 [B8]
- 15.93 Then the Kauṇḍinya brahmin, the Dharma master Vyākaraṇa, having prayed to the great goddess Sarasvatī with words of praise and eulogy, said to the assembly, “If you wish to invite the goddess Sarasvatī, be protected by her compassion, have unimpeded eloquence in this life, possess what you have heard, have great wisdom, be skilled in all treatises, and accomplish

clear and unimpeded in the adornments of composition, then with a respectful motivation³⁶⁴ and a reverential mind recite these words in order to invite the goddess Sarasvatī:

- 15.94 “I pay homage to the Buddha.
I pay homage to the Dharma.
I pay homage to the Saṅgha.
- 15.95 “I pay homage to the bodhisattvas, śrāvakas, pratyekabuddhas, and all āryas of the past, future, and present.
- 15.96 “I rejoice in the speech of the bhagavats in the ten directions who remain in valid true speech, who are without deception, and who speak the teaching of the truth in accord with individual capacities and correctly teach the truth constantly for countless millions of eons.
- 15.97 “I bow my body and pay homage to all the bhagavats who, in speaking the truth, spread their vast, long tongues, so that they completely cover their faces, Jambudvīpa, the Four Mahārājas,³⁶⁵ a chiliocosm, a dichiliocosm, a trichiliocosm, and all the countless world realms in the ten directions, dispelling all affliction from the defilements. [F.237.a]
- 15.98 “May I possess such a sublime sign of the tongue and limitless eloquence.
- 15.99 “I pay homage to the supreme eloquence of the Bhagavat;
To the supreme eloquence of the great bodhisattvas;
To the supreme eloquence of the ārya pratyekabuddhas;
To the supreme eloquence of the four pairs and eight individuals;
- 15.100 “To the supreme eloquence of the four truths;
To the supreme eloquence of the true vision;
To the supreme eloquence of the ṛṣis in Brahmā’s entourage;
To the supreme eloquence of Umādevī;
- 15.101 “To the supreme eloquence of the deity Skanda;
To the supreme eloquence of the nāga Manasvin;
To the supreme eloquence of the goddess of the night;
To the supreme eloquence of the Four Mahārājas;
- 15.102 “To the supreme eloquence of the devas in paradises;
To the supreme eloquence of Vajraguhyakādhipati;
To the supreme eloquence of the deity Viṣṇu;
To the supreme eloquence of the goddess Padmā,³⁶⁶
- 15.103 “To the supreme eloquence of the deity Ganeśa;
To the supreme eloquence of the goddess Śrī;
To the supreme eloquence of the goddess Śrīmatī;

To the supreme eloquence of Haridhara,³⁶⁷

- 15.104 “To the supreme eloquence of all the mātṛkās;
To the supreme eloquence of Hārītī;
To the supreme eloquence of the yakṣas;
To the supreme eloquence of the buddhas;
And to the supreme eloquence of the jinas in the ten directions.
- 15.105 “May I have power through all supreme actions
And attain supreme, infinite eloquence.
- 15.106 “I pay homage to the one who is infallible.
I pay homage to the one who is completely liberated.
I pay homage to the one who is free of desire.
I pay homage to the one who has cut through bondage.
- 15.107 “I pay homage to the one with a pure mind.
I pay homage to the one who shines with light.
I pay homage to the speaker of true words.
I pay homage to the one who is free of dust.
- 15.108 “I pay homage to the one who dwells in the ultimate.
I pay homage to the lord of the great assembly.
I pay homage to the goddess Sarasvatī.
- 15.109 “Cause my words to be unimpeded
And swiftly accomplish every one
Of all the aspirations that I have.
May I obtain health, constant happiness,
And also may my lifetime be long. [F.237.b]
- 15.110 “Quickly fulfill every aspiration:
Bring skill in all the branches of knowledge,
Bring diligence on the path to enlightenment,
And bring many benefits to all beings.
- 15.111 “I speak the genuine words of truth
And I speak infallible words.
May the supreme goddess Sarasvatī
Cause my goals to be accomplished!
- 15.112 “I pray, goddess, that you come to this place
And make my words free of impediment.
Quickly enter my body and mouth
And quickly perfect my mind’s eloquence.

- 15.113 “Make the faculty of my tongue
Have the eloquence of the tathāgatas.
Make me be a guide for beings
Through the brilliance and power of my words.
- 15.114 “Whatever words there are that I speak,
May all their meanings be accomplished!
May everyone have reverence for my words,
And may all that I do not be wasted.
- 15.115 “If when I wish for eloquence
That goal is not accomplished,
Then, goddess, your words of truth
Will all become nothing but lies.
- 15.116 “Those who have created the bad karma with immediate result
Will become guided by the Buddha’s words.
The words of any arhat
And the words of Kṛtajña,
- 15.117 “And the words of truth of those such as
Śāriputra and Maudgalyāyana,
The leaders among the Bhagavat’s followers,
May they all be accomplished by me.
- 15.118 “On this day I invite to this place
The Buddha and his assembly of disciples;
May they all quickly come to this place
So that my aspirations will be fulfilled.
- 15.119 “When I supplicate with valid words of truth
May they all become infallible.
From the summit of existence down—
Everyone in the Śuddhāvāsa paradises,
- 15.120 “In all of the Brahmakāyika, Brahmapurohita,
And Brahmapariṣadya paradises,
Throughout the circle of the trichiliocosm—
The lord of the Sahā world
- 15.121 “And all those in his entourage,
All of them I invite here today.
Look upon me with compassion
And completely take me into your loving care. [F.238.a]

- 15.122 “The Paranirmitavaśavartin devas
And also the Nirmāṇarati devas;
The devas in the sky in Tuṣita,
The dwelling of Maitreya who will be a buddha;
- 15.123 “The devas of the Yāma paradise,
The devas of Trāyastriṃśa,
And the devas of the Four Mahārājas;
And also all the assemblies of other devas—
- 15.124 “The devas of earth, water, fire, and air;
Those who dwell on Sumeru Mountain,
And devas of the mountains of the seven oceans,
All of them and their entourages;
- 15.125 “Pañcaśikha and Vāsuki;
And the sun, moon, planets, and lunar asterisms—
Those and all other devas, and those who are
The source of happiness in the world;
- 15.126 “Those and all other devas
Who do not aspire to bad actions;
The mother with reverence for the buddha
Who had love for her youngest son;³⁶⁸
- 15.127 “And devas, nāgas, and yakṣas,
Gandharvas and asuras,
And also the kinnaras,
The mahoragas, and so on—
- 15.128 “Today I invite them all of them here
Through the power of the Bhagavat.
By regarding me with love and compassion,
Develop unimpeded eloquence within me.
- 15.129 “May those who know the minds of others,
Those of all the devas and humans,
Through all their power of blessing
Bestow supreme eloquence upon me.
- 15.130 “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 upon me supreme eloquence!”

- 15.131 After the Kauṇḍinya brahmin said those words to the goddess Sarasvatī, the goddess said to that great being, “Well done! Any noble man or noble woman who praises with those verses and possesses and keeps those mantra words, and goes for refuge to the Three Jewels, and with a focused, aspiring mind practices in accordance with the rite for their desired goal, [F.238.b] this will not be a waste. Moreover, if they possess, keep, read, and recite this extremely subtle and profound *Sublime Golden Light*, the king that is the lord of sūtras, then all their aspirations will be quickly accomplished, unless this is done with a distracted mind.”
- 15.132 At that time, the brahmin, his mind filled with admiration and overjoyed, placed his palms together in acceptance.
- 15.133 Then the Bhagavat congratulated the goddess Sarasvatī, saying, “Goddess, it is excellent, excellent, that you protect and spread this sublime Dharma and that you teach this kind of Dharma to all the beings who possess this sūtra, so that happiness, merit, and limitless eloquence increase, and that you cause those who have developed the aspiration to quickly attain the highest, most complete enlightenment.”
- 15.134 *This concludes “The Goddess Sarasvatī,” the fifteenth chapter of “The Lord King of Sūtras, the Sublime Golden Light.”*

16.

CHAPTER 16: THE GREAT GODDESS ŚRĪ

16.1

Then the great goddess Śrī said to the Bhagavat, “Venerable Bhagavat, I, the great goddess Śrī, will also, in whatever way, bring a perfection of requisites to those dharmabhāṅaka bhikṣus so that they will gain freedom from deprivation; will have a resolute³⁶⁹ mind; will day and night have happiness of mind; will learn, understand, and correctly recite all the different words and letters in this *Lord King of Sūtras, the Sublime Golden Light* so that, for the sake of those beings who have planted good roots with hundreds of thousands of buddhas, this *Lord King of Sūtras, the Sublime Golden Light* [F.239.a] will remain for a long time in Jambudvīpa and will not disappear, and so that beings will experience the happiness of devas and humans for many hundreds of thousands of quintillions of eons, and so that there will be no famine and instead excellent harvests. Beings will become happy through being endowed with every kind of happiness. They will be in the company of tathāgatas, and in some future time they will attain the highest, most complete enlightenment of buddhahood. This will end all the suffering in the hells, in the lives of animals, and in the world of Yama. Robes, food, bedding, medicine while ill, requisites, and other necessities will be brought to those dharmabhāṅaka bhikṣus.

16.2

“I,³⁷⁰ the great goddess Śrī, developed good roots with the tathāgata arhat samyaksambuddha Ratnakusumaguṇasāgaravaidūryakanakagirisuvarṇa-kāñcanaprabhāsaśrī. In the present, wherever I direct my mind, wherever I look, wherever I go, many hundreds of thousands of quintillions of beings become happy; they become endowed with every kind of happiness. They do not lack food, drink, wealth, grain, cowries, gold, jewels, pearls, beryl, conchs, crystals, coral, silver, unwrought gold, or other requisites. [F.239.b] Those beings are endowed with all requisites.³⁷¹ Through the power of the great goddess Śrī, they make offerings to that tathāgata. They make offerings of perfumes, flowers, and incense.³⁷² They recite the name ‘the great

goddess Śrī³⁷³ three times, and offer him perfume, incense, and flowers.³⁷⁴ They also offer him a variety of flavors, and then their great accumulations of grain increase. It is said concerning this:

- 16.3 “The fertility of the earth increases in the earth.
The devas will be constantly, perfectly happy.
The deities³⁷⁵ of fruits, harvests, plants, and trees
Cause a great variety of harvests to arise.
- 16.4 “I, the great goddess Śrī, will direct my mind toward those beings who say the name of *The Lord King of Sūtras, the Sublime Golden Light* and I will create a great splendor for them.”
- 16.5 Then the Bhagavat congratulated the great goddess Śrī, saying, “It is excellent, excellent that you, goddess, through remembering your past actions make offerings to the tathāgata to benefit countless beings, bring them the benefit of happiness, and possess the inexhaustible merit from spreading this sūtra.”
- 16.6 *This concludes “The Great Goddess Śrī,” the sixteenth chapter of “The Lord King of Sūtras, the Sublime Golden Light.”*

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

- 17.1 Then the great goddess Śrī said these words to the Bhagavat, “Bhagavat, not far from here to the north, in the environs of Alakāvati, the palace of Mahārāja Vaiśravaṇa, there is a sublime pleasure grove by the name of Puṇyakusumaprabha, in which there is a mansion made of the seven precious materials which is called Padmottarasuvarṇadhvaja,³⁷⁶ which is where I live.
- 17.2 “Any person who wishes to increase their accumulation of grain [F.240.a] should clean their house well, wash well, wear clean white clothes, wear clothes that have been perfumed, bow down to the tathāgata arhat samyaksambuddha Ratnakusumaguṇasāgaravaidūrya-kanakagirivarṇabhadrasuvarṇaprabhāśrī, and say his name three times. Then the great goddess Śrī³⁷⁷ will make an offering with her own hands. Flowers, incense, and perfume should also be offered. Various kinds of flavors should also be offered. The name of *The Lord King of Sūtras, the Sublime Golden Light* should be recited three times and words of truth recited. Also, offerings should be made to the great goddess Śrī. When flowers and incense are offered, and various kinds of flavors are offered, at that time, through the power of this *Lord King of Sūtras*, the great goddess Śrī will turn her mind toward that house and its great accumulation of grain will increase.
- 17.3 “Those who wish to invoke the great goddess Śrī should remember these vidyāmantras:
- 17.4 “ ‘I pay homage to all the buddhas of the past, the future, and the present.
- 17.5 “ ‘I pay homage to all the buddhas and bodhisattvas.
- 17.6 “ ‘I pay homage to the Bhagavat Tathāgata Ratnaśikhin.
- 17.7 “ ‘I pay homage to the Bhagavat Tathāgata Tip of Brilliant, Precious, Pure Fire.
- 17.8 “ ‘I pay homage to the Tathāgata Jambu Golden Victory Banner That is Golden in Appearance.

- 17.9 “ I pay homage to the Tathāgata Suvarṇaprabhāgarbha.
- 17.10 “ I pay homage to the Tathāgata Radiance of a Hundred Suns’
Illuminating Essence.
- 17.11 “ I pay homage to the Tathāgata Suvarṇaratnākaraçchatrakūṭa. [F.240.b]
- 17.12 “ I pay homage to the Tathāgata Suvarṇapuṣpajvalaraśmiketu.
- 17.13 “ I pay homage to the Tathāgata Mahāpradīpa.
- 17.14 “ I pay homage to the Tathāgata Ratnaketu.
- 17.15 “ I pay homage to the Tathāgata Akṣobhya in the east.
- 17.16 “ I pay homage to the Tathāgata Ratnaketu in the south.
- 17.17 “ I pay homage to the Tathāgata Amitābha in the west.
- 17.18 “ I pay homage to the Tathāgata Dundubhisvara in the north.
- 17.19 “ I pay homage to the bodhisattva Maitreya.
- 17.20 “ I pay homage to the bodhisattva Ruciraketu.
- 17.21 “ I pay homage to the bodhisattva Suvarṇaprabhāsottama.
- 17.22 “ I pay homage to the bodhisattva Golden Essence.
- 17.23 “ I pay homage to the bodhisattva Sadāprarudita.
- 17.24 “ I pay homage to the bodhisattva Dharmodgata.
- 17.25 “ I pay homage to the bodhisattva Supraṭiṣṭha.’
- 17.26 “Having paid homage to them, I will practice this mantra.
- 17.27 “ This vidyāmantra will bring me wealth:
- 17.28 *syād yathedam³⁷⁸ pratipūrṇavare samantavedanagate³⁷⁹ mahākāryapratiprāpaṇe
sattvārtha³⁸⁰samatānuprapūre ayānadharmitāmahābhogine³⁸¹ mahāmaitre³⁸²
upasaṃhihe³⁸³ saṃgrhīte³⁸⁴ samarthānupālāne³⁸⁵ svāhā |*
- 17.29 “These are words with an infallible meaning. That single-sentence mantra has the nature of an empowerment bestowed upon the crown of the head and bestows the valid accomplishment of the true nature.
- 17.30 “The practice for beings of middling capacity is to possess and recite this, while keeping the eight vows for seven years³⁸⁶ without transgressions but only roots of merit. [F.241.a] In order for themselves and others to perfect omniscient wisdom, each morning and afternoon they should make offerings of flowers and incense to all the buddhas and pray, ‘May I fulfill this wish of mine, may I fulfill it quickly.’
- 17.31 “In a temple or in a solitary place, clean the building and make a circle of dung. Offer perfume and incense. Arrange a clean seat, scatter flower petals on the ground and then sit on it.
- 17.32 “Then, in that instant, the great goddess Śrī will come and reside there. From then on, that house, village, town, market town, temple, or place of solitude will never be disturbed and never be in need. Everyone will obtain cowries, gold, jewels, wealth, grain, and all requisites; they will become happy through all that brings happiness.

17.33 “Whatever good actions have been done, give the supreme part to the great goddess Śrī, and because of that she will remain with you for as long as you live and will never abandon you. All your aspirations will be completely fulfilled.”

17.34 *This concludes “The Increase of Wealth by the Great Goddess Śrī,” the seventeenth chapter of “The Lord King of Sūtras, the Sublime Golden Light.”*

- many hundreds of thousands of the various different things necessary on this earth. They will be dedicated to that and make an effort in that. They will accomplish actions that create strength.
- 18.5 “Venerable Bhagavat, that will cause all of Jambudvīpa to have peace, good harvests, increase, and joy. It will become filled with human beings. All the beings in Jambudvīpa will become happy and experience various kinds of joy. Those beings will possess majesty, strength, and excellent color and form.
- 18.6 “For the sake of this *Lord King of Sūtras, the Sublime Golden Light*, bhikṣus, bhikṣuṅīs, upāsakas, and upāsikās should approach the Dharma seat of those who possess this lord and king of the sūtras. Having approached it with a perfectly trusting mind, for the welfare, benefit, and happiness of all beings, they should supplicate the dharmabhāṇaka so that this *Lord King of Sūtras, the Sublime Golden Light* will be taught extensively. [F.242.b]
- 18.7 “Why should they do that? Venerable Bhagavat, if this *Lord King of Sūtras, the Sublime Golden Light* is taught, I, the earth goddess Dṛḍhā, with my servants, will have supreme magnificence and supreme strength. Our bodies will develop perfect strength, diligence, and great power. Our bodies will gain magnificence, glory, and splendor.
- 18.8 “Venerable Bhagavat, I, the earth goddess Dṛḍhā, will be satiated by this amṛta liquid of the Dharma. I will attain great magnificence, strength, diligence, power, and speed.³⁸⁹ The great fertility of earth will increase in this Jambudvīpa’s seven thousand yojanas. The great earth will become magnificent.
- 18.9 “Venerable Bhagavat, the beings who dwell upon the earth will increase, expand, and become vast. They will also become widespread, and just as the beings who are upon the earth will become widespread, they will also experience a variety of enjoyments. They will experience happiness. They will all enjoy various kinds of food and drink, remain in various kinds of happiness with the entire variety of pleasurable requisites that are present upon the earth, appear from the earth, and are dependent upon the earth, such as clothes, beds, seats, dwellings, houses, divine palaces, parks, rivers, pools, springs, ponds, lakes, and reservoirs.
- 18.10 “Venerable Bhagavat, because of this, all those beings will be repaying my kindness. There is no doubt that this *Lord King of Sūtras, the Sublime Golden Light* should be respected, [F.243.a] listened to, honored, venerated, revered, and offered to.
- 18.11 “Venerable Bhagavat, when those beings leave their individual families and individual homes in order to go to the dharmabhāṇaka; and having gone there have listened to this *Lord King of Sūtras, the Sublime Golden Light*; and having heard it returned to their own individual families, homes,

villages, and market towns, they will say to those who live in their own home, ‘We have heard a profound Dharma today. We have obtained an inconceivable accumulation of merit today. By listening to that Dharma, we have pleased many hundreds of thousands of quintillions of tathāgatas. By listening to that Dharma today, we have been completely freed from rebirth in the hells, as animals, in the world of Yama, and in the realm of the pretas. By listening to this Dharma today, we have obtained rebirth in the future as devas and humans for many hundreds of thousands of lifetimes.’

18.12 “When they are in their own homes, if they tell even one example from this *Lord King of Sūtras, the Sublime Golden Light* to those other beings, or just one chapter from this *Lord King of Sūtras, the Sublime Golden Light*, or one history, or even the name of one bodhisattva, or the name of one tathāgata, or even just one four-line verse, or even a single line of verse, and those other beings hear it—or even if they teach others the name only of this *Lord King of Sūtras, the Sublime Golden Light*—then, venerable Bhagavat, wherever those different beings in different places speak about, or listen to, or talk to one another about these various kinds of causes from the sūtra, then, venerable Bhagavat, [F.243.b] all those places will become very magnificent. They will become very lustrous. In those various places, for all those beings, the various fertilities of the earth and all requisites will increase, augment, and expand, and all those beings will be happy. They will have great wealth and great enjoyments. They will aspire to generosity, and they will have true faith in the Three Jewels.”

18.13 When she had spoken, the Bhagavat said to Dṛḍhā, the goddess of the earth, “Goddess of the earth, if any being listens to even one line from this *Lord King of Sūtras, the Sublime Golden Light*, when they pass away from this human world, they will be reborn as a deva in the Trāyastriṃśa paradise or among another class of devas.³⁹⁰

18.14 “Goddess of the earth, anyone who, in order to make offerings to this *Lord King of Sūtras, the Sublime Golden Light*, beautifully adorns those places, even with just one parasol or one flag or by draping one cloth, then, goddess of the earth, they will dwell in those constantly adorned places, divine aerial palaces made of the seven jewels in the seven paradises³⁹¹ of the desire realm that are perfectly adorned by all adornments. When those beings pass away from this human realm, they will be reborn in those aerial palaces made of the seven jewels, and at that time, goddess of the earth, they will be reborn seven times in each of those aerial palaces made of the seven jewels. [F.244.a] They will experience the inconceivable bliss of the devas.”

18.15 When the Bhagavat had spoken, the earth goddess Dṛḍhā said to the Bhagavat, “Therefore, venerable Bhagavat, when the dharmabhāṇaka bhikṣu is seated on the Dharma seat, I, the earth goddess Dṛḍhā, will be

present in the ground below that Dharma seat. For the sake of those beings who have planted good roots with hundreds of thousands of buddhas, I will make my body invisible and will support that dharmabhāṅaka bhikṣu's feet with my highest limb, my head, so that this *Lord King of Sūtras, the Sublime Golden Light* will remain for a long time in Jambudvīpa and will not disappear soon; so that beings will hear this *Lord King of Sūtras, the Sublime Golden Light* and will experience the happiness of devas and humans for many hundreds of thousands of quintillions of eons; and so that they will be in the company of tathāgatas and will, in a future time, attain the highest, most complete enlightenment of buddhahood and will become completely free of the suffering of the hells, the lives of animals, and the world of Yama.”³⁹²

18.16 Then the earth goddess Dṛḍhā said, “Bhagavat, I have a mantra essence. It will bring benefit and happiness to all devas and humans. If someone wishes to see me directly; wishes for precious jewels, treasures, and so on; [F.244.b] wishes for a long life without illness through excellent herbs; or wishes to be free of all adversaries and opponents, they should make a circle in a solitary place, wash, wear new clothes, and sit on an arrangement of straw. In front of an image that contains relics or in front of a stūpa that contains relics, make an offering of flowers, incense, and various kinds of food. On the eighth day during the time of the lunar asterism Puṣya, invite me by repeating this dhāraṇī-mantra single-mindedly.

18.17 “The mantra is:

18.18 *tadyathā | cili cili curu curu kuru kuru kuṭu kuṭu toṭu toṭu vaha vaha variṣe variṣe svāhā |*

18.19 “Bhagavat, I will come to anyone among the four classes of followers who repeats these mantra words a hundred and eight times in order to invite me.

18.20 “Moreover, Bhagavat, anyone who seeks to meet me and speak to me, should do the same as in the previous rite and repeat this mantra:

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

18.22 “Bhagavat, I will come to the one who repeats the words of this mantra and then repeats the previous mantra, and I will definitely fulfill their wishes.

18.23 “Whoever wishes to repeat this mantra, in order to protect their body, should first repeat this mantra:

18.24 *tadyathā | śiri śiri vāśakati tati kuṭṭi pūta pūderi pūderi³⁹³ tiṭe pati kukuṭi kapacili svāhā |*

- 18.25 “Bhagavat, when practicing this dhāraṇī-mantra one should apply the mantra to a cord of five colors, tying a knot with each repetition. Having repeated the mantra in that way twenty-one times, tie the cord on to the left upper arm and this will dispel all danger and the body will be protected. [F.245.a] If this mantra is repeated with an undistracted mind, all wishes will be accomplished. These words of mine are infallible. I pray that the Buddha Jewel, the Dharma Jewel, and the Saṅgha Jewel look upon me and regard me.”
- 18.26 Then the Bhagavat congratulated the earth goddess Dṛḍhā, saying, “It is excellent, excellent, that through your words of truth you have protected this *Lord King of Sūtras, the Sublime Golden Light* along with the dharmabhāṅakas. Therefore, you also possess an inconceivable accumulation of merit.”
- 18.27 *This concludes “Dṛḍhā, the Goddess of the Earth,” the eighteenth chapter of “The Lord King of Sūtras, the Sublime Golden Light.”*

19.

CHAPTER 19: SAṂJÑEYA, THE LORD OF YAKṢAS

- 19.1 Then the great yakṣa general Saṁjñeya, accompanied by twenty-eight yakṣa generals, rose from his seat and with his robe over one shoulder, kneeling with his right knee on the ground and with palms together, bowed toward the Bhagavat and said to the Bhagavat, “Venerable Bhagavat, wherever this *Lord King of Sūtras, the Sublime Golden Light* appears, in the present or in future times, whether in a village, town, market town, region, wilderness, mountain cave,³⁹⁴ or royal residence, Bhagavat, I, the great yakṣa general Saṁjñeya, accompanied by twenty-eight yakṣa generals, will come to that village, town, market town, region, wilderness, mountain cave,³⁹⁵ or royal residence.
- 19.2 “I will make my body invisible and will guard that dharmabhāṅaka bhikṣu. I will defend him, [F.245.b] take care of him, protect him, save him from punishment, and bring him peace and well-being.
- 19.3 “All men, women, boys, or girls who listen to the Dharma, whoever hears and retains even one four-line verse from this *Lord King of Sūtras, the Sublime Golden Light*, or even one line, or even the name of one bodhisattva from this *Lord King of Sūtras, the Sublime Golden Light*, or the name of one tathāgata, or even hears and retains just the name of this *Lord King of Sūtras, the Sublime Golden Light*, I will defend them all, take care of them, protect them,³⁹⁶ save them from punishment,³⁹⁷ and bring them peace and well-being. I will defend, take care of, protect, save from punishment, and bring peace and well-being to all those families, those homes, those villages, those towns, those market towns, those wildernesses, and those royal residences.
- 19.4 “Venerable Bhagavat, why am I called the great yakṣa general Saṁjñeya?³⁹⁸ Venerable Bhagavat, it is because I know all Dharmas, I understand all Dharmas, I comprehend all Dharmas. Whatever the number of Dharmas, the nature of the Dharmas, or the classes³⁹⁹ of Dharmas, venerable Bhagavat, I have direct knowledge of all Dharmas.

- 19.5 “Venerable Bhagavat, [F.246.a] in all Dharmas my illumination by wisdom is inconceivable, my clarity⁴⁰⁰ of wisdom is inconceivable, my activity of wisdom is inconceivable, and my accumulation of wisdom is inconceivable.
- 19.6 “Venerable Bhagavat, in all Dharmas my engagement in the field of wisdom is inconceivable.
- 19.7 “Venerable Bhagavat, it is because of my correct knowledge, my correct examination, my correct view, and my correct comprehension of all Dharmas that I am named the great yakṣa general Saṃjñeya.
- 19.8 “Venerable Bhagavat, I will bring eloquence to the dharmabhāṅaka bhikṣu in order to beautify his words. I will bring brilliance to his pores and develop in his body great power, strength, and diligence; I will make the illumination of his wisdom inconceivable; and I will make his memory comprehensive and make him greatly enthusiastic, so that the dharmabhāṅaka’s body will not become fatigued, his body’s faculties will be blissful, he will feel great joy, and so that for the sake of those beings who have planted good roots with hundreds of thousands of buddhas, this *Lord King of Sūtras, the Sublime Golden Light* will remain for a long time in Jambudvīpa and will not soon vanish, and so that beings will hear this *Lord King of Sūtras, the Sublime Golden Light* and will attain an inconceivable accumulation of wisdom, will possess an accumulation of merit, and in the future will experience inconceivable happiness among devas and humans for many hundreds of thousands of quintillions of eons, will be in the company of tathāgatas, will in a future time attain the highest, most complete enlightenment of buddhahood, and will cease to experience the suffering of the hells, [F.246.b] of birth as animals, or of the world of Yama.”⁴⁰¹
- 19.9 Saṃjñeya, the great yakṣa general, then said, “Bhagavat I have a dhāraṇī-mantra and through compassion and for the benefit of beings I will recite this mantra in the presence of the Bhagavat.
- 19.10 “The mantra is:
- 19.11 *namo buddhāya | namo dharmāya | namaḥ saṃghāya | namo brahmāya | nama indrāya | namaś caturṇāṃ mahārājānāṃ | tadyathā | hili hili mili mili gauri mahāgauri gandhari mahāgandhari drimiḍi mahādrimiḍi daṇḍakhukhunti haha haha hihi hihi huhu huhu halodhame gudhame caca caca cici cici cucu cucu caṇḍeśvara śikhara śikhara atiṣṭhāhe⁴⁰² bhagavān saṃvidjñāya⁴⁰³ svāhā |*
- 19.12 “I will bestow on anyone who possesses and keeps this vidyāmantra all the requisites of life, alms, clothing, flowers, fruits, wealth, jewels, and so on.
- 19.13 “Anyone who wishes for requisites such as sons and daughters, male and female slaves, gold, silver, jewels, adornments, and so on, I will bestow them according to their individual wishes.

- 19.14 “Because this mantra possesses great power and majesty when it is repeated, I will quickly come there and accomplish anything without impediment.
- 19.15 “In the rite for practicing this mantra, first paint an image of Saṃjñeya, the great general of the yakṣas, [F.247.a] four or five hands⁴⁰⁴ in height, holding an axe in his hands. In front of that, make a square maṇḍala and in its four corners place four vases filled with liquid honey or molasses, and make offerings with ointments, powders, burning incense, and flower garlands. Alternatively, dig a fire-offering pit in front of the maṇḍala and in a fire that has no smoke burn a mixture of butter and mustard seeds, making a fire offering with each repetition of the mantra. In that way, make a burnt offering a hundred and eight times. I will reveal my body there and ask the mantra practitioner,⁴⁰⁵ ‘What is it that you want? Tell me what it is that you desire!’ and I will give them whatever they desire. If someone wishes for gold or silver, or wishes to search for treasure, or wishes to be a divine ṛṣi, it will be accomplished and they will attain the ability to fly in the sky and moreover all the higher cognitions, such as divine sight and knowing the minds of others. They will gain as wished for power over all beings and they will end the continuum of all the kleśas and will attain liberation.”
- 19.16 The Bhagavat then congratulated Saṃjñeya, the great general of the yakṣas, saying, “It is excellent, excellent, that you have inconceivably increased your merit by speaking these mantra words in order to bring benefit and happiness to all beings and to protect this sublime Dharma.”
- 19.17 *This concludes “Saṃjñeya, the Lord of Yakṣas,” the nineteenth chapter of “The Lord King of Sūtras, the Sublime Golden Light.”*

20. CHAPTER 20: THE KING'S TREATISE: THE
 COMMITMENT OF THE LORD OF DEVAS

20.1 Then Dṛḍhā, the goddess of the earth, who was seated within that great assembly, rose from her seat, bowed down her head to the Bhagavat's feet, and then, with her palms placed together, said to the Bhagavat, "Bhagavat, if in any land there is a human king who does not practice the true Dharma, [F.247.b] he will not remain long ruling that land or bringing happiness to many beings through a prestigious reign.

20.2 "Bhagavat, I pray that because you are compassionate you will, with a treatise on kingship, teach how to rule over a land. Through hearing such a Dharma, human kings will be able to remain for a long time in sublime sovereignty, protecting the world, and all the people in that land will become completely happy."

20.3 Then the Bhagavat, in the midst of that great assembly, said to the goddess of the earth, "Goddess of the earth, for that reason listen very well. In the past, in a time gone by, there was a king by the name of Balendraketu,⁴⁰⁶ who had a son by the name of Ruciraketu. Not long after Ruciraketu's royal consecration, Balendraketu said to him, 'I received from my father, the supreme king Pinnacle of Lords,⁴⁰⁷ the treatise on kingship called *The Commitment of the Lord of Devas*. I have, up until now, ruled for twenty thousand years in accordance with the treatise on kingship called *The Commitment of the Lord of Devas*. Up until now, I have not been known to follow any ways that are not the Dharma for even an instant. So, son, what is the treatise on kingship called *The Commitment of the Lord of Devas*?'

20.4 "Then, at that time, in that time, noble goddess, King Balendraketu taught extensively, through these verses, the treatise on kingship, *The Commitment of the Lord of Devas*, to his son King Ruciraketu:

20.5 " I will teach the treatise on kingship
 That benefits all beings,

- Cuts through all doubts,
And destroys all wrongdoing.
- 20.6 “ ‘Each and every king,
Have a joyful mind!
And with palms together, listen to
All the commitments of the lord of devas.
- 20.7 “ ‘On this lord of mountains, Vajraprākāra,
The lords of the devas assembled,
And the protectors of the world stood up
In order to question the lord of Brahmās: [F.248.a]
- 20.8 “ “You, Brahmā, the principal deity,
The one who is the lord over all devas,
We pray that you cut through our doubts
And cut through our concerns.
- 20.9 “ “Why is a king, who has been born
In the human world, called a *deva*?
For what reason is a king
Given the title of ‘son of the devas’?
- 20.10 “ “If he is a deva, then why is it that
He is born into this world of humans,
Becomes a lord of humans,
And acts as a king for humans?”⁴⁰⁸
- 20.11 “ ‘The protectors of the world asked
Those questions of the lord of Brahmās
And that principal deity, Brahmā,
Said these words to the protectors of the world:
- 20.12 “ “The world protectors have thus
Asked me such questions,
So I will teach an excellent treatise
In order to bring benefit to beings.
- 20.13 “ “I will describe the births
Of kings within human existences
And the causes through which
They become the kings of their domains.
- 20.14 “ “Blessed by the lords of devas,
He will enter the mother’s uterus.

- First, he is blessed by the devas,
And afterward, he comes into the womb.
- 20.15 “ “ “Although born in the human world,
He becomes a lord of humans.
As he is born from the devas,
He is called ‘a son of the devas.’
- 20.16 “ “ “The deva lords of Trāyastriṃśa state,
‘You are the child of all the devas.’
They bestow upon him the right to be king
And he emanates to become a lord of humans.
- 20.17 “ “ “He brings to an end all evil acts
And destroys that which is not Dharma.
He establishes beings in good works
In order to direct them to the paradises.
- 20.18 “ “ “The lord of men, whether
A human or a gandharva,
A caṇḍāla or a rākṣasa,
Prevents wickedness.
- 20.19 “ “ “The lord of men is a father and mother
For those who engage in good actions.
He has been blessed by the kings of devas⁴⁰⁹
To teach them the ripening of results.
- 20.20 “ “ “He has been blessed by the kings of devas⁴¹⁰
In order to teach the ripened results
Of the karma of performing good actions
And performing bad actions in this life. [F.248.b]
- 20.21 “ “ “Whenever a king does nothing about
The wicked inhabitants in his realm,
Does not appropriately punish
The people who are guilty of bad acts,
- 20.22 “ “ “And ignores the evils that are done,
Then unrighteousness will increase greatly,
Conflicts and dishonesty
Will subsequently arise in the land,
- 20.23 “ “ “And the lords of devas⁴¹¹ will be disturbed
Within their Trāyastriṃśa palace.

- Whenever a king does nothing about
The wicked inhabitants in his realm,
- 20.24 “ “ “Then there will be terrible dishonesty
And dreadful people will vanquish his land.
The armies of adversaries will invade
And will completely destroy that land,
- 20.25 “ “ “And they will destroy property and families.
People will steal from one another,
Using many forms of dishonesty,
Whatever wealth has been accumulated.⁴¹²
- 20.26 “ “ “There are the duties of kingship,
And if those activities are not carried out,
Then he will destroy his own kingdom
Like a king of elephants destroys a pond.
- 20.27 “ “ “Disastrous winds will blow,
Disastrous rains will fall,
And the sun, the moon, the planets,
And lunar asterisms will bring disaster.
- 20.28 “ “ “In the land where the king is impassive,
Seeds, harvests, flowers, and fruit
Will fail to ripen properly
And famines will occur.
- 20.29 “ “ “Whenever a king does nothing about
The wicked inhabitants in his realm,
Then the devas in their palaces
Will at that time become displeased.⁴¹³
- 20.30 “ “ “All of those lords of devas
Will be saying to one another,
‘This king⁴¹⁴ has no righteousness;
He is on the side of unrighteousness.’
- 20.31 “ “ “Such a king will before long
Cause the devas to be disturbed,
And because the devas are disturbed,
His kingdom will be completely destroyed.
- 20.32 “ “ “Unrighteousness will arise in that land,
And it will also be destroyed by weapons.⁴¹⁵

- Dishonesty and conflicts
And also illness will arise.
- 20.33 “ “ “The lords of devas will be enraged,
And the devas will abandon him.
The kingdom will be destroyed,
And the king will encounter misery.
- 20.34 “ “ “He will be separated from those he loves,
Whether they be brothers or sons.
He will even be separated from his beloved wife,
Or it will be that his daughter will die. [F.249.a]
- 20.35 “ “ “There will be shooting stars that will fall,
And similarly there will appear comets,
And the armies of invading enemies,
And famines will drastically take place.
- 20.36 “ “ “His cherished elephant and
Cherished minister will die.⁴¹⁶
Afterward, his cherished
Camels will also die.⁴¹⁷
- 20.37 “ “ “People will steal from one another
Homes, possessions, and wealth.
In this and that region they will
Strike⁴¹⁸ one another with weapons.
- 20.38 “ “ “There will arise in those regions
Fighting, quarreling, and dishonesty.
A demon will enter the kingdom
And there will be dreadful illnesses.
- 20.39 “ “ “After that, even the recipients of
Offerings will become unrighteous.
His court and his ministers
Will also become unrighteous.
- 20.40 “ “ “Those individuals who are righteous
Will constantly be punished.
If unrighteous individuals are honored
And the righteous are punished,
- 20.41 “ “ “Because the malevolent are loved and honored,
And because the good are punished,

- In that place water, lunar asterisms,
And wind, those three, will become agitated.
- 20.42 “ “ “If unrighteous beings are favored,
There are three things that will be destroyed:
The vital essence of the flavor of the Dharmas,
The vitality of beings, and the fecundity of the earth.
- 20.43 “ “ “Through honoring evil people
And dishonoring good people,
There are three things that will occur:
Death, lightning, and famine.
- 20.44 “ “ “Afterward, the vitality and flavor
Of fruits and harvests will vanish,⁴¹⁹
And in those regions there will be
A multitude of people with illnesses.
- 20.45 “ “ “Although that land had fruits
That were large and sweet,
They will become bitter and hot,
And they will become small.
- 20.46 “ “ “Games, amusements, and pleasures,
Those things that previously had been enjoyed,
Will be disliked and no longer pleasurable,
And instead there will be dismay from hundreds of troubles.
- 20.47 “ “ “The luster and the vitality
Of the harvests and fruits will perish,
And they will not bring satisfaction
To the body, the elements, or the senses.
- 20.48 “ “ “Beings will have bad complexions, [F.249.b]
Little strength, and will be emaciated.⁴²⁰
Even though they eat a lot of food,
They will not become satiated.
- 20.49 “ “ “They will afterward cease to have
Strength, power, and diligence.
In that land, there will be
Beings with weak diligence.
- 20.50 “ “ “There will be many sick beings
Afflicted by various diseases.

- There will planets and lunar asterisms
That arise from various rākṣasas.
- 20.51 “ “ “The king who is not righteous,
Who is on the side of unrighteousness,
Will in the circle of the three worlds
Be destructive for the three realms.
- 20.52 “ “ “When those on the side of the king
Who perform evil acts are left alone,
Then many of such evil actions
Will arise within those lands.
- 20.53 “ “ “If the king ignores evil actions,
He does not fulfill the purpose
For which the lords of devas
Blessed him to become a king.
- 20.54 “ “ “Through having done good actions,
Beings are reborn in the paradises.
Through doing bad actions, they are
Reborn as pretas, in hells, and as animals.
- 20.55 “ “ “Whenever a king does nothing about
The wicked inhabitants in his realm,
Then through those evil acts being done,
Beings will fall from the Trāyastriṃśa paradise.
- 20.56 “ “ “If he is not acting as a king,⁴²¹
Then he will also not be a son,
And in the realm of his fathers, the deva kings,⁴²²
He will have become guilty of a crime.
- 20.57 “ “ “When a kingdom is being destroyed
By extremely terrible dishonesty,
It is for that reason that the lords of devas
Blessed him to become a king in the human realm.
- 20.58 “ “ “A king is someone who manifests
For beings the results of karma in that life.
He is someone who initiates good actions
In order to cause evil acts to cease,
And for the sake of Dharma in the land.⁴²³
- 20.59 “ “ “Someone is called a king because their actions

- Are in order to teach the difference between
The results that ripen from the karma
Of having done good or having done bad.
- 20.60 “ “ “He was blessed by the multitudes of devas
For the benefit of himself and the benefit of others,
And for the benefit of the Dharma in that land, [F.250.a]
And all those devas⁴²⁴ are gladdened by him.
- 20.61 “ “ “To subdue the deceitful, evil people
Who are inhabitants in his domains,
And to benefit the Dharma in his kingdom,
He will give away his life and his kingship.
- 20.62 “ “ “To accept unrighteousness
And to knowingly pay it no attention
Is a dreadful danger for the realm
With which nothing else can compare.
- 20.63 “ “ “When there is the appearance of dishonesty,
If those who are dishonest are not punished,
Then afterward there will be in the land
Extremely dreadful dishonest people.
- 20.64 “ “ “They will destroy that kingdom
Like elephants do a great pond.
The lords of devas will also be disturbed,⁴²⁵
And it will bring ruin to the paradises.
- 20.65 “ “ “Everything in the land
Will become pernicious.
Therefore, the evil actions of those who
Are wicked should be successively subdued.
- 20.66 “ “ “He should protect the kingdom with righteousness
And he should never practice unrighteousness.
He should not become a sinful lord,⁴²⁶
Even if he has to give up his life.
- 20.67 “ “ “Toward his family and other people,
Toward all the people in his kingdom,
The king should not show favoritism
Through which he will fall into bias.
- 20.68 “ “ “The renown of a king who is

- Righteous will fill the three worlds,
And he will bring joy to the lords of devas
Who are in the Trāyastriṃśa paradise.
- 20.69 “ “ “They will think, ‘Our son in Jambudvīpa
Is in this way a righteous king.
He displays⁴²⁷ a Dharma kingdom,
And establishes beings in good actions.’⁴²⁸
- 20.70 “ “ “The king, through his good actions,
Inspires beings in this world to think
That the paradises are being filled
With devas and the children of devas. [F.250.b]
- 20.71 “ “ “Displaying there a Dharma kingdom
Will cause the kings to rejoice.
The lords of devas will favor⁴²⁹ him,
And they will protect that human king.
- 20.72 “ “ “The sun, the moon, and similarly
The lunar asterisms will move perfectly.
The winds will arise at the proper times,
And the rains will also come at the right time.
- 20.73 “ “ “There will be excellent harvests in the kingdom
And likewise in the realms of the devas.
The devas and the children of devas
Will fill the abodes of the devas.
- 20.74 “ “ “In that way the monarch will
Give up his own dear life
In order to make the world happy
And not give up the precious Dharma.
- 20.75 “ “ “The one who is adorned by good qualities
Relies on being in possession of righteousness.
He constantly makes beings happy,
And he constantly rejects bad actions.
- 20.76 “ “ “He protects the realm with righteousness,
And he correctly teaches righteousness.
He establishes beings in good actions
And turns them away from bad actions.
- 20.77 “ “ “When he correctly subjugates

Those who commit bad actions,
There will be good harvests in the kingdom,
And the king will have majesty.

20.78 “ ‘ ‘The king will be renowned
And will protect the happiness of beings.” ’ ’ ”

20.79 *This concludes “The King’s Treatise: The Commitment of the Lord of Devas,” the
twentieth chapter of “The Lord King of Sūtras, the Sublime Golden Light.”*

21.

CHAPTER 21: SUSAMBHAVA

21.1 [B9]

21.2 Then at that time, the Bhagavat recited these verses:

21.3 “Whenever I was a cakravartin king,
I gave away the earth with its oceans.
I offered the four continents
Filled with jewels to the past jinas.

21.4 “Because I sought the Dharma body,
There was nothing in the past that was pleasant
And cherished that I did not give away,
And in many eons, I even gave up my cherished life.

21.5 “Many countless eons ago,
I was King Susambhava
Within the teaching of the sugata Ratnaśikhin,
A sugata who had passed into nirvāṇa.

21.6 “He was a cakravartin who ruled the four continents,
And he reigned⁴³⁰ over the land as far as the oceans.
At that time, the excellent king went to sleep
In the royal palace for the teaching of the lord of jinas.

21.7 “In a dream he heard the qualities of a buddha,
And in a dream⁴³¹ about the dharmabhāṇaka
Ratnoccaya, he clearly saw him
Teaching this lord of the sūtras.

21.8 “That king awoke from his sleep, [F.251.a]
His entire body filled with joy.
He reverently left the royal capital
And approached the excellent śrāvaka saṅgha.

- 21.9 “He made offerings to the Jina’s śrāvakas,
And he questioned this ārya saṅgha
About the dharmabhāṇaka Ratnoccaya:
‘Where is Ratnoccaya, the bhikṣu with qualities?’
- 21.10 “At that time, Ratnoccaya
Was dwelling in another cave
In a state of happiness, contemplating
And reciting this king of sūtras.
- 21.11 “Just then they showed the king
The dharmabhāṇaka Ratnoccaya,
Shining with perfect, glorious magnificence
And residing in another cave.
- 21.12 “There the dharmabhāṇaka Ratnoccaya,
Who possessed the profound range of the jinas,⁴³²
Was constantly teaching the lord king of sūtras
That is called *The Sublime Golden Light*.
- 21.13 “King Susaṃbhava bowed down
To the feet of Ratnoccaya and said,
‘I pray to you, who has a face like the full moon, to teach
The Lord King of Sūtras, the Sublime Golden Light!’
- 21.14 “When Ratnoccaya promised that king,
Susaṃbhava, that he would do so,
All the devas throughout all the worlds
In the trichiliocosm became overjoyed.
- 21.15 “At that time, the lord of men sprinkled
Precious water and scented water
On the ground of a pure and superior place,
Scattered flower petals, and arranged a throne.
- 21.16 “The king adorned that throne with many thousands
Of parasols, banners, and rolls of silk.
The king scattered upon that throne
Various kinds of excellent sandalwood.
- 21.17 “Devas, nāgas, asuras, kinnaras,
Yakṣa lords, yakṣas, and mahoragas
Rained down upon that throne
A shower of divine coral tree flowers.

- 21.18 “Countless thousands of quintillions of devas
Who longed for the Dharma arrived, [F.251.b]
And they scattered sal⁴³³ flowers
When Ratnoccaya was brought forth.
- 21.19 “The dharmabhāṇaka Ratnoccaya
Washed his body and wore clean robes,
And when he approached that throne
With his palms together, he bowed to it.
- 21.20 “The deva lords, the devas and devīs
Residing in the sky, sent down a rain
Of coral tree flowers and played
Countless thousands of musical instruments.
- 21.21 “The dharmabhāṇaka bhikṣu Ratnoccaya,
Remembering countless thousands of millions
Of buddhas in the ten directions,
Mounted the throne and sat upon it.
- 21.22 “Thinking of all beings with kindness
And developing a compassionate mind,
At that time he taught this sūtra
To that king, Susaṃbhava.
- 21.23 “The king bowed with palms together
And rejoiced in each single word.
Through the Dharma’s power he shed tears,
And his body was permeated with joy.
- 21.24 “In order to make an offering to this sūtra,
At that time King Susaṃbhava held up
A king of precious wish-fulfilling jewels
And made a prayer for the benefit of all beings:
- 21.25 “ ‘May there rain down on this Jambudvīpa
Jewelry that contain the seven jewels
And whatever great wealth⁴³⁴ that will bring
Happiness to the beings in this Jambudvīpa.’
- 21.26 “Just then a rain of the seven jewels,
Of armlets, necklaces, and excellent earrings,
And similarly, food, drink, and clothing,⁴³⁵
Rained down upon the four continents.

- 21.27 “When King Susaṃbhava saw
That precious rain fall on Jambudvīpa,
He offered the four continents that were
Filled with jewels to the teaching of Ratnaśikhin.⁴³⁶
- 21.28 “I, the Tathāgata Śākyamuni, was
The king named Susaṃbhava,
And at that time I offered up this earth
With its four continents filled with jewels.
- 21.29 “The dharmabhāṇaka bhikṣu Ratnoccaya,
Who was the one at that time who taught
This sūtra to King Susaṃbhava, [F.252.a]
Became the Tathāgata Akṣobhya.
- 21.30 “Because of the good karma from
Listening at that time to this sūtra
And rejoicing in each single word,
Because of rejoicing and hearing the Dharma,
- 21.31 “I always have a body that is golden in color,
Has the signs of a hundred merits,
Is beautiful to behold and a pleasure for the eyes,
And when seen gladdens ten billion devas and gladdens beings.
- 21.32 “For ninety-nine trillion eons
I became a cakravartin king,
And for many hundreds of thousands of eons
I have experienced being the king of a realm.⁴³⁷
- 21.33 “For countless eons I have been Śakras, and likewise
I have been lords of Brahmās with peaceful⁴³⁸ minds,
And I have pleased⁴³⁹ countless ones with the ten strengths,
The number of which could never be known.
- 21.34 “Through the immeasurable accumulation of abundant merit
From my hearing and rejoicing in this sūtra,
I attained the enlightenment that I had aspired to,
And I also attained the sublime Dharma body.”
- 21.35 *This concludes “Susaṃbhava,” the twenty-first chapter of “The Lord King of Sūtras,
the Sublime Golden Light.”*

- There is no analogy that exists for it.
- 22.7 “All of the particles that exist
In the Ganges and on the earth,
In the oceans and in the sky,
Cannot serve as an analogy for it.
- 22.8 “The entrance to the Dharma realm
Should be entered at that time.
Jina Śākyamuni should be seen
In the center of a stūpa,
- 22.9 “Which is the profound, enduring stūpa
That is the embodiment of the Dharma,
Teaching this sūtra perfectly
With a voice that is beautiful.
- 22.10 “May the happiness of⁴⁴² devas
And of humans be experienced
For as many countless, innumerable
Million of eons as there are.
- 22.11 “Whoever listens to this sūtra
Should think they will accomplish
My inconceivable accumulation of merit;
At that time, they should know this to be so.
- 22.12 “Someone should, in order to listen to this sūtra,
Be able to endure the intense pain
Of crossing over a hundred-yojana-wide
Moat filled with a blazing inferno.
- 22.13 “Then, as soon as they enter into
The temple or the dwelling,
Their bad karma will be eliminated
And all the qualities of nightmares,
- 22.14 Harm from planets and lunar asterisms,
And terrible evil spirits and demons
Will be entirely driven away
The moment that they enter there.
- 22.15 “There the Dharmabhāṇaka should make a seat
That is in the form of a lotus
Exactly as has been revealed

- By nāga kings in a dream.⁴⁴³
- 22.16 “Having sat upon that seat,
They should teach this sūtra,
Write it out, and read it out loud, [F.253.a]
And similarly, they should learn it.
- 22.17 “After they have risen from that seat,
Even if they go to another land,
Miraculous manifestations
Will appear on that seat.
- 22.18 “Sometimes the form of the
Dharmabhāṇaka will appear there,
And sometimes the form of a buddha,
Sometimes that of a bodhisattva,
- 22.19 “Sometimes that of Samantabhadra,
Sometimes that of Mañjuśrī,
And sometimes that of Maitreya
Will appear upon that seat.
- 22.20 “Sometimes only light will appear.
Sometimes devas will appear—
They will appear there briefly,
And then they will disappear.
- 22.21 “If a buddha is seen, there will be praise.⁴⁴⁴
Everything will be accomplished.
There will be perfect opulence⁴⁴⁵ and good fortune.
This is an omen emanated by the Buddha.⁴⁴⁶
- 22.22 “There will be victory and glory and fame.
Those who are adversaries will be repulsed.
The opposing armies of enemies will be defeated.
Enemies will be vanquished in battle.
- 22.23 “All nightmares will come to an end.
All bad actions will be eliminated;
All bad actions will be brought to an end.
There will be victory in battle.⁴⁴⁷
- 22.24 “One will have fame that will spread
Throughout the entirety of this Jambudvīpa.
All the enemies that he has

- Will be completely defeated.
- 22.25 “Enemies will constantly be vanquished.
All bad actions will be abandoned.
There will be victory in battle,
Freedom from enemies, and perfect joy.
- 22.26 “The Lord of Brahmās, the Lord of Trāyastriṃśa,
And similarly the guardians of the world;
Vajrapāṇi who is the lord of yakṣas;
Saṃjñeya, the supreme victorious leader;
- 22.27 “The lord of nāgas, Anavatapta;
And likewise Sāgara,
The lord of kinnaras and lord of asuras;
And also the lord of the garuḍas—
- 22.28 “Those and also all such others,
Every one of all of the devas—
Will constantly make offerings to
The inconceivable stūpa of the Dharma,
And they will feel great joy on seeing
Beings who have reverence. [F.253.b]
- 22.29 “The supreme lords of the devas
Will all in their minds be thinking,
And every one of the devas
Will be saying to one another,
- 22.30 “ ‘Look at them, they who have
Accumulated merit, glory, and majesty!
They have come here⁴⁴⁸
To listen to this profound sūtra.
- 22.31 “ ‘Those humans who have arrived here
Through having developed good roots⁴⁴⁹
Have reverence for the stūpa of the Dharma,
With a faith that is inconceivable.
- 22.32 “ ‘They have compassion for the world
And they bring benefit to beings.
They are vessels for the flavor of the sublime Dharma
That comes from the profound Dharmas.
- 22.33 “ ‘They have entered through

- The entrance to the Dharma realm.
They who listen to this sublime goodness,
The Sūtra of the Sublime Golden Light,
- 22.34 “ ‘Have in the past made offerings
To a hundred thousand buddhas;
It is because of those good roots
That they are listening to the sūtra.’
- 22.35 “All the lords and kings of devas—
Sarasvatī, and similarly
Śrī and Vaiśravaṇa,
And, similarly, the Four Mahārājas,⁴⁵⁰
- 22.36 “And the hundred thousand yakṣas
Who have great might and miraculous powers—
All of them in the four directions⁴⁵¹
Will give them perfect protection.
- 22.37 “Indra, Soma, and Yama,
Vāyu and Varuṇa,
Skanda, Viṣṇu, Sarasvatī,
Consumer of Burnt Offerings, and Prajāpati,⁴⁵²
- 22.38 “Those who with great power subjugate adversaries,
All those protectors of the world,
Day and night, never inattentive,
Will give them their protection.⁴⁵³
- 22.39 “The yakṣa lords that have great might⁴⁵⁴—
Nārāyaṇa and Maheśvara,
Saṃjñeya, and also the rest of
The other twenty-eight yakṣas,⁴⁵⁵
- 22.40 “And the hundred thousand yakṣas
With their great might and miraculous powers—
Will give them their protection
From all terror and fears.
- 22.41 “Vajrapāṇi, the lord of yakṣas,
With five hundred yakṣas
And all the bodhisattvas,
Will give them his protection.
- 22.42 “Mañibhadra, the lord of yakṣas, [F.254.a]

- And similarly, Pūrṇabhadra,
Kumbhīra and Aṭavika,
Piṅgala and Kapila—
- 22.43 “Each of those lords of yakṣas,
Accompanied by five hundred yakṣas—
Will give their protection to
Those who listen to this sūtra.
- 22.44 “Gandharva and Citrasena,
Jinarāja and Jinarṣabha,
Maṅikaṅṭha and Nikaṅṭha,
And similarly Varṣādhipati;
- 22.45 “Mahāgrāsa and Mahākāla,⁴⁵⁶
And similarly also Svarṇakeśin,
Pāñcika, and Chagalapāda,
And similarly also Mahābhāga;
- 22.46 “Praṇālin and Mahāpāla,
Markaṭa and also Vāli,
Sūciroma and Sūryamitra,⁴⁵⁷
And similarly Ratnakeśa;
- 22.47 “Mahāpraṇālin and Nakula,
Kāmaśreṣṭha and Candana,
Nāgāyana⁴⁵⁸ and Haimavata,
And similarly Sātāgiri—
- 22.48 “All of them, who have great might,
Subjugate adversaries, and have miraculous power—
Will give their protection to
Those who listen to this sūtra.
- 22.49 “The nāga lord Anavatapta,
And similarly Sāgara,
Both Elapatra and Mucilinda,
And Nanda and Upananda,
- 22.50 “With a hundred thousand nāgas
With great might and miraculous powers,
Will give them their protection
From all terrors and fears.
- 22.51 “Bali, Rāhu, and Namuci,

- Vemacitra and Saṃvara,
Prahāda and Kharaskandha,
And similarly the other lords of asuras,
- 22.52 “With a hundred thousand asuras
With great might and miraculous powers,
Will give them their protection
From all terrors and fears.
- 22.53 “Hārītī, the mother of spirits,
With her five hundred children,
Will give them their protection
While they sit, sleep, or are intoxicated.⁴⁵⁹
- 22.54 “Caṇḍā and Caṇḍālikā,
And similarly the yakṣiṇī Caṇḍikā,
Conch Shell,⁴⁶⁰ and Kūṭadantī,
And also Yakṣiṇī Thief of All Beings’ Splendor⁴⁶¹—
- 22.55 “All of them, who have great might,
Subjugate adversaries, and have miraculous power—
Will give their protection to them
Everywhere in the four directions. [F.254.b]
- 22.56 “Sarasvatī and all the other
Countless numbers of goddesses,
And similarly Śrī and
All of the other goddesses—
- 22.57 “The goddess of the earth and
The goddesses of harvests, fruits, and forests;
Those who dwell in parks, trees, and caityas;
And the goddesses of the wind—
- 22.58 “Every one of those goddesses,
With their minds filled with joy,
Will here give their protection
To those who delight in this sūtra.
- 22.59 “They will bestow on those beings
Life and color and strength,
And will constantly adorn them with perfect
Glory and merit and magnificence.
- 22.60 “They will end all harm from

- The planets and the lunar asterisms.
They will bring to an end all troubles,
Bad actions, and nightmares.
- 22.61 “The goddess of the earth herself,
Who has depth and great strength,
Will be satiated by the flavor of
The Lord King of Sūtras, The Sublime Golden Light.
- 22.62 “For sixty-eight thousand
Times a hundred yojanas,
As far down as the vajra foundation,
The fertility of the earth will increase.
- 22.63 “The fertility of the earth that has sunk
A whole hundred yojanas below
Will rise back upward
And enrich the surfaces.
- 22.64 “Every one of all those devas, through
The power of listening to the sūtra,
Will be satiated by the flavor of
The Lord King of Sūtras, The Sublime Golden Light.
- 22.65 “They will become perfectly brilliant,⁴⁶²
And similarly they will have strength.
They will be happy and satisfied.
Throughout the entirety of Jambudvīpa,⁴⁶³
- 22.66 “The devas of fruits, harvests, and forests
Will be satisfied by various flavors,
And they will be completely delighted,
Satisfied by the flavor of the sūtra.
- 22.67 “Then the fruits and the harvests,
And the various kinds of flowers
And the various kinds of fruit trees,
Will all develop perfectly.
- 22.68 “All the fruit trees,
The parks, and the forests
Will blossom with flowers
Emitting their various aromas. [F.255.a]
- 22.69 “All the plants and trees

- That have various kinds of flowers
And various kinds of fruits
Will grow upon the earth.
- 22.70 “Throughout the entirety of this Jambudvīpa
There will be innumerable nāga maidens
Whose minds will become filled with joy,
And they will come to where the ponds are.
- 22.71 “And there will grow in all the ponds
A variety of night lotuses,
Red lotuses, and similarly
Blue lotuses and white lotuses.
- 22.72 “In the sky there will be no smoke,
And it will not be covered by clouds.
There will be no darkness and no dust,
And everywhere will be completely bright.
- 22.73 “A bright and beautiful⁴⁶⁴ net of light rays
That has a thousand rays of sunlight
Brings the most perfect joy
With its profound brightness.
- 22.74 “Even that lord, the deva Sūrya,
Dwelling in his divine palace
Made of Jambū River⁴⁶⁵ gold,
Will gain satisfaction through this sūtra.
- 22.75 “When Lord Sūrya is gladdened,
He will shine onto Jambudvīpa;
He will completely illuminate it
With an infinite net of light rays.
- 22.76 “Simply through his rising,
He will shine a net of light rays,
And the lotuses that fill
A variety of ponds will open.
- 22.77 “Throughout the entirety of this Jambudvīpa,
The various flowers, fruits, and herbs
Will perfectly, completely ripen,
And the entire earth will be satisfied.⁴⁶⁶
- 22.78 “The moon and the sun also

Will at that time be brighter.
The lunar asterisms will move perfectly,
And similarly so will the winds.

22.79 “Throughout all of Jambudvīpa
There will be excellent harvests.
Wherever this sūtra is present,
That kingdom will be preeminent.”

22.80 *This concludes “The Protection Given by Yakṣas,” the twenty-second chapter of “The Lord King of Sūtras, the Sublime Golden Light.”*

23.

CHAPTER 23: THE PROPHECY TO TEN THOUSAND DEVAS

- 23.1 When the Bhagavat had said that, the noble goddess Bodhisattvasamuccayā⁴⁶⁷ asked him, “Venerable Bhagavat, [F.255.b] through what cause and what condition, and through what accomplishment and accumulation of planting good roots, have Jvalanāntaratejorāja and these other ten thousand devas now come from the Trāyastriṃśa paradise, having heard the prophecy to these three sublime beings?
- 23.2 “It was thus: this excellent being, the bodhisattva Ruciraketu, in a future time, after many hundreds of thousands of quintillions of asaṃkhyeyas of eons have passed, will attain the highest, most complete enlightenment of buddhahood in the world realm Suvarṇaprabhā. He will appear in that world as the tathāgata arhat samyaksambuddha, the one with wisdom and virtuous conduct,⁴⁶⁸ 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 Suvarṇaratnākaracchatrakūṭa.
- 23.3 “When the tathāgata arhat samyaksambuddha Suvarṇaratnākaracchatrakūṭa has passed into nirvāṇa and his Dharma has come to an end and his teachings have completely come to an end, at that time, this boy by the name of Rūpyaketu⁴⁶⁹ will appear as the tathāgata arhat samyaksambuddha by the name of Suvarṇajambudhvajakāñcanābha in the world realm called Virajadhvajā. [F.256.a]
- 23.4 “When the tathāgata arhat samyaksambuddha Suvarṇajambudhvajakāñcanābha has passed into nirvāṇa and his Dharma has come to an end and his teachings have completely come to an end, then this boy, by the name of Rūpyaprabha, will be the successor of that tathāgata, attaining the highest enlightenment of complete buddhahood in the world realm called Immaculate Banner, appearing as the tathāgata arhat samyaksambuddha, 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 Essence of the Radiance of a Hundred Golden Lights.

23.5 "All of that was the Bhagavat's prophecy of their attainment of the highest, most complete enlightenment."

23.6 Then the noble goddess Bodhisattvasamuccayā said to the Bhagavat,⁴⁷⁰ "Venerable Bhagavat, Jvalanāntaratejorāja and the rest of those ten thousand devas have not had such a great, extensive bodhisattva conduct as that.

23.7 "It is not said that they have previously practiced the six perfections.

23.8 "It is not said that they have previously given away their arms, legs, eyes, the supreme limb of the head, or their beloved sons, wives, and daughters.

23.9 "It is not said that they have previously given away wealth, grain, cowries, gold, silver, jewels, pearls, beryl, conchs, crystals, coral, silver, or gold nuggets.

23.10 "It is not said that they have previously given away food, drink, steeds, clothes, beds, seats,⁴⁷¹ houses, divine palaces, parks, ponds, or pools.

23.11 "It is not said that they have previously given away elephants, oxen, stallions, male servants, or female servants.

23.12 "Countless hundreds of thousands of quintillions of bodhisattvas have, before they received from buddha bhagavats their names as tathāgatas, made countless hundreds of thousands of various offerings and all requisites⁴⁷² to countless hundreds of thousands of quintillions of tathāgatas for countless hundreds of thousands of quintillions of eons. [F.256.b] They had given away all the things that could be given away. They had given away their arms, legs, eyes, the supreme limb of the head, and their beloved sons, wives, and daughters. They had given away wealth, grain, cowries, gold, silver, jewels, pearls, beryl, conchs, crystals, coral, silver, and gold nuggets. They had given away food, drink, steeds, clothes, beds, seats, houses, divine palaces, parks, pleasure groves,⁴⁷³ ponds, pools, elephants, oxen, stallions, male servants, and female servants. They had successively completed all the six perfections and, having successively completed all the six perfections, they experienced many hundreds of thousands of kinds of happiness.

23.13 "Venerable Bhagavat, through what cause and what condition, through what manner of developing good roots, have Jvalanāntaratejorāja and the rest of these ten thousand devas who have come here to hear the Dharma from the Bhagavat been prophesied to successively appear, Bhagavat, in a future time, after many hundreds of thousands of quintillions of asaṃkhyeya eons, in a world realm called Śālendradhvajāgravatī, in the same family, in the same clan, and with the same name to attain the highest, most complete

enlightenment of perfect buddhahood, as ten thousand buddhas by the name of Prasannavadanotpalagandhakūṭa, [F.257.a] becoming tathāgatas, arhats, samyaksaṃbuddhas, with wisdom and virtuous conduct, sugatas, knowers of the world's beings, unsurpassable guides who tame beings, teachers of devas and humans, buddhas, and bhagavats?"

23.14 When she had asked that, the Bhagavat said, "Noble goddess, Jvalanāntaratejorāja and the rest of these ten thousand devas do have a development of good roots, do have a cause, and do have deeds that they have accomplished and accumulated, through which they have come here from the paradise of Trāyastriṃśa in order to hear the Dharma.

23.15 "Noble goddess, when they heard the prophecy of the enlightenment of these three excellent beings, as soon as they heard it, they gained reverence⁴⁷⁴ for, delight in, and trust in this *Lord King of Sūtras, the Sublime Golden Light*, and just through that they had minds that were as completely pure as stainless beryl. They had profound, completely clear minds like pure, extremely vast, and expansive space. They possessed an immeasurable accumulation of merit.

23.16 "Noble goddess, Jvalanāntaratejorāja and the rest of these ten thousand devas, in just that way, as soon as they heard this king that is *The Lord King of Sūtras, the Sublime Golden Light*, gained reverence for and trust in it. In just that way, they had minds that were as completely pure as stainless beryl, and therefore they attained the level of prophecy.

23.17 "Noble goddess, it is through this accumulation of good roots and through the power of previous prayers that Jvalanāntaratejorāja and the rest of these ten thousand devas have now obtained the prophecy of their highest, most complete enlightenment."

23.18 This concludes "*The Prophecy to Ten Thousand Devas*," the twenty-third chapter of "*The Lord King of Sūtras, the Sublime Golden Light*." [F.257.b]

24.

CHAPTER 24: ENDING ALL ILLNESS

- 24.1 “Noble goddess, what were those past prayers? In the past, in a time gone by—an inconceivable, vast number, more innumerable than an asaṃkhyeya of eons ago—at that time, in that time, the tathāgata arhat samyaksaṃbuddha, 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.
- 24.2 “Noble goddess, at that time, in that time, after the tathāgata arhat samyaksaṃbuddha Ratnaśikhin had passed into nirvāṇa and the Dharma had vanished and there was just the outer appearance of the Dharma, there was King Sureśvaraprabha, who followed the Dharma, who was a Dharma king, who ruled the kingdom through the Dharma and not through that which was not the Dharma, and who was like a father and mother to the beings who dwelled there.
- 24.3 “Noble goddess, at that time, in that time, in the kingdom of King Sureśvaraprabha, there was a head merchant by the name of Jaṭiṃdhara. He was a doctor, a physician, perfectly skilled in the humors, and was endowed with all eight branches of the Āyurveda tradition.
- 24.4 “O noble goddess, at that time, in that time, the head merchant Jaṭiṃdhara had a son named Jalavāhana, who had an excellent body; was attractive and handsome; had a perfect, well-developed, excellent complexion; was learned in various treatises; had the understanding of all treatises; and was perfectly trained in letters, numbers, finger-counting, and calculations.
- 24.5 “Noble goddess, at that time, in that time, [F.258.a] many hundreds of thousands of beings living in the kingdom of King Sureśvaraprabha were afflicted by various illnesses, tormented by various illnesses, and were experiencing severe, terrible, unendurable, unpleasant sensations of suffering.

24.6 “Noble goddess, at that time, in that time, there arose in Jalavāhana, the head merchant’s son, great compassion for those many hundreds of thousands of beings who were afflicted by various illnesses and tormented by various illnesses. He thought, ‘Those beings are experiencing severe, terrible, unendurable, unpleasant sensations of suffering, and my father, this head merchant Jaṭimdhara, who is a doctor, a physician, perfectly skilled in the humors, and endowed with all eight branches of the Āyurveda tradition, has become old, decrepit, and feeble. He has reached an advanced age, walks leaning on a stick, and is unable to go to the villages, the towns, the market towns, the countryside, the realm, or the royal capital. Therefore, in order to free those many hundreds of thousands of beings from the afflictions of various illnesses and the torments of various illnesses, I will go to my father, Jaṭimdhara, and question him so as to become skilled in the humors in order to heal illness. Having questioned him so as to become skilled in the humors, I will go to the villages, towns, market towns, countryside, realm, and royal capital. When I go there, I will free the many hundreds of thousands of beings from illness.’

24.7 “Noble goddess, at that time, in that time, Jalavāhana, the head merchant’s son, went to his father, Jaṭimdhara, and having come to him, he bowed down his head in homage at his father’s feet, and with his palms together he sat to one side. When he had seated himself to one side, [F.258.b] Jalavāhana, the head merchant’s son, recited these verses to his father, Jaṭimdhara, questioning him about skill in the humors:

24.8 “ ‘How are physical powers destroyed⁴⁷⁵
And how do the humors change?
At what times do illnesses
Arise within physical beings?

24.9 “ ‘What foods should be eaten or not
At different times for health,
So that within someone’s body
The body’s heat⁴⁷⁶ will not be harmed?

24.10 “ ‘What are the medical practices
For healing the illnesses
That arise from air, from bile,
From phlegm, and from their combination?

24.11 “ ‘During which times does the air move,
During which times does the bile move,
And during which times does the phlegm move,
Through which there will be harm to humans?’

- 24.12 “Then the head merchant, Jaṭiṃdhara, taught his son Jalavāhana skill in the humors by reciting these verses:
- 24.13 “ ‘Know three months to be summer and three months the autumn,
And there are three that are winter and three that are spring.
Similarly, there are said to be six seasons,⁴⁷⁷
And there are twelve months in one year.
- 24.14 “ ‘Know that the months are divided into threes,
And that pairs of months are taught.
Food and drink are digested accordingly.
Thus the physicians teach humors and time.
- 24.15 “ ‘The faculties and the humors
Are in groups within each year.
It is when the faculties transform
That various illnesses arise in beings
- 24.16 “ ‘Know that the physician must be skilled
In the groups of three and four months,
The six times and the six humors,
And the food, drink, and medicines that correspond.
- 24.17 “ ‘Illness that is primarily air arises in the summer.⁴⁷⁸
That which arises in the autumn is the movement of bile.
Similarly, during the time of winter it is the aggregation,
And illness that is primarily phlegm arises in spring.⁴⁷⁹
- 24.18 “ ‘In summer: oily, pungent, salty, and sour tastes;
In autumn: the sweet, the oily, and the cool;
In winter: the sweet, the oily, and the sour;
And in the time of spring, the astringent, pungent, and bitter.⁴⁸⁰ [F.259.a]
- 24.19 “ ‘That which is primarily phlegm arises immediately after eating.
That which is primarily bile arises during digestion.
That which is primarily air arises immediately after digestion.
That which is the movement of all three humors is like that.
- 24.20 “ ‘That which has the nature of air is healed by nutrition.
Laxative medicines are what dispel bile illness.
Aggregate illnesses will accord with all three.
For the class of phlegm, give emetic medicines.
- 24.21 “ ‘Know the groups that are primarily
Air, bile, aggregation, or phlegm.

Rely upon the medicines, food, and drink
For whichever time, humor, and body.'

24.22 "Jalavāhana, the head merchant's son, through just this inquiry into skill in the humors became learned in all the eight branches of the Āyurveda.

24.23 "Noble goddess, at that time, in that time, Jalavāhana, the head merchant's son went throughout all the villages, towns, market towns, countryside, realm, and the royal capital in the kingdom of King Sureśvaraprabha, and he said, 'I will be a doctor for you many hundreds of thousands of beings who are afflicted by various illnesses and tormented by various illnesses. I promise to be your doctor and I will free you from your various illnesses and bring you relief.'

24.24 "Noble goddess, when all those many hundreds of thousands of beings heard those words spoken by Jalavāhana, the head merchant's son, they immediately felt great joy. They found relief and had inconceivable joy, happiness, and delight.

24.25 "At that time, in that time, those many hundreds of thousands of beings who were afflicted by various illnesses and tormented by various illnesses were completely freed from their illness and became healthy. When they became healthy, they had the same power, strength and vigor as before.

24.26 "At that time, in that time, all those who were afflicted with severe illnesses among the many hundreds of thousands of beings that were afflicted by various illnesses and tormented by various illnesses [F.259.b] went to Jalavāhana, the head merchant's son, and Jalavāhana, the head merchant's son, cured all those beings of all their illnesses by using whatever medical treatments he had given the many hundreds of thousands of beings that were afflicted by various illnesses and tormented by various illnesses. They became free of illness, or their illness was diminished and they became healthy, and they had the same power, strength, and vigor as before.

24.27 "Noble goddess, at that time, in that time, Jalavāhana, the head merchant's son, freed from their various illnesses the many hundreds of thousands of beings who were afflicted by various illnesses and tormented by various illnesses throughout all the villages, towns, market towns, countryside, realm, and the royal capital in the kingdom of King Sureśvaraprabha."

24.28 *This concludes "Ending All Illness," the twenty-fourth chapter of "The Lord King of Sūtras, the Sublime Golden Light."*

25.

CHAPTER 25: THE STORY OF THE FISH GUIDED BY JALAVĀHANA

- 25.1 “And so, noble goddess, Jalavāhana, the head merchant’s son, had cured the illnesses in the kingdom of King Sureśvaraprabha, so that there were few illnesses and people had the enthusiasm and physical strength they had previously possessed. All the beings in the kingdom of King Sureśvaraprabha were happy, enjoyed amusements, performed acts of generosity, and created merit. They praised Jalavāhana, the head merchant’s son, saying, ‘May Jalavāhana, the head merchant’s son, be victorious! May he be victorious! He is the king of healing,⁴⁸¹ who heals the illnesses of all beings. He is the visible presence of a bodhisattva, and he knows all the eight branches of the Āyurveda.’
- 25.2 “Noble goddess, Jalavāhana, the head merchant’s son, had a wife by the name of Jalāmbujagarbhā. [F.260.a]
- 25.3 “Noble goddess, the wife, Jalāmbujagarbhā, had two sons. The name of one was Jalāmbara and the name of the other was Jalagarbha.
- 25.4 “Noble goddess, Jalavāhana, the head merchant’s son, traveled with his two sons successively through the villages, towns, market towns, countryside, realm, and the royal capital.
- 25.5 “Noble goddess, at another time, Jalavāhana, the head merchant’s son, went into an empty⁴⁸² wilderness. In that empty⁴⁸³ wilderness he saw carnivores—dogs, jackals, crows, and other birds—that were hurrying toward a lake in that wilderness, and he wondered, ‘Why are these carnivores—dogs, jackals, and so on, up to birds—hurrying in that direction?’ Then he also thought, ‘I will go in the direction that the dogs, jackals, crows, and other birds are rushing.’
- 25.6 “Noble goddess, then Jalavāhana, the head merchant’s son, went along in that way until he eventually came to the lake in the empty⁴⁸⁴ wilderness where they were going. Ten thousand fish lived in that great lake. He saw that many hundreds of the fish had no water and he felt great compassion

for them. Then he saw emerging from a tree the upper half of the body of a goddess. The goddess said to Jalavāhana, the head merchant's son, 'Excellent, noble son, excellent. Why is that? Because your name is Jalavāhana you must give water to these fish. You are called Jalavāhana for two reasons, because you bring water and because you give water.⁴⁸⁵ Therefore act in accordance with your name!'

25.7 "Jalavāhana asked the goddess, 'Goddess, how many of these fish are there?'

25.8 "The goddess replied, 'A full ten thousand fish.'

25.9 "Then, noble goddess, Jalavāhana, the head merchant's son, developed an even greater motivation of compassion.

25.10 "Noble goddess, at that time, there was just a little water left in that great lake in the empty⁴⁸⁶ wilderness, [F.260.b] and those ten thousand fish were close to death, deprived of water, and rushing and darting around.

25.11 "Noble goddess, Jalavāhana, the head merchant's son, ran in all four directions. In whatever direction Jalavāhana, the head merchant's son, went, those ten thousand fish looked piteously in that direction at Jalavāhana.

25.12 "Noble goddess, Jalavāhana, the head merchant's son, again ran in all four directions but did not find water, so then he looked into the four directions and saw many trees that were not very far away. He climbed those trees and cut off branches. Carrying those tree branches, he went back to the great lake, and there he created a very cool shade for those ten thousand fish.

25.13 "Then, noble goddess, Jalavāhana, the head merchant's son, went searching for the river that flowed into that lake. Wherever he ran in the four directions, he did not find the river that flowed into the lake. He hurriedly followed a dried-up riverbed. There was a great river called Jalāgamā, and it was the waters of that river that had flowed into that lake in the empty⁴⁸⁷ wilderness.⁴⁸⁸ At that time, a wicked being,⁴⁸⁹ in order to obtain those ten thousand fish, had caused the river to flow into a great ravine⁴⁹⁰ in that area so that subsequently there would be no water flowing to the fish. When Jalavāhana, the head merchant's son, saw that, he thought, 'Not even a thousand people could make the course of this river flow to that lake, so how would I alone be able to?' He then returned.

25.14 "Then, noble goddess, Jalavāhana, the head merchant's son, hurriedly went to King Sureśvaraprabha. Having reached him, he bowed down his head to the feet of King Sureśvaraprabha, seated himself in one direction, and told his story: 'I had eliminated illness in all the villages, towns, and market towns within Your Majesty's domain.⁴⁹¹ [F.261.a] In a certain place, there is a lake called Aṭavīsaṃbhavā, in which live ten thousand fish. They

- lack water and are being tormented by the sun. Just as I did for human beings, I wish to save the lives of those who have been born as animals. Therefore, Your Majesty, I request twenty elephants from you.’
- 25.15 “King Sureśvaraprabha gave his ministers the command: ‘Give the great king of doctors twenty elephants!’
- 25.16 “The ministers said to him, ‘Great being! Go to the elephant pen, take away twenty elephants, and bring benefit and happiness to beings!’
- 25.17 “Then, noble goddess, Jalavāhana, the head merchant’s son, with his sons Jalāmbara and Jalagarbha, led away twenty elephants and obtained from the elephant keepers one hundred ox-leather bags, and then they returned, going to where great river Jalāgamā flowed. They filled those bags with water, loaded them onto the elephants, and hurried back to the lake in the empty wilderness. When they had arrived there, they took down the water from the elephants, and from all four directions they filled the lake with water. As Jalavāhana, the head merchant’s son, walked in the four directions, wherever he went, the ten thousand fish sped there.
- 25.18 “Then, noble goddess, Jalavāhana, the head merchant’s son, wondered, ‘Why are the ten thousand fish speeding to wherever I am?’ He also thought, ‘These ten thousand fish are definitely tormented by the fire of hunger and are begging me for food, so I will give them food.’
- 25.19 “Then, noble goddess, Jalavāhana, the head merchant’s son, said to his son Jalāmbara, ‘Mount the fastest of all these elephants ride as quickly as you can to our⁴⁹² home, and say to your grandfather, the head merchant, “O grandfather, Jalavāhana has said, [F.261.b] ‘Put together as one all the food that my parents, brothers, sisters, male servants, female servants, and workmen have at home, and send it to me quickly in the hands of Jalāmbara riding the elephant!’ ” ’
- 25.20 “Then the boy Jalāmbara, riding that elephant, rode and galloped as quickly as he could and came to his home. When he had arrived there, he told his story in detail. Then the boy Jalāmbara loaded onto the elephant all that combined food that he had been told to obtain, and he rode that elephant to the lake in the empty wilderness.
- 25.21 “Jalavāhana was delighted to see his son Jalāmbara, received the food from his son, divided it, and scattered it in the lake, satisfying those ten thousand fish.
- 25.22 “He thought, ‘At another time, in a solitary place, I heard from a bhikṣu reading the Mahāyāna that someone who hears the name of the Tathāgata Ratnaśikhin at the time of death will be reborn in a happy existence in a higher world.⁴⁹³ So I will teach the fish the profound Dharma of dependent origination and also recite the name of the tathāgata arhat samyaksambuddha Ratnaśikhin.’

- 25.23 “At that time, the beings in Jambudvīpa had two views. Some had faith in the Mahāyāna and some disparaged it.
- 25.24 “Then, at that time, Jalavāhana, the head merchant’s son, stood in the lake up to his knees and recited: ‘Homage to the tathāgata arhat samyaksaṃbuddha Ratnaśikhin. Previously, when the Tathāgata Ratnaśikhin was practicing bodhisattva conduct, he made this prayer: “May anyone in the ten directions who hears my name at the time of their death, [F.262.a] after their passing be reborn with the good fortune of becoming devas in Trāyastriṃśa.” ’
- 25.25 “Then Jalavāhana, the head merchant’s son, taught this Dharma to those who had been reborn as animals: ‘Because this exists, that is produced; because this is born, that is born. In that way, because of the factor of ignorance, there is formation; because of the factor of formation, there is consciousness; because of the factor of consciousness, there is name and form; because of the factor of name and form, there are the six āyatanas; because of the factor of the six āyatanas, 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, lamenting, suffering, unhappiness, and distress. In that way there is produced this great mass of nothing but suffering.
- 25.26 “ ‘Thus, through the cessation of ignorance, formation ceases, and so on, until in that way this great mass of nothing but suffering ceases.’
- 25.27 “Noble goddess, in that way, at that time, in that time, Jalavāhana, the head merchant’s son, recited those words of the Dharma to those who had been reborn as animals. Then, together with his sons, Jalāmbara and Jalagarbha, he returned to his home.
- 25.28 “At another time, Jalavāhana, the head merchant’s son, ate a great feast and became intoxicated from alcohol, and then went to sleep in his bed. At that time, in that time, there appeared a great omen. When that night had passed, it was time for the ten thousand fish to die, and they were reborn with the good fortune of becoming devas in Trāyastriṃśa. As soon as they were born there, this manner of thought arose in their minds: [F.262.b] ‘Through what good karma as a cause have we been reborn among the devas of Trāyastriṃśa?’ Then they thought, ‘We were ten thousand fish in Jambudvīpa. We had been reborn as animals, but Jalavāhana, the head merchant’s son, satisfied us with much water and the most excellent food, and then he taught us the profound Dharma of dependent origination and recited the name of the tathāgata arhat samyaksaṃbuddha Ratnaśikhin. It is through that good quality as a cause and as a condition that we have been

- reborn here among the Trāyastriṃśa devas. We must go to where Jalavāhana, the head merchant's son, is and, after arriving there, make offerings to him.'
- 25.29 "Then those ten thousand devas vanished from among the Trāyastriṃśa devas and arrived at the home of Jalavāhana, the head merchant's son.
- 25.30 "At that time, Jalavāhana, the head merchant's son, was sleeping on his bed, and those devas placed ten thousand pearl necklaces above his head. They placed a hundred thousand pearl necklaces in front of his feet. They placed a hundred thousand pearl necklaces to his right. They placed a hundred thousand pearl necklaces to his left. They also sent down a great rain of coral tree flowers that came up to the knees. They also played divine music that woke up everyone in Jambudvīpa. Then those ten thousand devas went up into the sky and sent down a rain of coral tree flowers here and there throughout the domain of King Sureśvaraprabha. Then they went to the great lake in the empty wilderness and sent down a great rain of coral tree flowers onto that great lake. Then they vanished from there and returned to their paradise where they delighted and amused themselves with the five sensory pleasures, enjoyed pleasures, and experienced splendor and good fortune.
- 25.31 "In Jambudvīpa, at dawn, King Sureśvaraprabha saw that these signs had occurred, and he asked his astrologers and prime ministers, [F.263.a] 'Why did these signs appear last night?'
- 25.32 "They answered, 'Your Majesty should know this: a rain of forty thousand pearl necklaces and also a rain of divine coral tree flowers fell in the home of Jalavāhana, the head merchant's son.'
- 25.33 "King Sureśvaraprabha said to his ministers, 'You go and summon Jalavāhana, the head merchant's son, with pleasant words.'
- 25.34 "Then the astrologers and prime ministers went to the home of Jalavāhana, the head merchant's son, and having arrived they said to Jalavāhana, the head merchant's son, 'King Sureśvaraprabha is summoning you.'
- 25.35 "Then Jalavāhana, the head merchant's son, went with the prime ministers to King Sureśvaraprabha.
- 25.36 "King Sureśvaraprabha said to him, 'Jalavāhana, such kinds of signs appeared last night. Do you know why there were those signs?'
- 25.37 "Then, Jalavāhana, the head merchant's son, said to King Sureśvaraprabha, 'Your Majesty, I know that the time of death definitely came for those ten thousand fish.'
- 25.38 "The king asked, 'How do you know that, Jalavāhana?'
- 25.39 " 'Your Majesty,' said Jalavāhana. 'I will send Jalāmbara to that lake to see whether those ten thousand fish are dead or alive.'

- 25.40 “Do that!” commanded the king.
- 25.41 “Then Jalavāhana, the head merchant’s son, said to his son Jalāmbara, ‘Son, go to see whether the ten thousand fish in the lake in the empty wilderness have died or not.’
- 25.42 “Then the son, Jalāmbara, went as quickly as he could to that great lake in the empty wilderness and saw that the time of death had come for those ten thousand fish and that a great rain of coral tree flowers had fallen there. He returned and said to his father, ‘Their time of death had come.’
- 25.43 “Then Jalavāhana, the head merchant’s son, having heard those words, went to King Sureśvaraprabha and told him in detail what had occurred: ‘The time of death had come to all those ten thousand fish, and they were reborn among the devas of Trāyastriṃśa. It is through their and my⁴⁹⁴ power that those good signs appeared last night. [F.263.b] There also fell a rain of forty thousand strings of pearls and divine coral tree flowers in my home.’
- 25.44 “Then the king was happy, pleased, and overjoyed.”
- 25.45 The Bhagavat then said to the goddess Bodhisattvasamuccayā, “Noble goddess, do not hold the view of thinking that at that time, in that time, King Sureśvaraprabha was anyone else. Why is that? It is because during that time the Śākya Daṇḍapāṇi was King Sureśvaraprabha.
- 25.46 “Noble goddess, do not hold the view of thinking that at that time, in that time, the head merchant Jaṭiṃdhara was anyone else. Why is that? It is because during that time King Śuddhodana was the head merchant Jaṭiṃdhara.
- 25.47 “Noble goddess, do not hold the view of thinking that at that time, in that time, Jalavāhana, the head merchant’s son, was anyone else. Why is that? It is because during that time I was Jalavāhana, the head merchant’s son.
- 25.48 “Noble goddess, do not hold the view of thinking that at that time, in that time, his wife, Jalāmbujagarbhā, was anyone else. Why is that? It is because during that time the Śākya maiden Gopā was his wife, Jalāmbujagarbhā.
- 25.49 “Rāhula was at that time the son Jalāmbara, and Ānanda was at that time the son Jalagarbha.
- 25.50 “Noble goddess, do not hold the view of thinking that at that time, in that time, the ten thousand fish were anyone else. Why is that? It is because during that time Jvalanāntaratejorāja and the rest of these ten thousand devas were those ten thousand fish that I satisfied with water and excellent food, to whom I taught the profound Dharma of dependent origination, and to whom I recited the name of the tathāgata arhat samyaksambuddha Ratnaśikhin. [F.264.a] It is because of that good action as a cause that they arrived here and that I have given them the prophecy of their attainment of

the highest, most complete enlightenment. Because they listened to the Dharma reverently with complete delight, complete trust, and complete joy,⁴⁹⁵ they have received their prophecies and names.⁴⁹⁶

25.51 “Noble goddess, do not hold the view of thinking that at that time, in that time, the tree goddess was anyone else. Why is that? It is because during that time you were that tree goddess.

25.52 “Noble goddess, know through this teaching that while I continued in saṃsāra, I ripened many beings for enlightenment, and they have all obtained prophecies of their attainment of the highest, most complete enlightenment.”

25.53 *This concludes “The Story of the Fish Guided by Jalavāhana,” the twenty-fifth chapter of “The Lord King of Sūtras, the Sublime Golden Light.”*

Who delighted in wisdom and mindfulness and possessed immeasurable qualities.’

- 26.10 “The Bhagavat then stamped on the ground’s surface with the sole of his foot, which was as soft as a newly blossomed lotus flower and had marked upon it the design of a wheel with a thousand spokes. As soon as he had pressed down on the earth, it shook in six ways and a stūpa made of silver and gold emerged from it.
- 26.11 “The Bhagavat then said to Venerable Ānanda, ‘Ānanda, open this stūpa!’
- 26.12 “Venerable Ānanda, obeying the Bhagavat, opened the stūpa and saw inside some golden caskets covered with jewels and pearls that shone⁵⁰⁴ with a golden light. Having seen that, he told the Bhagavat, ‘Bhagavat, there are golden caskets.’
- 26.13 “ ‘Open all these seven caskets!’⁵⁰⁵ said the Bhagavat.
- 26.14 “He thus opened them all, and he saw in them bones that were the color of snow and white water lilies. Having seen them, he told the Bhagavat, ‘Bhagavat, there are bones.’
- 26.15 “ ‘Ānanda, bring the bones of the great being!’ said the Bhagavat.
- 26.16 “Venerable Ānanda picked up those bones and gave them to the Buddha Bhagavat. The Bhagavat took the bones, held them in front of the saṅgha, and said:⁵⁰⁶ [F.265.a]
- 26.17 “ ‘These are the bones of someone who possessed the accumulation of supreme qualities, had supreme understanding,⁵⁰⁷ And had sublime, supreme self-control, meditative stability, patience,⁵⁰⁸ enthusiasm, and renown. Moreover, they created in those with understanding a constant enthusiasm and aspiration for this enlightenment, And they have created a delight for giving in those with perfect understanding.’⁵⁰⁹
- 26.18 “The Bhagavat then said to the bhikṣus, ‘Bhikṣus, pay homage to the bones of a bodhisattva that are suffused with good conduct and good qualities, that are supremely difficult to see, and that are a field of merit.’
- 26.19 “Those bhikṣus placed their palms together and with aspiration paid homage to the bones.
- 26.20 “Then Venerable Ānanda, with palms together, said to the Bhagavat, ‘The Bhagavat Tathāgata is higher than all worlds and is to be paid homage by all beings, so why does the Tathāgata pay homage to these bones?’
- 26.21 “The Bhagavat replied to Venerable Ānanda, ‘Ānanda, it is through these bones that I quickly attained the highest, most complete enlightenment of perfect buddhahood. Ānanda, in the past, in a time gone by, there was a king by the name of Mahāratha, who had many troops and vehicles, and

- unimpeded power, and who had subjugated his adversaries. He had three sons who were like young gods—Mahāpraṇāda, Mahādeva, and Mahāsattva.
- 26.22 “ ‘At a certain point the king, in order to amuse himself, went to a park; the boys, attracted to the qualities of that park, and desiring flowers, ran back and forth, and came to twelve great, dense forests, which the princes entered. The princes dismissed their attendants, who then went here and there, while the princes entered the twelve great, dense forests in the protected park. [F.265.b]
- 26.23 “ ‘Mahāpraṇāda said to his two younger brothers, “I am oppressed by the fear in my heart that we could be killed by wild beasts. Let’s go back!”
- 26.24 “ ‘Mahādeva said, “I am not afraid, but in my heart there is the thought of being separated from beloved people.”
- 26.25 “ ‘Mahāsattva said:
- 26.26 “ ‘ “I have no fear and have no sadness
In this solitary forest praised by sages.
My heart has become filled with joy
Thinking I will find a vast, excellent purpose.”
- 26.27 “ ‘As the young princes were wandering in the midst of those twelve great, dense forests, they saw a tigress who had given birth six or⁵¹⁰ seven days before, encircled by her five cubs. She was so hungry and thirsty and exhausted that her body was completely weakened.
- 26.28 “ ‘When they saw her, Mahāpraṇāda said, “Alas, this afflicted creature has given birth to cubs some six or seven days ago. Now that she has not found food, she will eat her own cubs, or will die of hunger.”
- 26.29 “ ‘ “What does this tormented one eat?” asked Mahāsattva.
- 26.30 “ ‘ “Fresh meat and warm blood are said to be the food of tigers, black bears, brown bears,⁵¹¹ and lions,”⁵¹² answered Mahāpraṇāda.
- 26.31 “ ‘Mahādeva said, “She has a body that is tormented by hunger and thirst, and she has only a little life left. She is so weakened she will not be able to seek for food and drink in this place. Who would give up their own body to save her life?”
- 26.32 “ ‘ “Oh! To give up one’s body would be a difficult thing to do!” said Mahāpraṇāda.
- 26.33 “ ‘Mahāsattva said, “For us, who have small minds and are attached to life and body it would be difficult to do, but for supreme beings who give their bodies to others, who are dedicated to benefiting others it would not be difficult. [F.266.a]
- 26.34 ⁵¹³“ ‘ “The noble beings who arise from pity and compassion,
Thinking they will find a body in paradise or on this earth,

With a joyful mind oriented to saving the lives of others
Without wavering, would delight in this in a hundred ways.”

- 26.35 “ ‘As they went away, the young prince⁵¹⁴ was very unhappy and kept looking back at the tigress, staring at her from afar.
- 26.36 “ ‘Mahāsattva thought, “The time has come for me to give away my body. Why is that?
- 26.37 “ ‘ “For a long time I have taken care of this body of pus
With food, drink, beds, carriages, and other suitable things,
But it will naturally fall apart and be destroyed, come to an end, have a bad
end.
It has never before rid itself of that nature; it has no benefit.
- 26.38 “ ‘ “It is in all respects impure and therefore cannot be kept alive, so I should use it for something better. Therefore, I will become like a great ship that crosses the ocean of births and deaths.⁵¹⁵ It has no essence; it is like foam. It is filled with worms and is a waste. It has a hundred growths that are like boils. It is filled with urine and feces, and I will give it away.⁵¹⁶
- 26.39 “ ‘ “I will obtain the Dharma body that is without misery, changeless, never ruined, stainless, completely filled with such qualities as meditation, filled with a hundred qualities, and free of all impurities.”⁵¹⁷
- 26.40 “ ‘With a heart that was filled with perfect great⁵¹⁸ compassion, and self-controlled in that way, he said, “You two go on. I have something of my own to do and will go back into the twelve dense forests,” and he sent them both away.
- 26.41 “ ‘The young prince then returned into the great forest and went to the location of the tigress. He hung his clothes on a branch, and prayed, “I wish to attain the unequalled peace of enlightenment in order to benefit beings. With unchanging, wise compassion I make a gift of the body, which others find hard to give away. May I attain the faultless, priceless enlightenment that bodhisattvas seek. May I free the three worlds from the terrifying ocean of existence.” [F.266.b]
- 26.42 “ ‘Mahāsattva then laid himself down before the tigress, but the tigress did nothing to the loving bodhisattva.
- 26.43 “ ‘The bodhisattva thought, “Oh! She is too weak to do anything!” and got up. With the wisdom of compassion, he sought a weapon. He could not find a weapon anywhere, so he took the branch of a bamboo that was a hundred years old and hard, cut his throat with it, and fell before the tigress.
- 26.44 “ ‘As soon as the bodhisattva fell, the earth shook six times like a ship in the middle of water being shaken by the wind. The sun also was eclipsed, and the beauty of its light rays vanished. There also fell a rain of flowers mixed with divine incense and powders.

- 26.45 “ ‘Then a deva with a marveling mind praised the bodhisattva:
- 26.46 “ ‘ ‘Excellent wise one, you have in this way pervaded all beings with your compassion.
You have pleased the lords of humans by giving away your body in this way.
You will soon find here, without difficulty and without impediment, a pure peace,
The supreme state of peace that is free of the meaning of birth and death.”
- 26.47 “ ‘The tigress saw⁵¹⁹ the bodhisattva’s body soaked in blood, and soon there was nothing left of the body but bones without flesh or blood.
- 26.48 “ ‘Then Mahāpraṇāda, thinking about the earthquake, said to Mahādeva:
- 26.49 “ ‘ ‘This earth, as far as the oceans and including the oceans, shook;
The sun was without light, and there was a rain of flowers.
Also, my mind became disturbed, so it seems as if
Our younger brother has given away his body.”
- 26.50 “ ‘Mahādeva said:
- 26.51 “ ‘ ‘I also became worried when he spoke
Those words of compassion while gazing upon
The starving one tormented by a hundred sufferings,
Extremely weak and ready to eat her own cubs.”
- 26.52 “ ‘Then those two young princes, oppressed by sadness, their eyes filled with tears, returned along their path and reached the tigress. [F.267.a] They saw all their brother’s clothes were hung upon a bamboo branch, his bones were torn apart and separated, his blood had muddied the ground, and his hair was scattered here and there.
- 26.53 “ ‘When they saw that, they fainted, falling on his bones, where they lay for a while until they revived, stood up, stretched out their arms, and emitted cries of despair.
- 26.54 “ ‘ ‘Alas! Beloved young brother! The king
And also the mother who loves her son
Will ask us about our little brother:
‘Where have you left the one with lotus eyes?’
- 26.55 “ ‘ ‘Alas, it would be better for us two to die
In this place, for it will not be good if we live!
How will our parents be able to look upon us
When Mahāsattva no longer exists?”

- 26.56 “ ‘Then the two young princes, weeping and crying out pitifully in many ways, returned.
- 26.57 “ ‘The attendants of the young princes had gone in search of them, running around in all directions, and when they saw one another they asked, “Where is the boy? Where is the boy?”
- 26.58 “ ‘At that time, the queen was sleeping in her bed, and in a dream she became separated from a loved one in this way: her breasts were both cut off, her teeth fell out, and she saw a hawk carry off one of three frightened dove chicks. Then the queen, alarmed by the earth shaking, woke up at that moment and became deep in thought:
- 26.59 “ ‘ “This support of beings, which is clothed by the oceans, has been completely shaken.
The light rays of the sun vanished which indicates that there will be grief in my heart.
My limbs weakened, my eyes rolled, and I dreamed my breasts were cut off. My sons who have gone to play in the forest—is all well with them or not?”
- 26.60 “ ‘As she was thinking in this way, a servant, deeply distressed,⁵²⁰ came and said to the queen, “Your Majesty, the attendants of the princes say that they are searching for the boys, that the lords are lost!”
- 26.61 “ ‘The moment the queen heard that her heartbeat quivered, and her eyes and face streamed with tears. She went to the king and said, “Your Majesty, I have heard that our beloved sons are lost!”
- 26.62 “ ‘The king’s heart quivered also, and he was very distressed and cried, [F.267.b] “Alas! I have lost my beloved sons!”
- 26.63 “ ‘Then the king, in order to reassure the queen, said, “I will diligently search for the boys, so do not distress yourself, Your Majesty.”⁵²¹
- 26.64 “ ‘He then went in search of the boys, with many people busily engaged in it. Before long, the king saw the two princes coming in the distance. When he saw them, he cried out, “Those are the boys coming, but not all of them are there! Oh! It seems we have lost a son!” In suffering, he said:
- 26.65 “ ‘ “The happiness that humans have on obtaining a child
Does not equal the unhappiness from losing a child.
Are not those humans in this world happy who die while
Their sons are alive, or who have not given birth to children?”⁵²²
- 26.66 “ ‘Then the queen, oppressed by misery like a heart-broken she-camel,⁵²³ emitted dreadful cries.
- 26.67 “ ‘ “Thus my three boys, with their servants,
Entered the flower-filled forest

But my lovely youngest child has not returned!
Where is my youngest son, who is like my own heart?"

26.68 " "Then the two princes arrived, and the king questioned them. He asked the two youths, "Where is your youngest brother?"

26.69 " "They were so devastated by misery, their eyes filled with tears, and their palates, lips, mouths, and teeth having become dry, that they could not say anything.

26.70 " "The queen asked:

26.71 " " "Where is my beloved youngest son?
This heart of mine is about to break,
My body is struck by unendurable pain,
And my mind is fainting, so tell me quickly!"

26.72 " "The two youths then related in detail what had occurred, and as soon as the king and queen⁵²⁴ heard it, they swooned.⁵²⁵ When they recovered from their swoon, they cried piteously and went to that place.

26.73 " "When the king and queen saw those bones with no flesh, blood, or entrails remaining and the hair scattered here and there, they collapsed as if blown over by a wind.

26.74 " "When the principal attendants and ministers saw that, they soothed the king's and queen's bodies with a balm made of water and Malaya Mountain sandalwood. [F.268.a]

26.75 " "After a long time had passed, they recovered consciousness, and the king stood and cried out piteously:

26.76 " " "Why has my beautiful, handsome, delightful son
Fallen so quickly under the power of the lord of death?
Why have I not gone to the lord of death before him?
Compared to this, I have never had any suffering."

26.77 " "The queen also, when she had recovered from her faint, loosened her hair, beat her breast with both hands, writhed on the ground like a fish on dry land, and cried out piteously like a female buffalo or a female camel that has lost her offspring:

26.78 " " "Alas! Who would rend and scatter on the earth
My beloved, beautiful son, who was like a lotus?
What enemy of mine has, on this day, in this place, destroyed
My son who had beautiful eyes and a face like the moon?

26.79 " " "Alas! Why has my body not been broken on this day
By seeing my perfect son slain on this ground?

- This heart of mine must truly be made of iron
To have not split apart on witnessing this suffering.⁵²⁶
- 26.80 “ “Because in a dream I had today
Someone cut off my breasts with a sword
And my teeth fell out, I knew something
Dreadful had happened to my son.
- 26.81 “ “I had found three chicks of a dove,
And one of them was taken away by a hawk.
In that way, from the three boys who were around me,
The lord of death has taken one away today.”
- 26.82 “ ‘Then the king and queen, crying out pitifully many times, cast off their
jewelry and together with a great crowd of beings made offerings to the
boy’s bones, and then they placed the bones in this spot.
- 26.83 “ ‘Ānanda, if you think that at that time, in that time, the prince called
Mahāsattva was anyone else, do not have that view. Why is that? At that
time, I was the prince called Mahāsattva.
- 26.84 “ ‘Ānanda, even at that time, when I was not completely freed from desire,
anger, and ignorance, I helped every being, such as those in the hells, be
freed from suffering, [F.268.b] let alone now when I am a samyaksambuddha
who is free of all faults.
- 26.85 “ ‘In that way, for the sake of each being I would gladly remain in hell for
eons and liberate that being from saṃsāra. Those who are dedicated to
beings accomplish numerous different kinds of difficult actions so as to
benefit all beings.’
- 26.86 “The Bhagavat then spoke these verses:
- 26.87 “ ‘For many eons, I⁵²⁷ gave away my body
When seeking the highest enlightenment.
Whether I was a king or a prince,
I gave away my body in that way.
- 26.88 “ ‘I remember my previous lives:
There was a king named Mahāratha
Who had a son that made the great gift,
A sublime one called Mahāsattva.
- 26.89 “ ‘He had two elder brothers
Named Mahāpraṇāda and Mahādeva.
The group of siblings⁵²⁸ went into a thick forest
Where they saw a tigress tormented by hunger.

- 26.90 “ ‘Compassion for her arose in that excellent being:
“This tigress is so tormented by hunger and thirst
She will eventually eat her own children.
Therefore, I will give her my body.”
- 26.91 “ ‘Mahāsattva, Mahāratha’s son,
Seeing the hungry tigress, with compassion
So as to save the tiger cubs
Leapt from a mountain cliff.⁵²⁹
- 26.92 “ ‘The earth and the mountains shook,
The multitudes of birds scattered,⁵³⁰
The herds of deer were frightened,
And this world was enveloped in darkness.
- 26.93 “ ‘His older brother Mahāpraṇāda,
And likewise Mahādeva, both
Looked in that great forest
But could not find Mahāsattva.
- 26.94 “ ‘Their hearts pained by intense misery,
They roamed within the forest mindlessly,
Searching for their younger brother.
Faces streaming with tears, they wandered the forest.
- 26.95 “ ‘Those two young princes,
Mahāpraṇāda and Mahādeva,
Came near the place where
The weakened tigress was lying. [F.269.a]
- 26.96 “ ‘They saw blood on the mouths
Of the tigress and the tiger cubs,
And some bones and hair were
Scattered there upon the ground.
- 26.97 “ ‘There were a few drops of blood
That had fallen onto the ground.
Those two princes saw that
The earth was bloodstained.⁵³¹
- 26.98 “ ‘They completely fainted away
And lay on the ground unconscious,
Their bodies covered with dirt,⁵³²
Without awareness, their minds in a swoon.

- 26.99 “ ‘All of their entourage
Wept piteously, overcome with misery.
They sprinkled water upon them
And with arms outstretched, wept.
- 26.100 “ ‘The moment that they had fainted,
Their mother, the beloved principal queen,
Was happily dwelling in the palace
With five hundred other women.
- 26.101 “ ‘From the nipples of both breasts,
Her milk came forth as dripping blood.
Her entire body and all her limbs
Were in pain as if pierced by needles.
- 26.102 “ ‘Her heart became filled with misery,
Hit by the arrow of the grief of losing a child.
She came before the king,
Deeply tormented by misery and in distress.
- 26.103 “ ‘With piteous cries she wept
And said to King Mahāratha,
“King, lord of men, listen to me.
My body is burned by the fire of misery.
- 26.104 “ ‘ “From the nipples of both my breasts
The milk has emerged as blood.
My body is in pain as if pierced by needles,
And my heart feels about to break.
- 26.105 “ ‘ “This seems to be a sign that I will
Never again see my beloved sons.
Therefore, regard me with compassion—
Find my sons and give me my life!
- 26.106 “ ‘ “In a dream that I had today,
I found three dove chicks.
One of the dove chicks was,
To me, the loveliest and prettiest.
- 26.107 “ ‘ “A hawk came, and that hawk
Took my dove chick away.
A grief like that in the dream
Has entered here into my heart.

- 26.108 “ ‘ ‘My mind is so tormented by sadness
It will not be long before I die.
Therefore, you who are compassionate,
Find my sons and give me my life!’”
- 26.109 “ ‘After she had spoken, the principal queen
Fainted and lay there on the floor,
The faculty of awareness lost, [F.269.b]
Her mind scattered and unconscious.
- 26.110 “ ‘All of the queen’s retinue also
Were weeping with pitiful cries
On seeing that the principal queen
Had fainted and was lying on the floor.
- 26.111 “ ‘Immediately, the lord of kings,
Oppressed by the misery of losing his sons,
Dispatched his ministers and court
To go in search of the youths.
- 26.112 “ ‘All the people throughout the town
Came out of their homes and gathered.
Weeping, with tears streaming down their faces,
They asked about Mahāsattva on the roads:
- 26.113 “ ‘ ‘Is he alive or is he dead?
Where has Mahāsattva gone?
Will we see him today?
How joyful to see that delightful being!’”
- 26.114 “ ‘They soon heard an unpleasant sound,
A dreadful wind of misery in this land—
Endless manifestations that emitted no sound,
Together with those with ferocious sounds.
- 26.115 “ ‘King Mahāratha, standing up,
Oppressed by misery and weeping,
Continually sprinkled water on
The principal queen lying on the floor.
- 26.116 “ ‘He continued to sprinkle water
Until she had regained consciousness.
She asked with a despairing mind,
“Are my sons alive or dead?”

- 26.117 “ ‘King Mahāratha said
To his principal queen,
“The ministers and the court
Have gone in search of the boys.
- 26.118 “ “Do not let your mind be in deep despair
And have continuous misery in your heart.”
Speaking in that way, Mahāratha
Comforted the principal queen.
- 26.119 “ ‘The king came out of the palace
Oppressed by misery and weeping,
Accompanied by his ministers,
In despair, his body weakened.
- 26.120 “ ‘Also, many hundreds of people,
Running, weeping, with tears streaming,
Were coming out of the greatest of cities
In order to search for the princes.
- 26.121 “ ‘When they saw the king departing,
They all followed after the king.
When King Mahāratha came out
Of the city, he immediately
- 26.122 “ ‘Looked around with wild eyes,
Seeking for his beloved sons.
He saw a man approaching
With head shaved⁵³³ and bloody hands,
- 26.123 “ ‘His body stained with dirt, weeping, [F.270.a]
With tears streaming down his face.
Then there was an unendurable misery
Within the heart of Mahāratha.
- 26.124 “ ‘He wept, tears running down his face.
Standing with arms outstretched, he wept.
Then another minister came quickly,
Hurriedly, from the far distance.
- 26.125 “ ‘When he arrived, he said to the king,
The lord of men, Mahāratha,
“My lord, do not be sad,
Your beloved sons are alive.

- 26.126 “ “Before long they will be here with you,
And you will see your beloved, excellent sons!”
The king in a moment set out on the road,
And then two prime ministers came.
- 26.127 “ “Their clothes were dirty and stained
And with tears on their faces they said to the king,
“Great King, two of your sons are alive
But burning from the fire of misery.
- 26.128 “ “King, one of your excellent sons is missing;
Mahāsattva has been seized by impermanence.
He saw a tigress that had recently given birth
And she was desiring to eat her own cubs.
- 26.129 “ “The youth Mahāsattva had for them
A motivation of great compassion.
He made a great prayer for enlightenment,
Saying, ‘I am going to liberate all beings!
- 26.130 “ “ ‘May I in the future reach⁵³⁴ that vast,
Profound enlightenment that I long for!’
Mahāsattva leapt from a mountain cliff
And was taken by the tigress tormented by hunger.
- 26.131 “ “In a brief time his body had no flesh;
Soon only the bones of the prince remained.”
King Mahāratha fell into a faint
When he heard these dreadful words.
- 26.132 “ ‘He fell to the ground and lost consciousness,
Burned by the unendurable fire of grief.
His court and the ministers with piteous cries wept,
And though oppressed by misery,
- 26.133 “ ‘They sprinkled water on him, weeping with upraised arms.
A third minister said to the king,
“Today I saw that the two princes
Had fainted in that great forest.
- 26.134 “ “They were lying on the ground, unconscious, [F.270.b]
And we sprinkled water upon them
Until they recovered and stood up.
Ablaze, they looked into the four directions,

- 26.135 “ “And after briefly standing they again fell to the ground.
With piteous cries they emitted wails,
Their arms constantly upraised and in despair,
And spoke in praise of their younger brother.”
- 26.136 “ “The king was in complete despair;
In grief from the loss of his son, his mind was in disarray.
Tormented by his grief he emitted wails,
And in his mind the king had this thought:
- 26.137 “ “I have one beloved, beautiful son,
Mahāsattva, who has been seized by impermanence,
And the other two sons of mine
Will lose their lives to the fire of grief.
- 26.138 “ “Therefore, I must quickly go there
To see my two beloved sons.
Then I will quickly bring the princes
To the royal capital and into the royal palace.
- 26.139 “ “The heart of their mother, who gave them birth,
May break because of the fire of her grief.
She will attain peace from seeing her two sons
And then she will not lose her life.”
- 26.140 “ “The king, accompanied by his ministers,
Riding an elephant, went to see that place.
He saw his two sons coming along the road, weeping,
With pitiful cries calling the name of their younger brother.
- 26.141 “ “The king collected those two sons;
Weeping, they went to their home.
In that way he was able to quickly, speedily
Show the queen her own two sons.
- 26.142 “ “In the past, I, Śākyamuni, the Tathāgata,
Was that excellent Mahāsattva,
Who was the son of King Mahāratha
That brought happiness to the tigress.
- 26.143 “ “The excellent lord of kings, Śuddhodana,
Was the king who was named Mahāratha.
The queen was the excellent Queen Māyā.
Mahāpraṇāda was Maitreya.

- 26.144 “ Similarly, Prince Mahādeva
Was Mañjuśrī Kumārabhūta.
The tigress was Mahāprajāpatī,
And the tiger cubs were the five bhikṣus.⁵³⁵ [F.271.a]
- 26.145 “ Then King Mahāratha and the queen, wailing pitifully many times,
removed their jewelry and, together with a great gathering of people, made
offerings to the bones of their son. The bones of Mahāsattva they placed in
this area, and they constructed this stūpa of seven precious materials.
- 26.146 “ This Mahāsattva, having given his body to the tigress, prayed,
“Through this gift of my body, may I afterward, in a future time, after
countless eons have passed, accomplish the deeds of a buddha for beings.” ’
- 26.147 “When this teaching was given, countless, innumerable beings, including
humans and devas, developed the aspiration to attain the highest, most
complete enlightenment.
- 26.148 “This was the cause and condition for the appearance of that stūpa. Then,
through the blessing of the Buddha, the stūpa went back down into the
ground.”
- 26.149 *This concludes “The Gift of the Body to a Tigress,” the twenty-sixth chapter of “The
Lord King of Sūtras, the Sublime Golden Light.”*

27. CHAPTER 27: PRAISE BY ALL BODHISATTVAS

27.1 Then those hundreds of thousands of bodhisattvas went to where the Tathāgata Suvarṇaratnākaracchatrakūṭa was. When they arrived, they bowed down their heads to the feet of the Bhagavat Tathāgata Suvarṇaratnākaracchatrakūṭa and arranged themselves to one side. Having arranged themselves to one side, those hundreds of thousands of bodhisattvas placed their palms together and praised the Tathāgata Suvarṇaratnākaracchatrakūṭa with these verses:

27.2 “The color of the Jina’s body is like refined gold;
Your body is completely the color of gold,
A golden color like a golden lord of mountains.
You are a muni, a white lotus, the color of gold.

27.3 “Your body is adorned by the excellent signs; [F.271.b]
Your body is beautified by the various excellent features.
You are shining with beautiful golden light.
You are stainless and peaceful like the lord of mountains.

27.4 “You have Brahmā’s voice, the beautiful voice of Brahmā.
You have the roar of a lion, a voice of resounding thunder.
You have the voice with sixty qualities, a stainless voice.
You have a jina’s voice, the peacock and the kalaviṅka’s sound.

27.5 “You have completely stainless, immaculate, beautiful, bright light.
You are a jina adorned by the signs of a hundred qualities.
Your ocean of wisdom is stainless, perfectly free of stain.
You are a jina like Sumeru, endowed with all qualities.

27.6 “You have the supreme compassion for benefiting beings.
You are the supreme bringer of happiness to the worlds.
You are a jina who teaches the sublime meaning.

- You are a guide toward the bliss of nirvāṇa.
- 27.7 “You bestow the bliss of deathlessness;⁵³⁶
You are a jina⁵³⁷ who teaches the Dharma of deathlessness;⁵³⁸
You are a guide for the city of deathlessness.
You are the source of all happiness, the basis of happiness.
- 27.8 “You are a jina who frees beings from suffering;
You liberate beings from the ocean of suffering.
You lead beings on the path to peace.
You bestow all happiness upon beings.
- 27.9 “There is no analogy that will serve for you.
You are an ocean of wisdom with the qualities of all guides.
You have the power, methods, and diligence
Of compassion and love for all beings.
- 27.10 “There is no one among beings, including devas,
Who even in thousands of millions of eons
Would be able to teach even one drop of the qualities
From your ocean of wisdom and qualities.
- 27.11 “I have taken a drop of qualities from the ocean of your qualities
And in that way have taught a little of it briefly.
Through whatever merit I have accumulated,
May those beings reach the supreme enlightenment.”
- 27.12 *This concludes “Praise by All Bodhisattvas,” the twenty-seventh chapter of “The Lord King of Sūtras, the Sublime Golden Light.”*

28.

CHAPTER 28: THE PRAISE OF ALL TATHĀGATAS

28.1 Then the bodhisattva Ruciraketu rose from his seat, and, with his upper robe over one shoulder, [F.272.a] knelt on his right knee with palms together, bowed toward the Bhagavat, and then praised the Bhagavat with these verses:

28.2 “Lord of munis, you have the signs of a hundred merits;
You are adorned by the qualities of a thousand beautiful splendors.
You have an exalted⁵³⁹ color, you manifest supreme peace,
And you shine with light like a thousand suns.

28.3 “You pervade with light by radiating numerous light rays
Filled⁵⁴⁰ with various colors,⁵⁴¹ so that you resemble a jewel;
You have blue, white, golden, and beryl lights,
And lights like copper, the dawn, and crystals.

28.4 “They reach the vajra mountain, lord of mountains, Sumeru,
And they illuminate numerous millions of realms,
Bringing to an end fierce, terrible suffering,
And bringing perfect happiness that satisfies beings.

28.5 “You have a bright color and sense organs that are beautiful to behold.
Beings delight to see you and never tire of looking at your body.
Your hair is so beautiful and has the colors of a peacock,
Gleaming as if it were a mass of numerous bees.

28.6 “You are adorned by the qualities of completely pure compassion.
You have an accumulation of sublime samādhi, love, and merit.
You are endowed with the various excellent features and colors.
You are adorned by the qualities of samādhi and enlightenment.

- 28.7 “You bring complete satisfaction and bring benefit;
You bring happiness and bring the source of all happiness.
You are adorned by various profound qualities,
And you brighten millions of realms.
- 28.8 “You are beautified by light rays that are like firelight;
You are like the complete disk of the sun in the sky.
You possess all qualities, like Mount Sumeru,
And you appear throughout all world realms.
- 28.9 “Your face is made beautiful by the rows of your teeth
That are like cow curd, white water lilies, and the moon;
They have an excellent whiteness, like the color of snow,
And resemble the kings of geese in the sky.
- 28.10 “A hair like white beryl⁵⁴² curls to the right,
Within your peaceful, moon-like face.
Its white light is as beautiful
As the sun in the middle of the sky.”
- 28.11 *This concludes “Praise of All Tathāgatas,” the twenty-eighth chapter of “The Lord King of Sūtras, the Sublime Golden Light.” [F.272.b]*

29.

CHAPTER 29: THE CONCLUSION

29.1 Then the noble goddess Bodhisattvasamuccayā praised the Bhagavat with these verses:

29.2 “I pay homage to the Buddha who has pure knowledge,
Who has the knowledge with eloquence in the pure Dharma,
Who has the knowledge that is free from the path of bad actions,
And has the pure knowledge of existence and nonexistence.

29.3 “Oh! Oh! The Buddha’s magnificence is infinite!
Oh! Oh! He is like the ocean and Mount Sumeru!
Oh! Oh! The Buddha’s activity is infinite!
He is extremely rare like a fig tree flower!

29.4 “In order that he may care for all beings,
He has taught such a sublime sūtra as this.
Oh! Oh! The Tathāgata who has compassion,
The lord of humans, the sun, the Śākya family’s crest—

29.5 “The Tathāgata Śākyamuni is the lord of peace;
He resides in sublime peace in the city of peace;
His profound samādhi is a peace free of stain.
He has entered the field of activity of the buddhas, the jinas.

29.6 “In that way, the bodies of the disciples are empty;
The locations of the supreme among humans are empty.
All of those phenomena are by nature empty,
But beings do not understand that empty nature.

29.7 “I always, constantly think of the Buddha;
I constantly grieve for the sight of the Jina.
I am constantly praying and supplicating
In order to see the sun that is the perfect Buddha.

- 29.8 “I constantly kneel in one narrow spot,
My mind pained by thirsting for the Jina’s form.
I weep and call out pitifully for the Guide,
In extreme thirst for the sight of the Tathāgata.
- 29.9 “I am completely burned by the fire of my grief.
I pray you always give me the cooling water of your sight. [F.273.a]
I⁵⁴³ am in extreme thirst for the sight of your form.
Refresh⁵⁴⁴ me with the rain of your compassion.
- 29.10 “I pray that you, the Guide, will be compassionate to me.
I pray that you bestow on me the sight of your peaceful form.
You are the savior of beings, including the devas,
And thus the bodies of your disciples are empty.
- 29.11 “All beings have the nature of a dream.
They are like space and have the nature of space.
They are like illusions, mirages, and the moon on water.
Guide, yours is an emptiness of greatness.”^{545 546}
- 29.12 The Bhagavat then rose from his seat and with the voice of Brahmā said,
“Noble goddess, well done! Well done!”
- 29.13 When the Bhagavat had spoken, the noble goddess
Bodhisattvasamuccayā, the noble goddess Sarasvatī, and all the other
goddesses⁵⁴⁷—the noble goddess Śrī and all the rest of the entire assembly
of goddesses—and Vaiśravaṇa and all the other kings of devas, and the
assembly that had all the different kinds of disciples, and the world with its
devas, humans, asuras, and gandharvas rejoiced and praised the words of
the Bhagavat.
- 29.14 *This concludes “The Conclusion,” the twenty-ninth chapter of “The Lord King of
Sūtras, the Sublime Golden Light.”*
- 29.15 *This concludes the Mahāyāna sūtra “The Lord King of Sūtras, the Sublime Golden
Light.”*

c.

Colophon

c.1 Translated and revised by the Paṇḍitas Jinamitra and Nelendrabodhi, and by the Lotsawa Yeshe Dé, the chief editor, and definitively revised according to the new language reform.^{[548](#)}

ab.

ABBREVIATIONS

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

TWC Translation by Dharmakṣema, a.k.a. 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 *dbu ma rin po che'i sgron ma (Madhyamakaratnapradīpa)*, Toh 3854.
- n.2 (1) Dharmachakra Translation Committee, trans., *The Root Manual of the Rites of Mañjuśrī*, Toh 543 (84000: Translating the Words of the Buddha, 2020), 2.129 (<https://read.84000.co/translation/toh543.html#UT22084-088-038-725>); (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 (Ūrdhvajātā-mahākālpamahābodhisattvavikurvaṇapaṭalavisarā bhāgavatī āryatārā-mūlakalpa)*, Toh 724, folio 238.a; (3) *dkyil 'khor thams cad kyi spyi'i cho ga gsang ba'i rgyud (Sarvamaṇḍalasāmānyavidhiguhyatantra)*, Toh 806, folio 152.b.
- n.3 (1) Vinayadatta, *sgyu 'phrul chen mo'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 (Pradīpodyotanābhisamdhīprakāśikānāmaavyākhyāṭikā)*, Toh 1793, folio 201.a; (3) Pramuditākaravarman, *gsang ba 'dus pa rgyud kyi rgyal po'i bshad pa zla ba'i 'od zer (Guhyasamājatantrarājaṭikācandrāprabhā)*, Toh 1852, folio 169.b; (4) Vitapāda, *gsang ba 'dus pa'i dkyil 'khor gyi sgrub pa'i thabs rnam par bshad pa (Guhyasamāja-maṇḍalopāyikāṭikā)*, 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-vajrodayamaṇḍalopāyikāsarvasattvāhitāvahā)*. 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 (Sarvadurgatipariśodhanatejorājanāmamahākālpārājaṭikā)*, 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-saṃbuddhanāmakaṭikā)*, Toh 2628, folio 73.a; (9) Sthiramati, *rgyan dam pa sna*

- tshogs rim par phyed ba bkod pa (Paramālaṃkāraṅviśvapaṭalavyūha)*, Toh 2661, folio 322.b; (10) *Sahajalalita, 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 blta ba zhes bya ba'i gzungs kyi rnam par bshad pa (Samantamukhapraveśaraśmivimaloṣṇīṣa-prabhāsarvatathāgatahṛdayasamayavilokitanāmadhāraṇīṭṭi)*, Toh 2688, folio 292.b.
- n.4 (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 (Samantamukhapraveśaraśmivimaloṣṇīṣaprabhāsadhāraṇīṭṭivacana-sūtrāntoddhṛtāṣṭottaraśatacaityāntarapañcacaityanirvapaṇavidhi)*, 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 (Ratnakaraṇḍodghātanāmamadhyaṃmakopadeśa)*, 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) *Vairocanaṛakṣita, bslab pa me tog snye ma (Śikṣākusumamañjarī)*, Toh 3943, folio 200.a; (5) *Dīpaṃkaraśrījñāna, byang chub lam gyi sgron ma'i dka' 'grel (Bodhimārgapradīpa-pañjikā)*, Toh 3948, folio 20.b.
- n.5 (1) *Anonymous, gser 'od dam pa mdo sde dbang po'i smon lam (Suvarṇa-prabhāṣottamasūtreṇḍrapraṇidhāna)*, Toh 4379; (2) *Anonymous, rgyal po gser gyi lag pa'i smon lam (Rājasuvarṇabhujapraṇidhāna)*, Toh 4380.
- n.6 (1) *Dīpaṃkaraśrījñāna, mngon par rtogs pa rnam par 'byed pa (Abhisamaya-vibhaṅganāma)*, 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 (Mañjuśrīnāmasaṃgīṭīkā)*, Toh 2534, folio 217.b; (4) *Haribhadra, shes rab kyi pha tol 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-nāmaprajñāpāramitopadeśaśāstravṛttidurbodhālokanāmaṭīkā)*, 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 (Abhisamayālaṃkārikāprajñāpāramitopadeśaśāstraṭīkāprasphuṭapadā)*, Toh 3796, folio 104.a.
- n.7 (1) *Āryadeva*, Toh 1803, folio 217.b; (2) *Haribhadra*, Toh 3791, folio 84.b.
- n.8 (1) *Ekādaśanirghoṣa, rdo rje 'chang chen po'i lam gyir 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* (*Laṅkāvatāranāmahāyānasūtravṛttitathāgata-hṛdayālaṃkāra*), Toh 4019, folios 29.a, 29.b, 152.b, 279.b, 302.a.

- n.9 Termed the Navadharmas (“Nine Dharmas”) or Navagrantha (“Nine Texts”), these works are (1) *Prajñāpāramitā*, (2) *Gaṇḍavyūha*, (3) *Daśabhūmi* (<https://read.84000.co/translation/toh44-31.html>), (4) *Samādhirāja* (<https://read.84000.co/translation/toh127.html>), (5) *Laṅkāvatāra*, (6) *Saddharmapundarīka* (<https://read.84000.co/translation/toh113.html>), (7) *Lalitavistara* (<https://read.84000.co/translation/toh95.html>), (8) *Suvarṇaprabhāsa*, and (9) *Tathāgatagūhya*. See Lewis 1993, p. 327, n. 15.
- n.10 *The Princeton Dictionary of Buddhism*, p. 248.
- n.11 Emmerick 2004, p. xxi.
- n.12 Emmerick 2004, p. xii.
- n.13 *The Princeton Dictionary of Buddhism*, p. 1028.
- n.14 Tyomkin 1995, p. 30.
- n.15 Paltsek, *gsung rab rin po che'i gtam rgyud dang śākya'i rabs rgyud*, Toh 4357, folios 273.a and 331.b.
- n.16 Yeshe 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* (*Laṅkāvatāranāmahāyānasūtravṛttitathāgata-hṛdayālaṃkāra*), Toh 4019, folios 29.a, 29.b, 152.b, 279.b, 302.a.
- n.17 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.18 *The Princeton Dictionary of Buddhism*, p. 189.
- n.19 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 智顓 (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因陀羅遮閱那修多羅, presumably transcribing *Suvarṇaprabhāsottamarājasūtram*. The CBETA collection appears to concur.

- n.20 There have been two ways to interpret this traditional beginning of a sūtra, with such Indian masters 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.21 Toh 555 has “ten million times ninety-eight thousand.”
- n.22 Toh 555 has “a quintillion.”
- n.23 Toh 555 has Dharmabala.
- n.24 Toh 555 has Viśuddhaprajña.
- n.25 Toh 555 has Ascetic Effort.
- n.26 Toh 555 has Noble Joy.
- n.27 Toh 555 has Great Cloud Dharma Protector.
- n.28 Toh 555 has Great Cloud Limitless Renown.
- n.29 Toh 555 has Great Cloud Precious Qualities.
- n.30 Toh 555 has Great Cloud Wisdom Rain Thoroughly Equal.
- n.31 Toh 555 states that there were “eight hundred thousand times a hundred thousand.”
- n.32 According to the Narthang and Lhasa versions of Toh 556 and to Toh 555.
- n.33 *dri*. Toh 555 has *bri* (“write”).
- n.34 Toh 557 has “To the supreme bodhisattvas, / Who are pure and immaculate.”
- n.35 The Sanskrit has four lines of verse: “I will teach that which is blessed, / Which is the supreme domain of good fortune, / Which has the purpose of annihilating all evil / And which brings to an end all evil.” Because of

Tibetan syntax, the first line of this verse in English occurs at the end of the following verse in Tibetan.

- n.36 The Sanskrit has *tridaśendra* (“Lords of the Thirty”), referring to the Trāyastriṃśa paradise on the summit of Meru. It is ruled by Indra, who is often referred to as “Devendra, lord of devas.” The Sanskrit is in the plural, which is not evident in the Tibetan. This line refers to Brahmā and Indra, but in the plural it apparently refers to a number of such principal deities from other worlds.
- n.37 In the 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).” According to the Tibetan *gnod byin*. The Sanskrit has *guhya* (“secret ones”).
- n.38 According to the Tibetan *gnod byin*. The Sanskrit has *guhya* (“secret ones”).
- n.39 According to the Tibetan. The Sanskrit has *sarva* (“all”).
- n.40 According to the Tibetan. The Sanskrit for Toh 557 has “purified by perfume.”
- n.41 According to the Tibetan. The Sanskrit has *atandrita* (“without sleepiness or lethargy”).
- n.42 According to the Sanskrit *svāgatam* (literally, “well come”), which was translated into Tibetan as *legs par ’ongs*. This could be interpreted as “come well among humans.” Toh 555 interprets this as meaning a good rebirth among humans.
- n.43 According to the Tibetan. The Sanskrit has “will easily attain a human result,” which presumably means the result of becoming human.
- n.44 According to the Tibetan. The Sanskrit translates as “enters.”
- n.45 *lhag par bya bar byas pa*. Toh 557 has *bsnyen bkur byas pa*.
- n.46 *yang dag par blangs te gnas par gyur*. Toh 557 has *yang dag par blangs par gyur*.
- n.47 *cher na*. Toh 557 has *tha na*.
- n.48 This obscure compound, in Sanskrit *tathāgatavigrahaṃ* (“tathāgata form” or “tathāgata beauty”), with no indication as to whether *tathāgata* is singular or plural, was translated into Tibetan here with interpolation as *de bzhin gshegs pas kha dog bsgyur ba* (“color transformed by the Tathāgata”). In Sanskrit, it is evident that this is an adjective for the house. The Tibetan does at times use

- kha dog* to translate *varṇa* when it does not mean color specifically but form and shape. In Toh 555, it has been interpreted to mean that the house has the appearance of a buddha realm through the blessing of the Buddha.
- n.49 From the Tibetan *phrugs*. The Sanskrit *paryāṅka* could mean a “seat” or “cushion.”
- n.50 From the Sanskrit *divyaratnapuṣpapatraiḥ*. The Tibetan has the less specific *bcos bu'i rin po che'i phrugs*.
- n.51 According to the Sanskrit *teṣu*. The Tibetan has *las* (“from”), apparently in error for *la*.
- n.52 This obscure compound—in Sanskrit *tathāgatavigraha* (“tathāgata form” or “tathāgata beauty”)—was translated into Tibetan with interpolation as *de bzhin gshegs pas kha dog [bsgyur ba]* (“colors [transformed by] the Tathāgata”). Toh 555 interprets this to mean “their sizes were in proportion to those of the tathāgatas.”
- n.53 *rnam par g.yengs pa*. Toh 557 has *g.yengs ba*.
- n.54 *skom pa rnam ni skom dang phrad par gyur*. Toh 557 has *skom pa dag ni skom ngoms par gyur* (“the thirsty had their thirst quenched”).
- n.55 The Sanskrit here has “bodhisattva mahāsattva.”
- n.56 The plural is according to the Tibetan. It is singular in the available Sanskrit.
- n.57 Toh 557 has “The number of atoms in all / Sumerus can be calculated...”
- n.58 According to Toh 557 and the Sanskrit. Here “cause” is repeated.
- n.59 According to the Tibetan. The Sanskrit has *saṃkhyā* (“numbers”) instead of *asaṃkhyā* (“countless”).
- n.60 This line shows significant variation across sources and is difficult to interpret precisely. Toh 556 and 557 render this figure’s name as *slob dpon lung ston pa bram ze kauN+Di n+ya*, which can be interpreted to mean “the Kauṇḍinya brahmin, the Dharma master Vyākaraṇa.” The extant Sanskrit reads *ācāryavyākaraṇaprāptaḥ kauṇḍiṇyo nāma brāhmaṇaḥ*, which could be taken to mean “the brahmin named Kauṇḍinya who had obtained a prophecy from a/the Dharma master.” The Sanskrit line includes the term “obtained” (*prāpta*), which is not attested in the Chinese or Tibetan sources. The translation here follows the Chinese text that is the basis of Toh 555 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 Kauṇḍinya 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 Kauṇḍinya.” The Kangxi, Lhasa, Narthang, Stok Palace, and Yongle versions of Toh 555 lack this instrumental declension.

- n.61 In this instance, the Sanskrit version of that paradise’s name is *tridaśa* (“thirty” instead of “thirty-three”).
- n.62 This paragraph may be a remnant of the Licchavī youth’s response to the brahmin, which is here assigned to the brahmin instead. Although missing in both Toh 556 and Toh 557, the Licchavī’s response was evidently once present as can be seen from the brahmin’s response to it, where he refers to “such characteristics and qualities.” This paragraph is present in Toh 555: “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.’ ”
- n.63 According to the Tibetan. The Sanskrit has *samācāra* (“perfect conduct”).
- n.64 Vaidya’s Sanskrit has *vaṇa*, apparently in error for *varṇa*.
- n.65 According to the Sanskrit and *bcom ldan ’das* in Toh 557.
- n.66 The Sanskrit has *nirmitakāya*, which is synonymous with *nirmāṇakāya*. Both are translated in Tibetan as *sprul pa’i sku*.
- n.67 According to the Tibetan *bdag gis*, presumably from the Sanskrit *mayā*. The available Sanskrit has *mune* (“from the Muni” or “of the Muni”).
- n.68 This verse is absent in Toh 555.
- n.69 Toh 556 has *sgra skad mthun par*. Toh 557 has *sgra dbyangs gcig tu*.

- n.70 From the meaning of the BHS *vibhajati*, translated into Tibetan literally as *nam par dbye ba* (“divide,” “differentiate”).
- n.71 According to *tshol ba* in the Yongle, Narthang, and Choné versions of Toh 556, and in Toh 555. The Degé version of Toh 556 has *tshor ba* (“sensation”).
- n.72 According to *tshol ba* in Toh 555. The Degé version of Toh 556 has *tshor ba* (“sensation”).
- n.73 According to Toh 555, which has *mdzad pa*. Toh 556 has *bzod pa* (“patience”).
- n.74 Toh 555 has “in order that bodhisattvas will attain realization.”
- n.75 Toh 555 has “space.”
- n.76 Toh 555 has “space.”
- n.77 According to Toh 555 and the Yongle, Lithang, Kangxi, and Choné versions. The Degé of Toh 556 has “nirvāṇa because of not dwelling.”
- n.78 According to Toh 555 *mdun rol* (literally “in front of”), while Toh 556 has *snga rol* (“before” in the sense of time), which would not fit this context.
- n.79 According to Toh 555 and the Chinese 二無所有 (“What is nonduality?”). Toh 556 has only “duality.”
- n.80 From the Tibetan *spros pa*. Toh 555 has *rtso pa* (“dispute with,” “argue with,” or “debate with”).
- n.81 Toh 555 has *'dre srin*. The Degé version of Toh 556 has *yi dwags* (“preta”).
- n.82 The Sanskrit translates as “he saw a bherī drum made of gold.”
- n.83 According to the Sanskrit *atandrena*. The Tibetan translates this as *g.yel ba med pa*, which usually means “undistracted,” although that does not appear to be the meaning here.
- n.84 According to the Sanskrit *yāmaloka*, which denotes the realm of the pretas. This is normally translated into Tibetan as *gshin rje'i 'jig rten* (“the world of the lord of death”). Apparently due to a lack of space in the verse, the Tibetan omitted *'jig rten* (“world”).
- n.85 *sgra*. Toh 557 has *dbyangs*.
- n.86 This line is not in the Sanskrit or Toh 557, nor is it in the Yongle, Lithang, Kangxi, or Choné versions of Toh 556.

- n.87 Literally “thousands of ten millions.”
- n.88 *tshe rabs*. Toh 557 has *skye ba*.
- n.89 According to the Sanskrit *tāruṇya*, which matches the Yongle, Lithang, Kangxi, and Choné versions of Toh 556, which have *gzhon pa*. The Degé version has *bzhon pa* (“steed” or “vehicle”).
- n.90 This verse is absent in the Sanskrit and Chinese, but it is present in the Tibetan and quoted as being from this sūtra by Śāntideva in his *Śikṣāsamuccaya*.
- n.91 *mchod par shog*. Toh 557 has *mchod par bgyi* (“I will make offerings”).
- n.92 *'jig rten*. Toh 557 has *sems can* (“beings”).
- n.93 *'god par shog*. Toh 557 has *'god par bgyi* (“I will bring”).
- n.94 *spyod par shog*. Toh 557 has *spyad par bgyi* (“I will be active”).
- n.95 *ston gyur cig*. Toh 557 has *bstan par bgyi* (“I will teach”).
- n.96 According to the Tibetan *byang byed pa*. Toh 557 has *byang bgyid pa*. The Sanskrit has *kṣaya* (“eliminate”).
- n.97 According to the Tibetan *byang ba*. The Sanskrit has *vrajanu* (“destroy”).
- n.98 According to the Tibetan. The Sanskrit has *deśayīṣye imāṃ dharmāṃ svarṇaprabhāmanuttarām | ye śṛṇvanti śubhāṃ teṣāṃ saṃyāntu pāpasamkṣayam* (“I will teach this Dharma, / The Sublime Golden Light, / And those who listen to this goodness / Will have their bad karma eliminated”).
- n.99 *gnas par shog*. Toh 557 has *gnas par bgyi* (“I will dwell”).
- n.100 Although the Tibetan translates this as “a source of jewels,” the Sanskrit *ratnākara* could also mean “form of jewels,” “shape of jewels,” or “multitude of jewels.” In the translation of this verse in Toh 555, it was interpreted to mean that the ten bhūmis are “the most perfect of jewels.” None of the versions of this sūtra translate *ratna* as *dkon mchog*, which would mean the “Three Jewels” of the Buddha, Dharma, and Saṅgha.
- n.101 Toh 557 has “I will cause the qualities of a buddha to appear / And liberate others from the ocean of existence.”
- n.102 *rdzogs par shog*. Toh 557 has *rdzogs par bgyi* (“I will have the perfection”).

- n.103 'gyur bar shog. Toh 557 has 'gyur bar bgyi ("I will become").
- n.104 According to the Tibetan. The Sanskrit has the equivalent of these four lines in three, with the fourth line translating as "and free me from fear."
- n.105 Toh 557 translates as "whatever I do." Toh 555 translates as "the four kinds of physical actions."
- n.106 According to the Tibetan. The Sanskrit translates as "the jinas who free beings from fear."
- n.107 According to the Tibetan, apparently translating from *mala*. The Sanskrit has *phala* ("the result")
- n.108 thugs rje. Toh 557 has snying rje.
- n.109 According to the Tibetan. The Sanskrit has *cāpalyamadanacitta* ("fickle, passionate mind").
- n.110 According to the Tibetan. The Sanskrit has *dveṣamohatamasan̄kaṭair* ("the deep darkness of ignorance and anger").
- n.111 According to the Tibetan *ngal ba*, presumably translating from the Sanskrit *āyāsa*. The available Sanskrit has *akṣaya* ("unceasing").
- n.112 According to the Tibetan. The Sanskrit has *suvarṇavarṇānavabhāsitaḍigantān* ("who are golden in color, illuminating to the ends of the directions").
- n.113 According to the Tibetan *skoms*. The Sanskrit has *saṃtāraya* ("to bring across" or "to liberate from").
- n.114 According to the Sanskrit, Toh 555, and *rga* in the Yongle, Lithang, Kangxi, and Choné versions of Toh 556. The Degé version of Toh 557 has *rgal* ("cross over").
- n.115 According to the Lithang and Kangxi versions of Toh 556 and to Toh 555, Toh 557, and the Sanskrit. The Degé version of Toh 556 omits *pha mthar* ("to the end").
- n.116 According to the Tibetan. The Sanskrit translates as "meritorious good actions."
- n.117 The Sanskrit has *kurāja* ("bad kings").
- n.118 According to the Tibetan *zas skom*, presumably translating from *anna*. The available Sanskrit has *śānta* ("peace").

- n.119 From the Sanskrit *udāra*, which has been translated into Tibetan as *rgya chen* (“vast”).
- n.120 According to the Tibetan *gos*. The Sanskrit has *dhūpa* (“incense”).
- n.121 According to the Tibetan. In the Sanskrit the final line has *dharmasya bodhi-pratisaṃsthitasya* (“to the Dharma that is established in enlightenment”).
- n.122 According to the Tibetan *dal ba'i rgyal po*, presumably translating from *jihyarāja*. The available Sanskrit has *jinarājamurti* (“meeting the king of jinas”).
- n.123 The Sanskrit translates as “lion thrones.”
- n.124 *kun* (as in the Sanskrit *sarva*). Toh 557 has *su* (“who”).
- n.125 In Toh 557, the fourth line translates as “and may they quickly be freed from suffering.” The Sanskrit has *upajā* (“may they eventually be liberated”).
- n.126 From the Tibetan *rtag dag*, apparently translating *prasanna*.
- n.127 According to the Sanskrit and the Yongle, Lithang, Kangxi, Narthang, and Choné versions. The Narthang and Degé versions have *ma yin* instead of *pa yin*, which would translate as “not in the presence of...”
- n.128 From this point onward until just prior to the end of the chapter matches exactly *Putting an End to Karmic Obscurations* (Toh 219), which is an identical translation by the same translators.
- n.129 This differs from the usual list of paradises in which there are only three Brahmā paradises and Brahmaṃpariṣadya is a synonym for Brahmakāyika. This list comes from a Vibhajyavāda (“distinctionist”) tradition, which held views on the existence of phenomena that differed from those of the Sarvāstivāda tradition, which is the early tradition primarily transmitted into Tibet.
- n.130 This paradise occurs only in the Vibhajyavāda cosmology. The corresponding passage in Toh 555, which was translated from the Chinese version, accords with the more general Buddhist cosmology.
- n.131 The order in the more common cosmology (which is followed in Toh 555) is Avṛha, Atapa, Sudṛśa, and Sudarśana.
- n.132 According to Toh 555. Here, the negative is missing with *yin*, apparently in error for *min*.

- n.133 Assuming that the Tibetan *smān pa* (“healing” or “doctor”) is the common error in transcription for *phan pa* (“benefit”), which are very similar in the *dbu med* script.
- n.134 Assuming that the Tibetan *smān pa* (“healing” or “doctor”) is the common error in transcription for *phan pa* (“benefit”), which are very similar in the *dbu med* script.
- n.135 Assuming that the Tibetan *smān pa* (“healing” or “doctor”) is the common error in transcription for *phan pa* (“benefit”), which are very similar in the *dbu med* script.
- n.136 Assuming that the Tibetan *smān pa* (“healing” or “doctor”) is the common error in transcription for *phan pa* (“benefit”), which are very similar in the *dbu med* script.
- n.137 Assuming that the Tibetan *smān pa* (“healing” or “doctor”) is the common error in transcription for *phan pa* (“benefit”), which are very similar in the *dbu med* script.
- n.138 Toh 555 has Amitāyus (*tshe dpag tu med pa*).
- n.139 *seng ge*; Toh 555 has Singhaprabha (*seng ge'i 'od*).
- n.140 *rin chen tog*.
- n.141 Assuming that the Tibetan *smān pa* (“healing” or “doctor”) is the common error in transcription for *phan pa* (“benefit”), which are very similar in the *dbu med* script.
- n.142 Assuming that the Tibetan *smān pa* (“healing” or “doctor”) is the common error in transcription for *phan pa* (“benefit”), which are very similar in the *dbu med* script.
- n.143 According to the Sanskrit. The Tibetan appears to translate *caraṇa* as “feet.”
- n.144 Literally “a hundred thousand ten-millions.”
- n.145 The Tibetan could be interpreted to mean “in” instead of “beyond.”
- n.146 This is the point where the otherwise identical *Putting an End to Karmic Obscurations* concludes. See Toh 219, [1.82](#).
- n.147 In Toh 555 instead of Akṣayamati, this is the bodhisattva Blazing Light Rays of Unhindered Traits of Lions (*seng ge'i mtshan thogs pa med pa'i 'od zer 'bar ba*).

- n.148 The Sanskrit translates as “the saṅgha of those jinas.”
- n.149 According to the Tibetan, which presumably translates *prabhūta*. The Sanskrit has *prabhāsita* (“shines with a golden color”).
- n.150 According to the Tibetan. The Sanskrit has *surāsurasusvara* (“the lovely sounds of the suras and asuras”).
- n.151 According to the Sanskrit *keśa*. The Tibetan has *dbu* (“head”) with “hair” in the next line.
- n.152 According to the Tibetan, with “peacock” presumably translating *mayūra*. The Sanskrit has *maula* (“essential,” “intrinsic”) in the compound *ṣaṭpada-maulamahīruhakeśa* (“hair like a bee, essential, and teak”).
- n.153 From the Sanskrit *kuñcita*. The Tibetan translates as *lcang lo*, often used for “long locks of hair,” but presumably here meaning “short curls.”
- n.154 According to the Tibetan, which transliterates *caśa* (correctly, *cāṣa*). The Sanskrit has *kaśanikāśa*, which is translated by Emmerick as “blue jay.”
- n.155 According to the Tibetan, presumably translating from *prabhūta*. The Sanskrit has *prabhāsita* (“always shines like gold”).
- n.156 According to the Tibetan *zer ba*, perhaps translating *mukha*. The Sanskrit has *mukhābhasa* (“shining face” or “shining blossom”).
- n.157 According to the Sanskrit *mṛṇāla*. The Tibetan has just *pad+ma* (“red lotus”).
- n.158 According to the Sanskrit syntax. The Tibetan of Toh 557 translates as “the Muni’s moon is slender.”
- n.159 Here Toh 557 translates as “the Muni’s body has a navel as...”
- n.160 The Sanskrit has *mramarā* in error for *bhramarā*. The Tibetan simply has *bung ba*. The carpenter bee has a glossy black abdomen in contrast to the bumblebee.
- n.161 Toh 557 here translates as “He has a prominent nose that is always gleaming.”
- n.162 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*.

- n.163 According to the Tibetan, presumably translating from *pūrvita*. The available Sanskrit has *pūjita* (“offered”).
- n.164 According to the Tibetan. The Sanskrit has *surāsura* (“suras and asuras”).
- n.165 According to the Tibetan *bde gshegs* in all three versions of the sūtra. The Sanskrit has *saumya*, which means “being happy” and “lunar.” In Toh 556 and in Toh 557 it appears to have been used as an adjective for the moon.
- n.166 From the Sanskrit *niśākara*, literally “night maker,” which is also a synonym for the moon. The Tibetan should be *mtshan byed* as is found in the Yongle, Lithang, and Kangxi versions. The Degé has *mtshan byad*, while the Choné has *mtshan phyed*.
- n.167 According to the Sanskrit, where the verb is optative.
- n.168 Literally “day makers.”
- n.169 According to the Tibetan. The Sanskrit translates as “his hands are beautified by stainless signs.”
- n.170 The Sanskrit here has “buddhas.”
- n.171 The Sanskrit has *jinatva*, which literally translates as “jinahood.” This is rendered in Tibetan simply as *rgyal ba*.
- n.172 The Sanskrit specifies that it is a bherī drum.
- n.173 According to the Sanskrit *kamalākara* and the Tibetan elsewhere. Here the Tibetan has *pad+ma 'byung rgyal* instead of *pad+ma 'byung gnas*.
- n.174 Here Toh 556’s *'gran zla med* matches the Sanskrit *asarthyam*. Toh 555 has *dgra med* (“without an enemy”), which is probably a scribal error for *'gran med*.
- n.175 According to the Sanskrit *sukha* and to the Yongle, Kangxi, and Narthang versions of Toh 556, which have *bde ba*. The Degé has *dge ba* (“virtue,” “goodness”).
- n.176 According to the Tibetan here and in Toh 557. If following the syntax of the Sanskrit and of Toh 555, the verse would be: “May my ocean of merit become complete. / May the ocean of my wisdom be pure. / Through the power of the light of stainless wisdom, / May there be an ocean of all qualities.”
- n.177 The Sanskrit has *bodhiguṇair guṇaratnaprapūrṇā* (“Through the qualities of enlightenment, may the precious qualities be complete”). The Tibetan has no instrumental particle after “qualities of enlightenment.”

- n.178 Here the Sanskrit and Toh 555 would translate as “may I have the light of merit.”
- n.179 This line is absent in the Sanskrit but included in all three Tibetan versions.
- n.180 The distribution of the lines of the Tibetan verses does not perfectly match up with the Sanskrit from this point onward.
- n.181 Two Sanskrit verses are here compressed into one verse of five lines.
- n.182 These last three verses are not in the Sanskrit or Toh 557.
- n.183 According to the Tibetan. The Sanskrit translates as “for the sake of the arising of compassion for beings.”
- n.184 According to the Sanskrit *ṣaḍgrāma* and the earlier verse in Toh 555. The Narthang and Lhasa versions have *rkun drug*, which would translate as “six thieves.” The Degé has *rgyal po drug* (“six kings”). Here the Tibetan has “an army,” presumably translating from a corruption of the Sanskrit *saṃgrāma*.
- n.185 According to the earlier Sanskrit *ṣaḍgrāma* (in this verse it is *saṃgrāma*) and the earlier verse in Toh 555, which has no specific term in this verse. The Tibetan translates as “an army,” presumably derived from a corruption of the Sanskrit *saṃgrāma*.
- n.186 According to the Tibetan. In the Sanskrit there is a negative, and thus the line translates as “the nature of knowing does not become the sense faculty.”
- n.187 According to the Yongle, Kangxi, and Narthang versions. The Degé omits *grong* (“village”). The Sanskrit has *cauraḡrāmantāḡ* (“outside the village of thieves”); *gzhan* is thus taken here to mean “other than the village”—in other words, “outside the village” instead of “other villages.”
- n.188 According to the Tibetan *ngan skyugs*. The Sanskrit has *śakṛṇmūtra* (“urine and feces”).
- n.189 There is a play on words here that does not translate into English. “Elements” are called *mahābhūta*, which can be translated as “great occurrences.” In Tibetan, this is rendered *’byung ba chen po*.
- n.190 According to the Tibetan. This line in Sanskrit is *avidyamānā na kadāci vidyate* (“no one in ignorance can know this”). In Toh 555 the line translates as “therefore I teach that the nature of the great elements is empty.”
- n.191 This line is absent in the Sanskrit.

- n.192 The Sanskrit translates as “the good city.”
- n.193 The Sanskrit specifies the bherī drum.
- n.194 The first two lines and the fourth are absent in the Sanskrit but included in Toh 555.
- n.195 An epithet for buddhas. The Sanskrit has *nākyaka*. The Tibetan has *'dren pa*.
- n.196 Literally “the supreme limb.”
- n.197 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.”
- n.198 According to the Sanskrit and the version in Toh 555. Toh 556 translates as “one could divide it into three parts.”
- n.199 The single verse in Sanskrit is equivalent to two in the Tibetan, possibly because of the loss of some lines in the Sanskrit.
- n.200 This verse is in prose in Toh 555.
- n.201 According to the Yongle, Kangxi, Lithang, and Choné versions of Toh 556. The Degé has *ma yin pa* (“not another”).
- n.202 According to Toh 555 and the Narthang and Lhasa versions of Toh 556. The Degé has “wise in methods.”
- n.203 Literally “ten thousand times three thousand.” In Toh 555, the number is three hundred million (literally “a hundred thousand times three thousand”).
- n.204 In Toh 555 the number is “eight hundred million.”
- n.205 In Toh 555 the number is five million (literally “fifty times a hundred thousand”).
- n.206 The Degé here has *dga'* (“joy”) in error for *dka'* (“difficult”).
- n.207 In Toh 555, the name is King Who Is Ornamented by the Arrangement of Prayers (*smon lam gyi bkod pas brgyan pa'i rgyal po*).
- n.208 Toh 555 has “many hundreds of thousands of great eons.”
- n.209 “Venerable” is here absent in the Sanskrit.
- n.210 According to the Tibetan *dgongs pa*. The Sanskrit has *samanvāgataḥ* (“provided by”).

- n.211 From the Sanskrit *kāntāra*. The Tibetan translates as its other meaning *dgon pa* (“wilderness”). Toh 555 has *dus ngan* (“bad times”).
- n.212 From the Sanskrit *kāntāra*. The Tibetan translates as its other meaning *dgon pa* (“wilderness”). Toh 555 has *sdug bsngal* (“suffering”).
- n.213 According to the Tibetan, presumably translating from *graha* or possibly *pramathana*. The Sanskrit has *jñānaprakāśakaḥ* (“it manifests wisdom”). Toh 555 has *ltas ngan* (“bad omens”).
- n.214 This sentence is absent in the Sanskrit, though a version of it is included in Toh 555.
- n.215 From the Sanskrit *svasti*. The Tibetan translates as *bde legs*.
- n.216 The Sanskrit has “all human kings.”
- n.217 The last half of this paragraph and the first half of the next are absent in the Sanskrit version.
- n.218 The preceding chapter, this chapter, and the following chapter form one chapter in Toh 557.
- n.219 This phrase is absent in Toh 557 and in the Sanskrit.
- n.220 At this point the Degé version of Toh 557 translates as “saved them from attack,” which is absent in the Sanskrit and in the Yongle, Lithang, Kangxi, and Choné versions of Toh 557. However, this phrase does appear in a later repetition of the list in the Sanskrit.
- n.221 Absent in the Sanskrit and the Yongle, Lithang, Kangxi, and Choné versions of Toh 557.
- n.222 The Sanskrit has *rājakula* (“royal family”) and the Tibetan has *pho brang 'khor* (“palace entourage”).
- n.223 The Sanskrit has only “listens to.”
- n.224 The Sanskrit has *rājakula* (“royal family”) and the Tibetan has *pho brang 'khor* (literally “palace entourage”).
- n.225 The Sanskrit has *rājakula* (“royal family”) and the Tibetan has *pho brang 'khor* (literally “palace entourage”).
- n.226 The text from here until “that human king should wash his body” is absent in the Sanskrit.

- n.227 The Sanskrit has *rājakula* (“royal family”) and the Tibetan has *pho brang ’khor* (literally “palace entourage”).
- n.228 According to the Tibetan in Toh 556 and in Toh 555. The Sanskrit translates as “I have gained great might.”
- n.229 The Sanskrit translates as “auspicious jewels” or “precious articles.”
- n.230 The Sanskrit has *dharmbhāṇaka bhikṣu*.
- n.231 According to the Tibetan. The Sanskrit translates as “I have liberated beings.”
- n.232 According to the Tibetan *yang dag shes* and other occurrences of the name. The Sanskrit has *samjaya*.
- n.233 The Sanskrit omits “the nāga king” but does not do so further on when the list is repeated.
- n.234 The Sanskrit and Toh 555 translate as “tathāgatas in many hundreds of thousands of quintillions of buddha realms.”
- n.235 Rather than translating as “explains it,” the Sanskrit here translates as “writes it” or “has it written.”
- n.236 The Sanskrit translates as “for hundreds of thousands of quintillions of eons.”
- n.237 Here “the twelve forms” refers to the twelve aspects of a buddha’s speech.
- n.238 According to the Sanskrit *cakra* and the Yongle, Kangxi, Narthang, and Lhasa versions of Toh 556, which have *’khor lo*. The Degé version of Toh 556 has *’khor ba*.
- n.239 The Sanskrit has “tathāgatas” rather than “buddhas.”
- n.240 According to the Sanskrit *rājakulaṃ*. This seems to have been translated into Tibetan as *khang pa brtsegs pa*, which is usually the translation for *kūṭāgāra*.
- n.241 According to the Sanskrit. There appears to be an unintended omission in the Tibetan, possibly from an omission in the Sanskrit manuscript from which it was translated: *kalyāṇa[mitra] sahāyakasya; dge ba’i [bshes gnyen gyis] grogs bgyid pa*.
- n.242 The Sanskrit has *rājakula* (“royal family”) and the Tibetan has *pho brang ’khor* (literally “palace entourage”).

- n.243 At this point the Tibetan also has *dnoggs pa*, as do the Yongle, Narthang, and Choné versions of Toh 557, which appears to be a scribal corruption. The Degé of Toh 557 has *rdzogs pa* (“perfect,” “complete”), which also appears to be a scribal corruption. There does not appear to be a Sanskrit equivalent in this passage.
- n.244 According to the Tibetan. The Sanskrit has “comet-like colors.”
- n.245 According to the Sanskrit *kāryāṇi* and the Yongle, Lithang, Kangxi, and Choné versions, which have *dgos pa*. The Degé has *dgongs pa* (“intention,” “thought”).
- n.246 According to the Yongle, Lithang, Kangxi, and Choné versions, which have *'dir*. The Degé has *'di*.
- n.247 According to the Sanskrit, Choné, and Urga versions, and to other instances of the title in this sūtra. The Degé here omits “king.”
- n.248 The Sanskrit translates as “show them the buddha realms.”
- n.249 In Toh 557, at this point the Four Mahārājas rise from their seats and recite verses of praise together. Here this is preceded by the section where Vaiśravaṇa teaches a mantra, which does not appear in Toh 557.
- n.250 In Toh 555 at this point there is the Tibetan instruction to state your name.
- n.251 This would translate as “Homage to Vaiśravaṇa Mahārāja. It is thus: *rara rara kuno kuno khuno khuno ruṇo ruṇo saba saba kara kara* great courage, great courage, great black one, protect, protect me and all beings *svāhā*.”
- n.252 Toh 555 translates as “the benefit will be that demons will be unable to find them.”
- n.253 Camphor is not in the list in Toh 555.
- n.254 Agarwood is not in the list in Toh 555.
- n.255 In Toh 555 at this point there is the Tibetan instruction to state your name.
- n.256 Toh 556 has *paryeśvara* and Toh 555 has *parayeśvara*, where it appears *ye* is in error for *me*, both very similar in *dbu med* script.
- n.257 This would translate as “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 to me the increase of my wealth *svāhā*.”

- n.258 According to the Narthang version of Toh 555. The Degé version of Toh 555 has *manorathapariṭraya*, while the Degé of Toh 556 has *manorathapariṭpuraya*.
- n.259 This would translate as: “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 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.260 The Degé has *dzi nar sha bha*, which appears to be transliterating Jinarśabha, but this may well be the result of scribal corruption. The Yongle and Kangxi versions have *’dzin nar sha bha*. The Degé of Toh 555 has Śaniśi. The Yongle, Lithang, and Kangxi have Śanaśi. The Narthang has Śinaśi.
- n.261 In Toh 555, the Tibetan is *sbyin* (“generosity”), which is in error for *spyin*, usually meaning “glue.” This was traditionally mixed with pigments in India, though it could be used to size cloth before being painted. Toh 556 has *kapita* as a transliteration of *kapitya*. The BHS version is *kāpittha*, and the Pali is *kapittha* or *kaṭṭha*. In the *Mahāvīyutpatti* it appears as *kapittha*, with *kapita* being the Tibetan equivalent in a list of pigments. It is the name of the wood-apple tree (*Limonia acidissima*). Other names are bael, Bengal quince, golden apple, or stone apple, fruit that has seeds contained in a sac that is an adhesive, transparent mucilage that solidifies on drying, so this may be what is referred to. Otherwise, glue derived from animals was used in pigments for painting. The sticky layer around the unripe seeds is a household glue that also finds use in jewelry-making. The glue, mixed with lime, waterproofs wells and cements walls. The glue also protects oil paintings when added as a coat on the canvas.
- n.262 Toh 555 has *muktikālaṃkrta*, observing the rules of sandhi or “euphonic combination.”
- n.263 According to Toh 555. Toh 556 has *sarvasatvā*.
- n.264 According to Toh 555. Toh 556 has *mamā* (omitting *amukanāsyā*).
- n.265 Not in the list in Toh 555.
- n.266 At this point the section absent in Toh 557 concludes.
- n.267 According to the Tibetan. The Sanskrit translates as “like the moon in the sky.”
- n.268 According to the Tibetan. The Sanskrit translates as “who is like the moon on high.”

- n.269 According to the Tibetan. The Sanskrit does not have “has no impediment.”
- n.270 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.
- n.271 Three lines of Sanskrit here form four lines in the Tibetan.
- n.272 According to the Narthang and Lhasa versions of Toh 556 and the Lithang, Kangxi, Choné, and Urga versions of Toh 557, which have *tshe*. The Degé version of Toh 557 has *che* (“great”), while the Degé of Toh 556 has *de*.
- n.273 The Sanskrit translates as “recite.”
- n.274 The Toh 557 chapter concludes at this point.
- n.275 According to the Yongle, Lithang, Kangxi, Choné, and Lhasa (*śā ra dwa ti’i bu*). The Degé omits the long vowel: Śaradvatiputra (*śa ra dwa ti’i bu*). The Narthang has both *śā ra dra ti’i bu* and *śa ra drā ti’i bu*.
- n.276 Toh 555 translates as “it is not composite, and it is not noncomposite.”
- n.277 According to the Yongle, Lithang, Kangxi, and Choné versions of Toh 556. Toh 555 has *abhivayahāra*. The Degé version of Toh 556 has *abhivoyahāra*. The Narthang version of Toh 556 has *abhivoyahara*.
- n.278 Toh 555 has *sunīśrita*.
- n.279 Toh 555 translates as “for a hundred eons.”
- n.280 Toh 555 has a concluding sentence: “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.”
- n.281 The Toh 555 version reads: *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*.
- n.282 Toh 555 has *piṅgala*.
- n.283 The Toh 555 version reads *tadyathā kate vikate nikate pratyarthike pratyamitre śuddhe mukte vimale prabhāsvare aṅḍare paṅḍare śvete paṅḍaravāsini harikaṅḍari piṅgala akṣi dadhi mukhi rakṣa rakṣa* | 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. 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*.

- n.284 Toh 555 has *tadyathā* | *muni muni muni nadhari muni mati mati sumati mahāmati hā hā hā hā ma bhayantīti pāpa vajrapāṇi āha drāviḍa svāhā*.
- n.285 In Toh 555 this is followed by *pukkasi*.
- n.286 Toh 555 has *paraṅale*.
- n.287 Toh 555 has *dalamadade*.
- n.288 Toh 555 has *cadrāvākrī*.
- n.289 From the Degé *Ice* (“tongues [of flames]”). The Yongle, Lithang, Kangxi, and Choné have *rje* (“lord”). Toh 555 has the obscure transliteration *vajraśani*.
- n.290 According to the Yongle, Lithang, Kangxi, and Choné versions of Toh 555 and Toh 556. The Degé of Toh 556 has *āryapuśaste*.
- n.291 Toh 555 has *maṅgalya*.
- n.292 Toh 555 has *acale*.
- n.293 According to the Yongle, Lithang, Kangxi, and Choné versions of Toh 556 and to Toh 555. The Degé version of Toh 556 has *varyavate*.
- n.294 The Degé version of Toh 556 has *āryapuṅyasopākīye*. The Yongle and Narthang versions have *āryapuṅyasobākīye*. The Urga has *āryapuṅyasobhākīye*. The Lhasa has *āryapuṅyasauopākīye*. Toh 555 reads *āryapuṅyasobākīye*.
- n.295 Toh 556 has *shes pa*, Toh 557 has *ye shes*, and the Sanskrit has *jñāna*.
- n.296 Toh 556 has *ci nas*. The Degé version of Toh 557 has *de ltar*. The Yongle, Lithang, Kangxi, and Choné have *ji ltar*. The Sanskrit has *yathā*.
- n.297 The Sanskrit translates as “will have no misfortune in life,” which is absent in the Tibetan.
- n.298 This line is absent in the Sanskrit.
- n.299 Following Toh 557. The Sanskrit has *kuśala*. The Degé version of Toh 556 has *rab tu mkhas pa* (“perfectly learned”).
- n.300 According to Toh 556, the Sanskrit, and the Yongle, Lithang, Kangxi, and Choné of Toh 557. The Degé version of Toh 557 has *rab tu 'thob* (“completely

attain”).

- n.301 According to the Tibetan *phun sum tshogs pa*. The Sanskrit has *jñā* (“knowledge”).
- n.302 The Sanskrit here has *dhāraṇīm cānupradāsyāmi smṛtyasaṃpramoṣanāya*, “bestow on him the power of mental retention for preservation of memory.” It occurs further on in the Tibetan in both Toh 556 and 557.
- n.303 In the Tibetan, the order of medicines in this line differs from the Sanskrit.
- n.304 This identification is based on the Sanskrit feminine noun *mahābhāgā* (“great good fortune”) and that *myrobalan* (the standard Sanskrit word is *harītakī*) has many such hyperbolic synonyms and is the principal herb in Āyurveda but does not otherwise appear in the list.
- n.305 The Tibetan has *gi wang*, which was also at the beginning of the list (where it is translated here as “cow bezoar”). The Sanskrit had *gorocanā* earlier and here has *sarocanā* (Bagchi has a corrupt *samocaka*). As *gorocanā* includes the word “cow,” presumably the previous term referred to that obtained from a cow and the second term is the bezoar obtained from an elephant.
- n.306 According to the Degé versions of Toh 555 and Toh 556. The Yongle, Kangxi, and Narthang versions of Toh 556 have *sute tekṛ*. Toh 557 and the Sanskrit have *sukṛte*.
- n.307 According to the Degé version of Toh 556. The Yongle and Kangxi versions of Toh 556 have *kamatāli nalijānakarate*. The Lithang and Choné versions of Toh 556 have *kamatāle nalejñānakarate*. The Narthang version of Toh 556 has *kamatali nalijanakarate*. Toh 555 has *kamatali nalejanakarte*. The Degé of Toh 557 has *kṛtakamala nīlajīnakarate*. The Yongle version of Toh 557 has *kṛtakama linalijānakarate*. The Kangxi version of Toh 557 has *kṛtakamalinalijānagarte*. The Lithang and Choné versions of Toh 557 has *kṛtakamali nalajīnakarate*. The Sanskrit has *karajātabhāge*.
- n.308 According to Toh 555 and 556. Toh 557 has *haṃkarāte*. The Sanskrit has *haṃsaraṇḍe*.
- n.309 According to the Degé versions of Toh 555, 556, and 557. The Kangxi and Yongle of Toh 557 have *indrajālini*. The Sanskrit has *indrajāla*.
- n.310 According to Toh 556 and Toh 555. Toh 557 has *śakaddre*. The Sanskrit has *malilaka*.

n.311 According to Toh 555 and 556. The Degé version of Toh 557 has *vaśaddre*. The Choné version has *vaśaddri*.

n.312 Toh 555 has *avartakasike*. Toh 557 has *avartasike*. The Sanskrit has *avatāsike*.

n.313 The Lithang and Choné versions of Toh 556 have *śīlamate*.

n.314 The Yongle and Kangxi versions of Toh 556 have *sadyasthite*.

n.315 The Nobel version reads *sukṛte kṛtakamalijanakarate haṃkarāte indrajāli śakad drepaśaddre abartaksike na kutraku kapalakapimalamati śīlamati sandhidhudhumamabati śiri śiri satyasthite svāhā*. The Bhagji version reads *sukṛte karajātabhāge haṃsaraṇḍe indrajālamalilaka upasade avatāsike kutra kukalavimalamati śīlamati saṃdhibudhamati śiśiri satyasthita svāhā*.

n.316 This may refer to musical instruments such as the *vīṇā* (Indian lute), the *mṛdaṅga* (drum), the *muraḥa* (tambourine), the *ghaṭa* (pot), the violin, and the 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* and *The King of Samādhis Sūtra* (Sanskrit: *pañcāṅgika*; Tibetan: *yan lag lnga dang ldan pa*).

n.317 The Sanskrit is transliterated as *syād yathedan* (for *syād yathedaṃ*): “It should be thus.”

n.318 The Bhagji edition has *ane nayane hili hili gili khile svāhā*.

n.319 “It is thus: O one who has gone well, who has departed, who has departure! *svāhā*.” The Bhagji edition has *sugate vīgate vīgatāvati 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.

n.320 According to the Sanskrit.

n.321 The Bhagji edition has *same viśame svāhā | sugate svāhā | sāgarasaṃbhūtāya svāhā | skandhamātrāya svāhā | nīlakaṇṭhāya svāhā | aparāhitavīryāya svāhā | himavatsaṃbhūtāya svāhā | animiśacakrāya svāhā | namo bhagavatyai brāhmaṇyai | namaḥ sarasvatyai devyai | sidhyantu mantrapadāstaṃ brahma namasyantu svāhā*. The Nobel edition has *śame biśame svāhā | sagaṭe vīgaṭe 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.322 The Bhagji edition translates as “siddhas, yakṣas, and devas [filling] the sky.”
- n.323 According to the Sanskrit *vikhyātā*. The Tibetan in Toh 556 and Toh 557 appears to have the scribal error *grangs* (“number”) instead of *grags*. Toh 555 has *grags*.
- n.324 In contrast with other verses, the Tibetan translates the Sanskrit *ślokas* as two long lines of verse. Here they are presented as four lines for consistency.
- n.325 The Bhagji edition has *śubhavastra* (“beautiful clothes”).
- n.326 The Tibetan transliterates this phrase as *syād yathedan*.
- n.327 The Yongle and Kangxi versions have *hiṅgule*. The Lithang, Choné, and Urga have *hegule*. The Lhasa has *hiphule*. The Bhagji edition has *sure vire araje arajavati hi gule*.
- n.328 The Yongle and Kangxi versions of Toh 555, 556, and 557 have *miṅgule*. The Bhagji edition has *piṅgale*.
- n.329 Toh 555 has *piṅgalavat*. The Narthang version of Toh 556 and 557 has *piṅgalavati*. The Yongle and Kangxi versions have *biṅgalavati*. The Bhagji edition has *piṅgale vati*.
- n.330 The Yongle has *miṅguśe*. The Kangxi has *maṅguśe*. The Narthang has *miṅguśe*. The Bhagji edition has *mukhe*.
- n.331 The Yongle and Kangxi versions have *citira*. The Lithang has *citara*. The Narthang has *catara*. The Lhasa has *cihara*. The Bhagji edition reads *marīci sumati diśamati agrāmagrī talavitale*.
- n.332 In the Yongle version, *capati* is missing. The Bhagji edition has *ca vaḍi*.
- n.333 The Yongle and Kangxi versions have *pranaye*. The Bhagji edition has *vicarī mariṇi pāṇaye*.
- n.334 The Yongle version has *lokajeṣṭhe*. The Lithang and Choné versions have *lokajyeṣṭha*. The Kangxi has *lokajyeṣṭhe*. The Narthang has *lokaśeṣṭhe*. The Bhagji edition has *lokajyeṣṭha*.
- n.335 The Urga has *logapriye*. The Bhagji edition has *ke priya*.

- n.336 The Yongle has *siddhaprite*. The Narthang has *siddhaprite*. The Lhasa has *siddhiprete*. The Bhagji edition has *siddhivrate*.
- n.337 The Lhasa has *vimamukhiśucikhare*. The Bhagji edition has *bhīmamukhiśacivarī*.
- n.338 The Lithang, Choné, and Lhasa versions have *apratehate*.
- n.339 The Narthang and Urga versions have *apratihatabuddhe*. The Lhasa version has *apratehate buddhe*. The Bhagji edition has *apratihatabuddhi*.
- n.340 The Yongle, Kangxi, and Narthang versions have *mahādevi*.
- n.341 The Yongle version has *pratigrīnanamaskarana*. The Lithang and Choné versions have *pratigrīnanamaskarana*. The Kangxi version has *pratigrīhanamaskarana*. The Urga version has *pratigrīnanamaskarom*.
- n.342 The Bhagji edition has *sure vire araje arajavati hi gule piṅgale piṅgale vatimukhe marīcisumati diśamati agrāmagrītalavitale ca vaḍivicarī mariṅipāṇaye lokajyeṣṭhake priyasiddhivrate bhīmamukhiśacivarī apratihate apratihatabuddhi namuci namuci mahādevi pratigrīṇa namaskāra*.
- n.343 According to the Tibetan. The Bhagji edition has “all beings.”
- n.344 According to the Sanskrit *vidyā*, which the Tibetan translates as *rig sngags* (“*vidyāmantra*”).
- n.345 According to 557. Toh 556 has a genitive particle, resulting in the translation “tantras in verse.”
- n.346 The Lithang and Choné versions have *mahāprabhava*.
- n.347 The Bhagji and Nobel editions have *mahāprabhāve hili hili mili mili*.
- n.348 The Bhagji edition has *kadārake yuvati*. The Nobel edition has *karāṭe keyūre keyūrabati*.
- n.349 In the Yongle, Lithang, Kangxi, and Choné versions, *hili hili* is absent. The Narthang has *hili mili*. The Bhagji edition has *kadārake yuvati hili mili*. The Nobel edition has *karāṭe keyūre keyūrabati hili mili hili mili hili mili*.
- n.350 In the Yongle version, *hili hili* is absent. The Kangxi has *hasa hasa*.
- n.351 The Bhagji edition has *hili hili mili*.
- n.352 The following section is absent in Toh 557.
- n.353 According to Toh 555, which has *bres*. Toh 556 has *bre*.

- n.354 From *dga' mo* in Toh 555, and from the Yongle, Lithang, Kangxi, and Choné versions. The Degé has *rgan mo* (“old woman”).
- n.355 This refers to the four Vedas.
- n.356 According to Toh 555, which has *rlabs*. The Yongle and Lithang versions of Toh 556 have *ldud*, the Kangxi and Choné versions have *ltung ltad*, and the Degé has *lud*.
- n.357 According to Toh 555, which has *'dra*, and the Yongle, Lithang, Kangxi, and Choné versions of Toh 556, which have *bzhin dag la dbang*. The Degé has *spyin bdag la dgongs*.
- n.358 According to Toh 555 and Toh 556, which have *ring*. The Degé has *ri* (“mountain”).
- n.359 Here the narrative resumes in Toh 557.
- n.360 According to the Tibetan. The Sanskrit has *ratnamaṇi* (“precious jewels”), which makes the Tibetan appear to have *brygad rnams kyis* (“by eight”) in error for *brgyan rnams kyis* (“by jewelry,” “by ornaments”). However, Toh 555 goes on to list the eight articles held in the eight hands.
- n.361 Sanskrit has *namaḥ* (“homage”) *svāhā*.
- n.362 According to the Sanskrit *ahaṃ* (“I”). The Tibetan has *bdag cag* (“we”).
- n.363 The Sanskrit translates as “and all beings.”
- n.364 According to the Yongle, Lithang, Kangxi, and Choné versions. The Degé here has an apparently superfluous *de*.
- n.365 Toh 555 has “the four continents,” which seems more fitting.
- n.366 The Degé version has *pe ma*. The Yongle, Kangxi, and Narthang versions have *pe mo*. These are assumed to be scribal corruptions, through dictation from *pad ma* or *pad mo*, both of which are used to translate *Padmā*.
- n.367 The Degé has Hiri.
- n.368 This refers to Hārītī, who 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. As a result, she became a protector of children and women in childbirth.

- n.369 According to the Sanskrit *svastha* and to the Narthang of Toh 557, which reads *brtan*. The Yongle and Kangxi versions of Toh 557 have *rtaḡ* (“permanent”). The Degé version has *brtas* (“increased”).
- n.370 According to the Sanskrit *mayā* (“by me”) and Toh 555, which precedes this with “I remember when” and the concluding response from the Buddha. In Toh 556 and 557 the following passage is given in the third person.
- n.371 The Sanskrit appears to associate the following “through the power of the great goddess Śrī” with beings receiving all requisites.
- n.372 The Sanskrit adds “to the Tathāgata” and lists “lamps” as an offering.
- n.373 The Sanskrit has Śrī Devī.
- n.374 The Sanskrit has “and lamps.”
- n.375 According to the Sanskrit, the Yongle, Lithang, and Choné versions of Toh 556, and Toh 557. The Degé version of Toh 556 omits *lha* (“deities”).
- n.376 This translates as “Sublime Lotus Golden Banner.” In the Sanskrit and Toh 557, there is only *Suvarṇadhvaja* (“Golden Banner”). Toh 555 does not mention her residence.
- n.377 From this point on, the great goddess Śrī speaks of herself in the third person.
- n.378 According to the Sanskrit and the Kangxi version of Toh 556.
- n.379 According to the Tibetan. The Sanskrit has *samantaḡate*.
- n.380 According to Toh 555 and Toh 557. Toh 556 has *sattvā artha*.
- n.381 According to Toh 555, 556, and 557. The Sanskrit has *mahābhāḡine*.
- n.382 According to the Sanskrit and Toh 557. Toh 555 and Toh 556 have *mahāmaitri*.
- n.383 The Sanskrit has *mahātejopamaṇi hite*. Toh 556 has *upasaṇhihe*.
- n.384 According to the Yongle, Kangxi, and Narthang. The Sanskrit has *ṛṣisaṇḡrhitte*. The Degé has *saṇḡrahītete*.
- n.385 The Sanskrit has *samayānupālāne*.
- n.386 Toh 555 has “seven days and nights.”

- n.387 According to the Sanskrit *girikandara*. Toh 557 has *ri'i sman ljongs* (“land of mountain herbs”)
- n.388 According to the Sanskrit. This is made into the subsequent sentence in the Tibetan.
- n.389 According to the Sanskrit *vega*. In the Sanskrit, the adjective “great” is clearly meant to refer to this entire list of qualities.
- n.390 According to the Sanskrit. The Tibetan may have suffered an omission as it could be read literally as “any class of deities within the Trāyastriṃśa class of deities.”
- The standard list of desire-realm paradises has only six. Perhaps this is
- n.391 meant to include the realm of the asuras or may be simply an error. Toh 555 has six paradises.
- n.392 At this point the chapter in Toh 557 and in the Sanskrit concludes.
- n.393 According to Toh 555. In Toh 556, the second *pūderi* does not have the long *ū* vowel.
- n.394 According to the Sanskrit *girikandara*. Toh 557 has *ri'i sman ljongs* (“land of mountain herbs”).
- n.395 According to the Sanskrit *girikandara*. Toh 557 has *ri'i sman ljongs* (“land of mountain herbs”).
- n.396 According to Sanskrit, the Degé version of Toh 556, and Toh 557. The Degé version of Toh 556, the Yongle, and the Kangxi omit this phrase.
- n.397 According to the Sanskrit and to Toh 557. Toh 556 omits this phrase.
- n.398 This name can be translated in many ways, one of which could be “that which is to be understood.”
- n.399 From Toh 557, which has *rigs*. Toh 556 has *gnas* (“basis”).
- n.400 The Sanskrit has *loka* (“light”)
- n.401 The chapter ends at this point in Toh 557.
- n.402 According to Toh 555. The Degé version of Toh 556 has *atiṣṭhahe*.
- n.403 According to Toh 555. The Degé version of Toh 556 has *saṃvidjñāye*.
- n.404 The width of the palm or its four fingers.

- n.405 According to the Narthang and Lhasa versions of Toh 556 and to Toh 555. The Degé version of Toh 556 has just “practitioner.”
- n.406 Toh 557 has Balaketu. The Sanskrit has Baladaketu.
- n.407 Following Toh 556, which has *dbang po'i tog*. Toh 555 has Foremost Power of Knowledge (*shes pa'i stobs kyi gtso bo*). Toh 557 has Varendraketu.
- n.408 This verse is absent in the Sanskrit.
- n.409 According to the Sanskrit, to the Yongle, Lithang, Kangxi, Narthang, and Choné versions of Toh 556, and to Toh 557, which all read *rgyal po*. The Degé version of Toh 556 has *rgyal por* (“blessed by the devas as a king”).
- n.410 According to the Sanskrit, to the Yongle, Lithang, Kangxi, Narthang, and Choné versions of Toh 556, and to Toh 557, which all read *rgyal po*. The Degé version of Toh 556 has *rgyal por* (“blessed by the devas as a king”).
- n.411 The plural is in accordance with the Sanskrit.
- n.412 According to the Sanskrit, “wealth that has been accumulated” would be included in the previous sentence as being destroyed by invading enemies instead of being stolen through dishonesty.
- n.413 The Sanskrit does not have the second half of this verse.
- n.414 According to the Sanskrit *rājā*. The Tibetan has just *rgyal*.
- n.415 The Sanskrit has the country being destroyed by unrighteousness and weapons.
- n.416 In the Sanskrit and Toh 557 the order is reversed: “cherished minster and cherished elephant.”
- n.417 The Sanskrit and Toh 555 have “horses and camels.”
- n.418 The Sanskrit translates as “kill.”
- n.419 These two lines in the Sanskrit edition are an extra two lines for verse 36.
- n.420 According to Tibetan *shin tu rid pa*. The Sanskrit has *sudurbala* (“very weak”).
- n.421 In the Sanskrit this is one of the results, and it appears at the end of the verse.
- n.422 According to the Sanskrit plural genitive (and not instrumental) and to the Degé version of Toh 556 and the Yongle and Kangxi versions of Toh 557.

- n.423 This extra line appears in the Degé version of Toh 556 but not in the Sanskrit, in Toh 557, or in the Yongle version of Toh 556.
- n.424 The Sanskrit translates as “the lords of devas.”
- n.425 Toh 557 has “become angry.” The Sanskrit *prakupyanti* could have either meaning.
- n.426 According to the Degé and Narthang versions of Toh 556, which have *nyes mgon* (“lord of evil”), presumably from *pāpapati*. Toh 555 has *mi dge grogs* (“sinful companions”). The Sanskrit has *pāpapatitaḥ* (“fallen into sin”). The Degé version of Toh 557 and the Lithang version of Toh 556 have *nye 'khon* (“hold a grievance”). The Choné version of Toh 556 has *nye 'khor* (“attendants”). The Yongle and Kangxi versions of Toh 556 and the Yongle, Lithang, Kangxi, and Choné versions of Toh 557 have *nye mkhon* (“bias,” “partiality”). Emmerick translates this as “should not take sides.”
- n.427 According to the Tibetan *bstan*. The Sanskrit has *dharmeṇa śāsyate rāṣṭraṃ* (“the kingdom is ruled through righteousness”).
- n.428 According to the Sanskrit *sukṛte* and to Toh 557, which has *legs par byed*. Toh 556 has *legs par byung* (“well arisen”).
- n.429 According to the Sanskrit and to the Yongle, Kangxi, and Narthang versions of Toh 556 and Toh 557, which have *dang*. The Degé version of Toh 556 has *dad* (“faith”).
- n.430 According to the Sanskrit *praśāsyate*. Toh 557 translates according one of its other meanings, *ston* (“teach”). Toh 555 has *btul* (“subjugated”).
- n.431 The Sanskrit has “in the middle of a sun.” Toh 557 has *gnyid* (“sleep”), which could be a scribal error from dictation for *nyi* (“sun”). However, Toh 556, which appears to usually be a direct copy from Toh 557, has replaced “middle of sleep” with “in a dream,” even though that phrase is already in the preceding line (“dream”). This appears to be a translation from a manuscript that had *svapna*, which can be rendered as either *gnyid* (“sleep”) or *rmi lam* (“dream”) instead of *sūrya*.
- n.432 According to the Sanskrit *jinasya*, and also to Toh 555, which has “buddhas.” Toh 557 and 556 have *rgyal po'i* (“the king’s”) instead of *rgyal ba'i*.
- n.433 According to the Sanskrit *sāla* and Toh 557 *sā la'i*. In this instance Toh 556 has *sa la*, which could be translated as “on the ground,” though this is probably an error for *sā la*.

- n.434 According to the Sanskrit, the Lithang and Choné versions of Toh 556, and Toh 557. The Degé version of Toh 556 has *nor bu rin po che'i* ("precious jewels") instead of *nor ni chen po yi*.
- n.435 The order is in accord with the Sanskrit, the Narthang and Lhasa versions of Toh 556, and Toh 557. The Degé version of Toh 556 translates as "food, clothing, and drink."
- n.436 The buddha of that time whose teachings Ratnoccaya follows.
- n.437 According to the Tibetan of Toh 555, 556, and 557. The Sanskrit translates as "the three worlds."
- n.438 According to the Sanskrit *praśantamānasai* and to *yid zhir* in the Yongle version of Toh 557. The Degé of Toh 557 and Toh 556 have *yid bzhin*.
- n.439 According to Toh 556 and to the Yongle, Kangxi and Choné versions of Toh 557. Toh 555 translates as "made offering to." The Sanskrit has *ārāgitā*, while the Degé version of Toh 557 has *brnyes*, both of which would translate as "attained" with reference to the ten strengths.
- n.440 According to the Sanskrit *idam*. The Tibetan has *dam pa* ("the sublime").
- n.441 According to the Sanskrit and the Chinese. The Tibetan could be translated as "many oceans of suffering."
- n.442 According to the Sanskrit and also to Toh 556 and the Yongle, Kangxi, Narthang, and Choné versions of Toh 557, which have *kyi*. The Degé version of Toh 557 has *kyis*.
- n.443 Toh 555 omits the second half of this verse.
- n.444 According to the Tibetan, which appears to have translated from a manuscript that had *buddhadarśanam* instead of *buddhaśāsanam*. It should otherwise have been "the Buddha's teaching will be praised."
- n.445 Here Toh 556 has *dpal yon*, while Toh 557 has *'bru dang* ("grains and"). The Sanskrit is *dhanyai*, which can mean both grain and opulence.
- n.446 This line, the next verse, and the first three lines of the following verse are absent in the Sanskrit and Toh 555.
- n.447 This line forms the last line in verse 19 in the Sanskrit.
- n.448 Here Toh 556 and Toh 557 briefly diverge in the order of the lines of verse.

- n.449 The first two lines of this verse and the last two lines of the preceding verse appear to have switched places when compared to Toh 557 and the Sanskrit, which appear to preserve the original order of the lines.
- n.450 The Sanskrit has *mahādhipa*.
- n.451 This third line, which would have been the fourth in the Sanskrit, is missing from the Sanskrit version, which jumps instead to the last line of the verse after next.
- n.452 This verse is absent in the Sanskrit.
- n.453 Only the last line of the Sanskrit—the third line in this translation—is present in the Sanskrit version.
- n.454 According to the Sanskrit instrumental plural for “yakṣa lords” and the nominative dual case for the compound of the two following names.
- n.455 According to the Sanskrit. The Tibetan syntax appears to list Saṃjñeya as distinct from the twenty-eight yakṣas.
- n.456 According to the Sanskrit and to Toh 557. The Tibetan has just *nag po*, which translates from the Sanskrit *kāla*.
- n.457 According to the Sanskrit, meaning “sun friend.” Toh 556 and Toh 557 are corrupt in all editions, probably because the original was *nyi bshes*. The Degé version of Toh 556 and the Choné and Urga versions of Toh 557 have *gnyen bshes* (“friend-friend”), while the Lithang and Kangxi versions of Toh 556 and the Degé version of Toh 557 have *gnyis bshes* (“two-friend”). The Yongle version of Toh 557 has *gnyi bshes* (“two-friend”). Toh 555 has *nyi ma'i gnyen* (“sun-friend”).
- n.458 According to the Sanskrit. Both the Tibetan and the Chinese appear to have translated from a manuscript that had Nārāyaṇa, though he has already been mentioned in the list.
- n.459 According to the Tibetan *ra ro*. Emmerick, from Nobel’s Sanskrit, has “standing.” The Bhagji edition has a corrupt *saptamātrsthītani* (“seven mothers standing”), with *sapta* (“seven”) from *supta* (“sleep”). Possibly the translation was made from a manuscript with *matta* (“intoxicated”) where Bhaji has *mātr* (“mother”). Toh 555 has “whether asleep or awake.”
- n.460 The Bhagji edition has *dantī*, which would have been translated as *so can*.

- n.461 In Emmerick translated as a description of the previous goddesses, but the Bhagji edition of the Sanskrit and also the Tibetan present this as a singular name.
- n.462 Toh 556 has *gzi byin ldan*. Toh 557 has *mdangs dang ldan*.
- n.463 Toh 556 and 557 appear to have only three lines where the Sanskrit and Toh 555 have four. The third and fourth lines in the Sanskrit translate as “they will be delighted by bliss / and satisfied by many flavors.” The last line appears to have been transposed to the next verse.
- n.464 According to the Yongle, Lithang, Kangxi, and Choné versions of Toh 556 and to Toh 557, which have *mdzes*. The Degé version of Toh 556 has *dgyes* (“spreading”).
- n.465 According to the Sanskrit *jambūnada*. The Tibetan has *'dzam bu'i gling* (“Jambudvīpa”).
- n.466 The Degé version of Toh 556 has *sim pa* (“have pleasure” or “dissolve”). The Narthang version of Toh 556 has *tshim pa* (“satisfied,” “satiated”), as does Toh 557. The Sanskrit has *ātapayate* (“heated,” “warmed”).
- n.467 The Sanskrit has *bodhisattvasamuccayā*.
- n.468 This refers to the eightfold path, with wisdom being the right view and conduct being the other seven aspects of the path.
- n.469 The Sanskrit *daraka* can mean “son” as well as “boy.” In Toh 555, the Tibetan specifies that Rūpyaketu is Ruciraketu’s son.
- n.470 This line is absent in Toh 557.
- n.471 “Seats” is not in the list in Toh 557.
- n.472 Toh 557 does not have “and all requisites.”
- n.473 Absent in the previous list and the Sanskrit.
- n.474 According to the BHS meaning of *citrikara*. The Tibetan translates literally according to the classical Sanskrit meaning of “making a drawing.”
- n.475 The Yongle version of Toh 556 has the error *'jig rten* (“world”). Toh 555 has *lus ni 'jigs pa* (“destruction of the body”). The Degé version of Toh 557 has *'dzin*, while the Yongle, Kangxi, Narthang, and Choné versions of Toh 557 have *'jig* (“destroyed”). *'jig* may be a translation of the Sanskrit *kṣīyate*. The Bhagji edition has *lakṣyante* (“identified,” “discerned”).

- n.476 According to the Sanskrit *agni* and to Toh 555, which has *me*. Toh 556 and 557 have *mi* (“human”).
- n.477 The six seasons, each two months in length, are *vasanta* (“spring”), *grīṣma* (“heat”), *varṣā* (“monsoon”), *śarad* (“autumn”), *hemanta* (“winter”), and *śísira* (“cool”).
- n.478 The Sanskrit *varṣā* literally means “the rains,” meaning the wet monsoon months.
- n.479 The Sanskrit *grīṣma* means “the time of heat,” before the coming of the monsoon rains.
- n.480 According to the traditional translation of these Āyurvedic terms. The Sanskrit translates as “astringent, pungent, and bitter.” The Tibetan would more closely yield in this case “harsh, warm, and hot.” The Toh 556 Degé has *tshwa* (“salty”) in error for *tsha* (“hot”).
- n.481 Absent in the Sanskrit.
- n.482 Toh 557 does not have *khon khong* (“empty”).
- n.483 Toh 557 does not have *khon khong* (“empty”).
- n.484 Toh 557 does not have *khon khong* (“empty”).
- n.485 In Sanskrit, *jala* means “water” and *vāhana* can mean “to carry” or “to bring.” The first meaning is translated as *'bebs* in Tibetan, (literally “to send down”) and the second meaning is translated as *sbyin* (“give”). If translating from Sanskrit this would be more like “because you carry water and because you bring water.”
- n.486 Toh 557 does not have *khon khong* (“empty”).
- n.487 Toh 557 does not have *khon khong* (“empty”).
- n.488 In Emmerick translating from Nobel’s Sanskrit and in Toh 555 this is the name of the lake rather than its description, as it is translated in Toh 556 and Toh 557 in the following passage.
- n.489 The Sanskrit is in the singular. Toh 555 has “many fishermen.”
- n.490 Toh 556 has *grog*. Toh 557 has *g.yangsa* (“cliff”).
- n.491 According to the Sanskrit *viṣaye*. The Degé version of Toh 557 and the Yongle, Lithang, Kangxi, Narthang, and Choné versions of Toh 556 have

chab 'og. The Yongle and Kangxi versions of Toh 557 and the Degé of Toh 556 have *chags*. Toh 555 has *mnga' ris*.

- n.492 The Sanskrit *svakaṃ* could mean “my” or “our.” Toh 557 translates as “my,” which does not seem to fit the context as well as “our.” Toh 556 translates as “our.” Toh 555 has neither, just “go home.”
- n.493 In Toh 555, the bhikṣu is also teaching the twelve phases of dependent origination.
- n.494 According to the Yongle, Lithang, Kangxi, and Choné versions of Toh 556 and to Toh 557, all of which have *de dag dang bdag gi mthus*. The Degé version of Toh 556 omits *dang*, resulting in “they, through my power...” “And my” is according to the Tibetan, which is not present in the Sanskrit so that it is “through their power.” This sentence is absent in Toh 555.
- n.495 The phrasing varies slightly from Toh 557.
- n.496 According to the Sanskrit and Toh 555. Toh 556 and 557 appear to have translated it as meaning “obtained the name Vyākaraṇa (‘prophecy’).”
- n.497 Although this is presented as a narration by the Buddha, he is described in the third person.
- n.498 According to the Sanskrit, the Yongle, Lithang, Kangxi, and Choné versions of Toh 556, and Toh 557. The Degé version of Toh 556 has *ba* instead of *sa*.
- n.499 The Sanskrit also has “having attained the five kinds of vision.”
- n.500 According to the Tibetan *lnga lan pa* and in Toh 555 the transliterated *pañcala*. The Bhagji edition has *prañcala*.
- n.501 According to the Sanskrit *hita*. The Tibetan has *smān* (“medicine”), which is a common scribal error for *phan* (“benefit”).
- n.502 According to *thar* in the Yongle, Lithang, Kangxi, and Choné versions of Toh 557 and Toh 556. The Degé version of Toh 557 has *mthar* (“the end”). This passage is in verse in the Tibetan but in prose in the Sanskrit.
- n.503 According to the Sanskrit (literally “one who has as his essence the benefit of beings”) *sattvārthasaram* (in the accusative case). The Tibetan has *sems can mchog gi snying po* (“the essence of a supreme being”).
- n.504 From the Sanskrit *visṛta* and Toh 556, which has *'od 'phro ba*. The Degé version of Toh 557 and the Yongle, Lithang, Kangxi, and Choné versions of Toh 556 have *'phra*.

- n.505 This is in spite of Ānanda stating there was only one. The Sanskrit is specifically in the singular.
- n.506 In verse in Tibetan but in prose in the Bhagji edition of the Sanskrit.
- n.507 According to the Tibetan. “Supreme understanding” is absent in the Sanskrit but included in Toh 555.
- n.508 According to Toh 556 and the Sanskrit. In Toh 557 “patience” has an instrumental particle.
- n.509 This follows the syntax of Toh 556 with reference to the Sanskrit.
- n.510 According to the Degé version of Toh 556. Not present in the Sanskrit, in the Yongle, Lithang, Kangxi, and Choné versions of Toh 556, in Toh 555, or in Toh 557.
- n.511 The Sanskrit terms *tarakṣu* and *rakṣa* mean “hyena” and “bear” respectively. Toh 555 translates as “jackals and wolves.”
- n.512 This sentence appears in verse in the Sanskrit and is the third verse.
- n.513 The Sanskrit has a longer conversation between the brothers, including two verses that do not appear here.
- n.514 According to the Tibetan. The Sanskrit is in the plural.
- n.515 In the Sanskrit this prose is in verse form and appears as the seventh verse.
- n.516 In the Sanskrit this prose is in verse form and appears as the eighth verse.
- n.517 In the Sanskrit this prose is in verse form and appears as the ninth verse.
- n.518 “Great” is absent in the Sanskrit and Toh 557.
- n.519 According to the Sanskrit *avekṣya* and to Toh 555, Toh 556, and the Narthang version of Toh 557. The Degé version of Toh 557 has *bldags* (“licked”).
- n.520 From the Sanskrit *saṃtrastahr̥daya* (“alarmed heart”). Translated into Tibetan as *snying myos* (“heart crazed”). Toh 555 translates as *sems la shin tu skrag* (“very frightened in the mind”).
- n.521 From the vocative Sanskrit *devi*, as an address to a female monarch. The Tibetan translates as *bzang mo* (“good one”).
- n.522 According to the Sanskrit. The Tibetan appears to read “those without children and dead, or humans who have living sons.”

- n.523 They are said to be particularly grief-stricken when separated from their offspring and are therefore often used as an analogy.
- n.524 The Sanskrit translates as “and the attendants.”
- n.525 According to the Sanskrit *mohamupagatāḥ* and Toh 555 *dran pa stor bas shes pa ci yang med par gyur*. Toh 556 and 557 translate as *myos par gyur* (“became crazed”)
- n.526 In the Bhagji edition, this verse and the previous verse occupy six lines each.
- n.527 According to the Yongle, Kangxi, and Lhasa versions of Toh 556, which have *mang por ngas*. The Degé has *mang po rangs* because of an error in the placement of the *tsheg*, or syllable-separating dot.
- n.528 According to the Sanskrit, Toh 556, and the Yongle, Lithang, Kangxi, and Choné versions of Toh 557. The Degé has *dpung* instead of *spun*.
- n.529 In the preceding prose, in Toh 556, and in TWC and BG, there is no mention of leaping from a cliff. However, the preceding prose in Toh 555 and in YJ (the Chinese version on which Toh 555 was based) have him leaping from a mountain, and the Chinese only adds that a great many gods or goddesses caught and carried him in their hands so that he was not hurt by his fall. However, while Toh 555 and YJ do not mention this leap from a mountain at this point in the verse, they do state the forest was on the side of a steep mountain, and later in the verse, a minister states that Mahāsattva leapt from a mountain.
- n.530 According to the Sanskrit *vriduta* and to Toh 557 and the Yongle, Kangxi, and Urga versions of Toh 556, which have *mthor*. The Degé version of Toh 556 has *mthong*.
- n.531 The contents of the thirty-second verse in the Sanskrit are spread over two verses in the version translated into Tibetan. The Sanskrit translates as: “They saw the blood-soaked limbs of the tigers. / Nothing but hair, bones, and skin, / Fallen and scattered over the ground, / Only that of him remaining fallen on the ground.”
- n.532 According to the Sanskrit and Toh 557 and the Degé version of Toh 556. The Comparative Edition of the Degé has *rngul* (“sweat”) instead of *rdul* (“dirt” or “dust”).
- n.533 A traditional gesture of grief after the death of a family member.

- n.534 According to Toh 557 and the Kangxi, Narthang, and Lhasa versions of Toh 556. The Degé version of Toh 556 has *rig* in error for *reg*.
- n.535 This is usually taken to refer to the first five pupils of Śākyamuni, but Toh 555 specifies that two of them are Maudgalyāyana and Śāriputra, the Buddha's two principal followers.
- n.536 Only the first line of this verse is included in the Sanskrit.
- n.537 According to the Yongle, Lithang, Kangxi, and Choné *rgyal ba*. The Degé has *rgyal ba'i*.
- n.538 According to the Sanskrit. Although *amṛta* in the first line was translated as “deathlessness,” it appears that in the second line it was translated as *amṛta* (*bdud rtsi*), which is “the nectar of deathlessness.”
- n.539 From the Sanskrit *udāra*, which the Tibetan has translated as *rgya che* (“vast”).
- n.540 According to the Sanskrit *akula* and the Yongle, Lithang, Kangxi, and Choné versions of Toh 556, which have *gang ba*. The Degé version has *dang ba* (“clear”).
- n.541 According to the Tibetan and Nobel's Sanskrit. The Bhagji edition has *ratna* (“jewel”).
- n.542 The Sanskrit and Tibetan have only “beryl,” but from context this appears to be “white beryl.” Toh 555 makes it clear that this is the *ūrṇā* hair between the Buddha's eyebrows.
- n.543 The Sanskrit translates as “beings are in extreme thirst.”
- n.544 According to the Sanskrit *prahladyet* and Toh 557, which has *sim*. Toh 556 has *tshim* (“satisfy”).
- n.545 The Sanskrit has *mahānta*. The Tibetan translates as *tshe dang ldan pa*, the usual translation of *āyusman*.
- n.546 The Khotanese Sanskrit and Toh 555 have additional verses at this point.
- n.547 The Sanskrit here translates as “great goddesses.”
- n.548 This reform of the spelling of written Tibetan—which included, for example, eliminating the secondary suffix *da*—was made in 816, during the reign of King Ralpachen (born ca. 806, r. 815–38).

b.

BIBLIOGRAPHY

· Primary Sources in Tibetan and Chinese ·

gser 'od dam pa'i mdo. Toh 555, Degé Kangyur vol. 89 (rgyud 'bum, pa), folios 19.a–151a.

gser 'od dam pa mdo sde'i dbang po'i rgyal po zhes bya ba theg pa chen po'i mdo (*Suvarṇaprabhāsottamasūtreṅdrarājanāmamahāyānasūtra*). Toh 556, Degé Kangyur vol. 89 (rgyud 'bum, pa), folios 151.b–273.a.

gser 'od dam pa mdo sde'i dbang po'i rgyal po zhes bya ba theg pa chen po'i mdo (*Suvarṇaprabhāsottamasūtreṅdrarājanāmamahāyānasūtra*). Toh 557, Degé Kangyur vol. 90 (rgyud 'bum, pha), folios 1.a–62.a.

Hebu jin guangming 合部金光明經. Taishō 664 (CBETA (<https://cbetaonline.dila.edu.tw/en/T0664>), SAT (<https://21dzk.l.u-tokyo.ac.jp/SAT2018/T0664.html>)). (Translation of *Suvarṇaprabhāsottamasūtra* by Bao Gui 寶貴).

Jin guangming jin 金光明經. Taishō 663 (CBETA (<https://cbetaonline.dila.edu.tw/en/T0663>), SAT (<https://21dzk.l.u-tokyo.ac.jp/SAT2018/T0663.html>)). (Translation of *Suvarṇaprabhāsottamasūtra* by Dharmakṣema, a.k.a. Tan Wuchen 曇無讖).

Jin guangming zuisheng wang jin 金光明最勝王經. Taishō 665 (CBETA (<https://cbetaonline.dila.edu.tw/en/T0665>), SAT (<https://21dzk.l.u-tokyo.ac.jp/SAT2018/T0665.html>)). (Translation of *Suvarṇaprabhāsottamasūtra* by Yijing 義淨).

·· Secondary References—Kangyur ··

dkyil 'khor thams cad kyi spyi'i cho ga gsang ba'i rgyud (*Sarvamaṅḍalasāmānyavidhi-guhyatantra*). Toh 806, Degé Kangyur vol. 96 (rgyud, wa), folios 141.a–167.b.

'jam dpal gyi rtsa ba'i rgyud (Mañjuśrīmūlakalpa). Toh 543, Degé Kangyur vol.88 (rgyud, na), folios 105.a–351.a.

'od srung kyī le'u zhes bya ba theg pa chen po'i mdo (Kāśyapaparivartanāma-mahāyānasūtra). Toh 87, Degé Kangyur vol. 44 (dkon brtsegs, cha), folios 119.b–151.b.

ral pa gyen brdzes kyī 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 srol ma'i rtsa ba'i rtog pa zhes bya ba (Ūrdhvojaṭāmahākālpamahābodhisattvavikurvaṇapaṭalavisarā bhāgavatī āryatārāmūlakalpanāma). Toh 724, Degé Kangyur vol. 93 (rgyud, tsa), folios 205.b–311.a, and vol. 94 (rgyud, tsha), folios 1.a–200.a.

blo gros mi zad pas zhus pa zhes bya ba theg pa chen po'i mdo (Akṣayamatiparipṛcchānāmamahāyānasūtra). Toh 89, Degé Kangyur vol. 44 (dkon brtsegs, cha), folios 175.b–182.b.

lang kar gshegs pa'i theg pa chen po'i mdo (Laṅkāvatāramahāyānasūtra). Toh 107, Degé Kangyur vol. 49 (mdo sde, ca), folios 56.a–191.b.

las kyī sgrib pa gcod pa zhes bya ba theg pa chen po'i mdo (Karmāvaraṇapratiprasārabdhināmamahāyānasūtra). Toh 219, Degé Kangyur vol. 62 (mdo sde, tsha), folios 297.b–307.a.

· · Secondary References—Tengyur · ·

Ajitaśrībhadrā. *dga' ba'i bshes gnyen gyī rtogs pa (Nandamitrāvādāna)*. Toh 4146, Degé Tengyur vol. 269 ('dul ba, su), folios 240.a–244.b.

Ānandarābha. *rdo rje dbyings kyī dkyil 'khor chen po'i cho ga rdo rje thams cad 'byungs ba (Vajradhātumahāmaṇḍalopāyikāsarvavajrodaya)*. Toh 2516, Degé Tengyur vol. 62 (rgyud, ku), folios 1.a–50.a.

Anonymous. *rgyal po gser gyī lag pa'i smon lam (Rājasuvarṇabhujapraṇidhāna)*. Toh 4380, Degé Tengyur vol. 309 (sna tshogs, nyo), folios 309b–310a.

Anonymous. *'jam pa'i rdo rje 'byung ba'i dkyil 'khor gyī cho ga sems can thams cad kyī bde ba bskyed pa (Mañjuvajrodayamaṇḍalopāyikāsarvasattvāhitāvahā)*. Toh 2590, Degé Tengyur vol. 65 (rgyud, ngu), folios 225.a–274.a.

Anonymous. *gser 'od dam pa mdo sde dbang po'i smon lam (Suvarṇaprabhāsottamasūtrendrapraṇidhāna)*. Toh 4379, Degé Tengyur vol. 309 (sna tshogs, nyo), folios 304.b–309.b.

Āryadeva. *spyod pa bsdud pa'i sgron ma (Caryāmelāpakapradīpa)*. Toh 1803, Degé Tengyur vol. 65 (rgyud, ngi), folios 57.a–106.b.

Bhavya. *dbu ma rin po che'i sgron ma (Madhyamakaratnapradīpa)*. Toh 3854, Degé Tengyur vol. 199 (dbu ma, tsha), folios 259.b–289.a.

Bhavyakīrti. *sgron ma gsal bar byed pa dgongs pa rab gsal zhes bya ba bshad pa'i ti ka* (*Pradīpodyotanābhisamdhīprakāśikānāmaṅvyākhyāṭikā*). Toh 1793, Degé Tengyur vols. 32–33 (rgyud, ki), folios 1.b–292.a, and (rgyud, khi), folios 1.b–155.a.

Bodhisattva. *kun nas sgor 'jug pa'i 'od zer gtsug tor dri ma med par snang ba'i gzungs bklag cing chod rten brgya rtsa brgyad dam mchod rten lnga gdab pa'i cho ga mdo sde las btus pa* (*Samantamukhapraveśaraśmivimaloṣṇīṣaprabhāsadhāraṇīvacanasūtrāntoddhṛtāṣṭottaraśatacaityāntarapañcacaityanirvapaṇavidhi*). Toh 3068, Degé Tengyur vol. 74 (rgyud, pu), folios 140.a–153.a.

Buddhānandagarbha. *de bzhin gshegs pa dgra bcom pa yang dag par rdzogs pa'i sangs rgyas ngan song thams cad yongs su sbyong ba gzi brjid kyi rgyal po zhes bya ba'i bshad pa* (*Sarvadurgatipariśodhanatejorājatathāgatārhatasamyaksaṃbuddhānāmakalpaṭikā*). Toh 2628, Degé Tengyur vol. 68 (rgyud, ju), folios 1.a–97.a.

Dharmakīrtiśrī. *shes rab kyi pha rol tu phyin pa'i man ngag gi bstan bcos mngon par rtogs pa'i rgyan zhes bya ba'i 'grel pa rtogs par dka' ba'i snang ba zhes bya ba'i 'grel bshad* (*Abhisamayālaṃkāranāmaprajñāpāramitopadeśaśāstravṛttidurbodhālokanāmaṭikā*). Toh 3794, Degé Tengyur vol. 86 (sher phyin, ja), folios 140.b–254.a.

Dharmamitra. *shes rab kyi pha rol tu phyin pa'i man ngag gi bstan bcos mngon par rtogs pa'i rgyan gyi tshig le'ur byas pa'i 'grel bshad tshig rab tu gsal ba* (*Abhisamayālaṃkārikāprajñāpāramitopadeśaśāstraṭikāprasphuṭapadā*). Toh 3796, Degé Tengyur vol. 87 (sher phyin, nya), folios 1.a–110.a.

Dīpaṃkaraśrījñāna. *dbu ma'i man ngag rin po che'i za ma tog kha phye ba zhes bya ba* (*Ratnakaraṇḍodghāṭanāmamadhyaṃmakopadeśa*). Toh 3930, Degé Tengyur vol. 212 (dbu ma, ki), folios 96.b–116.b.

_____. *byang chub lam gyi sgron ma'i dka' 'grel* (*Bodhimārgapradīpapañjikā*). Toh 3948, Degé Tengyur vol. 213 (mdo 'grel, khi), folios 241.a–293.a.

_____. *mngon par rtogs pa rnam par 'byed pa zhes bya ba* (*Abhisamayavibhaṅganāma*). Toh 1490, Degé Tengyur vol. 22 (rgyud, zha), folios 186.a–202.b.

Ekādaśanirghoṣa. *rdo rje 'chang chen po'i lam gyi rim pa'i man ngag bdud rtsi gsang ba* (*Mahāvajradharapathakramopadeśāmṛtaguhya*). Toh 1823, Degé Tengyur vol. 35 (rgyud, ngi), folios 267.b–278.a.

Haribhadra. *shes rab kyi pha rol tu phyin pa brgyad stong pa'i bshad pa mngon par rtogs pa'i rgyan gyi snang ba* (*Aṣṭasāhasrikāprajñāpāramitāvyaṅkyānābhisamayālaṃkāraḷoka*). Toh 3791, Degé Tengyur vol. 85 (sher phyin, cha), folios 1.a–341.a.

Kāmadhenu. *ngan song thams cad yongs su sbyong ba gzi brjid kyi rgyal po zhes bya ba cho ga zhib mo'i rgyal po chen po'i rgya cher 'grel pa* (*Sarvadurgatipariśodhanatejorājanāmamahākāparāṭikā*). Toh 2625, Degé Tengyur vol. 666 (rgyud, cu),

folios 231.a–341.a.

Mañjuśrīkīrti. *'jam dpal gyi mtshan yang dag par brjod pa'i rgya cher bshad pa* (*Mañjuśrīnāmasaṅgītiṭīkā*). Toh 2534, Degé Tengyur vol. 63 (gyud, khu), folios 115.b–301.a.

Paltsek (dpal brtsegs). *gsung rab rin po che'i gtam rgyud dang shA kya'i rabs rgyud*. Toh 4357, Degé Tengyur vol. 306 (sna tshogs, co), folios 239.a–377.a.

_____. *pho brang stod thang lhan dkar gyi chos 'gyur ro cog gi dkar chag*. Toh 4364, Degé Tengyur vol. 308 (sna tshogs, jo), folios 294.b–310.a.

Pramuditākaravarman. *gsang ba 'dus pa rgyud kyi rgyal po'i bshad pa zla ba'i 'od zer* (*Guhyasamājantrārājāṭīkācāndraprabhā*). Toh 1852, Degé Tengyur vol. 41 (rgyud, thi), folios 120.a–313.a.

Sahajalalita. *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 blta ba zhes bya ba'i gzungs kyi rnam par bshad pa* (*Samantamukhapraveśaraśmivimaloṣṇīṣaprabhāsa-sarvatathāgatahrdayasamayavilokitanāmadhāraṇṭvṛtti*). Toh 2688, Degé Tengyur vol. 71 (rgyud, thu), folios 269.a–320.b.

Śāntideva. *bslab pa kun las btus pa* (*Śikṣāsamuccaya*). Toh 3940, Degé Tengyur vol. 111 (dbu ma, khi), folios 3.a–194.b.

Sthiramati. *rgyan dam pa sna tshogs rim par phye ba bkod pa* (*Paramālaṅkāraśiṣva-paṭalaṅyūha*). Toh 2661, Degé Tengyur vol. 68 (rgyud, ju), folios 317.a–339.a.

Vairocanarakṣita. *bslab pa me tog snye ma* (*Śikṣākusumamañjarī*). Toh 3943, Degé Tengyur vol. 213 (dbu ma, khi), folios 196.a–217.a.

Various authors. *bye brag tu rtogs par byed pa [chen po]* (*Mahāvīyutpatti**). Toh 4346, Degé Tengyur vol. 306 (sna tshogs, co), folios 1.a–131.a.

Various authors. *sgra sbyor bam po gnyis pa*. Toh 4347, Degé Tengyur vol. 306 (sna tshogs, co), folios 131.b–160.a.

Vinayadatta. *sgyu 'phrul chen mo'i dkyil 'khor gyi cho ga bla ma'i zhal snga'i man ngag* (*Gurūpadeśanāmahāmāyāmaṅḍalopāyikā*). Toh 1645, Degé Tengyur vol. 25 (rgyud, ya), folios 290.a–309.a.

Vitapāda. *gsang ba 'dus pa'i dkyil 'khor gyi sgrub pa'i thabs rnam par bshad pa* (*Guhyasamājamaṅḍalopāyikāṭīkā*). Toh 1873, Degé Tengyur vol. 43 (rgyud, ni), folios 178.b–219.a.

Wönch'ük (Wen tsheg). *dgongs pa zab mo nges par 'grel pa'i mdo rgya cher 'grel pa* (*Gambhīrasaṁdhinirmocanasūtraṭīkā*). Toh 4016, Degé Tengyur vol. 220 (mdo 'grel, ti), folios 1.b–291.a; vol. 221 (mdo 'grel, thi), folios 1.b–272.a; and vol. 222 (mdo 'grel, di), folios 1.b–175.a.

Yeshe Dé (ye shes sde). *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* (*Laṅkāvatāranāmahāyānasūtravṛtti-tathāgatahṛdayālaṅkāra*), Toh 4019, Degé Tengyur vol. 224 (mdo 'grel, pi), folios 1.a–310.a.

· · Other References in Tibetan · ·

Kalzung Dolma (skal bzang sgrol ma). *lo tsA ba 'gos chos grub dang khong gi 'gyur rtsom mdo mdzangs blun gyi lo tsA'i thabs rtsal skor la dpyad pa*. In *krung go'i bod kyi shes rig*, vol. 77, pp. 31–53. Beijing: krung go'i bod kyi shes rig dus deb khang, 2007.

Lotsawa Gö Chödrup (lo tsā ba 'gos chos grub). In *gangs ljongs skad gnyis smra ba du ma'i 'gyur byang blo gsal dga' skyed*, pp. 17–18. Xining: kan lho bod rigs rang skyong khul rtsom sgyur cu'u, 1983.

Ngawang Lobsang Choden (nga dbang blo bzang chos ldan). *'phags pa gser 'od dam pa mdo sde'i dbang po'i rgyal po'i 'don thabs cho ga* (*A Rite That Is a Method for Reciting the Noble Sūtra of the Sublime Golden Light*), s.n. s.l. n.d.

Pema Karpo (pad ma dkar po). *gser 'od dam pa nas gsungs pa'i bshags pa*. In *The Collected Works of Kun-mkhyen padma dkar po*, vol. 9 (ta), pp. 519–24. Darjeeling: kargyu sungrab nyamso khang, 1973–74.

· Other References in English and Other Languages ·

Bagchi, S., ed. *Suvarṇaprabhāsa-sūtram*. Darbhanga: The Mithila Institute, 1967. Digital Sanskrit Buddhist Canon.

Banerjee, Radha. *Suvarṇaprabhāsa-sūtra*. London: British Library, 2006. <http://idp.bl.uk/downloads/GoldenLight.pdf>.

Buswell Jr., Robert E., and Donald Lopez Jr. *The Princeton Dictionary of Buddhism*. Princeton University Press, 2014.

Di, Guan. “The Sanskrit Fragments Preserved in Arthur M. Sackler Museum of Peking University.” *Annual Report of the Research Institute for Advanced Buddhology at Soka University for the Academic Year 2013*, vol. XVII (Tokyo Soka University, 2014): 109–18.

Lewis, Todd T. “Contributions to the Study of Popular Buddhism: The Newar Buddhist Festival of Guṃlā Dharma.” *Journal of the International Association of Buddhist Studies* 16, no. 2 (Winter 1993): 309–54.

Nanjio Bunyiu, Idzumi Hokei. *The Suvarṇaprabhāsa Sūtra: A Mahāyāna Text Called “The Golden Splendour.”* Kyoto: The Eastern Buddhist Society, 1931.

- Nobel, Johannes (1937). *Suvarṇabhāṣottamasūtra. Das Goldglanz-Sūtra: ein Sanskrit text des Mahāyāna-Buddhismus. Nach den Handschriften und mit Hilfe der tibetischen und chinesischen Übertragungen.* Leipzig: Harrassowitz.
- _____ (1944). *Suvarṇabhāṣottamasūtra. Das Goldglanz-Sūtra: ein Sanskrit text des Mahāyāna-Buddhismus. Die Tibetischen Überstzungen mit einem Wörterbuch.* Leiden: E. J. Brill.
- _____ (1944, 1950). *Suvarṇabhāṣottamasūtra. Das Goldglanz-Sūtra: ein Sanskrit text des Mahāyāna-Buddhismus. Die Tibetishcen Überstzungen mit einem Wörterbuch.* 2 vols. Leiden: E. J. Brill.
- Radich, Michael (2014). "On the Sources, Style and Authorship of Chapters of the Synoptic Suvarṇaprabhasa-sūtra T644 Ascribed to Paramārtha (Part 1)." *Annual Report of the Research Institute for Advanced Buddhology at Soka University for the Academic Year 2013*, vol. XVII (Tokyo Soka University, 2014): 207–44.
- _____ (2016). "Tibetan Evidence for the Sources of Chapters of the Synoptic Suvarṇa-prabhāṣottama-sūtra T 664 A Ascribed to Paramārtha." *Buddhist Studies Review* 32.2 (2015): 245–70. Sheffield, UK: Equinox Publishing.
- Tanaka, Kimiaki. *An Illustrated History of the Mandala From Its Genesis to the Kālacakrantra.* Somerville, MA: Wisdom Publications, 2018.
- Tyomkin, E. N. "Unique Sanskrit Fragments of 'The Sūtra of Golden Light' in the Manuscript Collection of the St. Petersburg Branch of the Institute of Oriental Studies." In *Manuscripta Orientalia* vol. 1, no. 1 (July 1995): 29–38. St. Petersburg: Russian Academy of Sciences.
- Yuama, Akira. "The Golden Light in Central Asia." In *Annual Report of the International Research Institute for Advanced Buddhology at Soka University for the Academic Year 2003* (Tokyo: Soka University, 2004): 3–32.

· Translations ·

- Emmerick, R. E. *The Sūtra of Golden Light.* Oxford: The Pali Text Society, 2004.
- Foundation for the Preservation of the Mahayana Tradition (FPMT). *Sutra of Golden Light, 21-Chapter* (<https://fpmt.org/education/prayers-and-practice-materials/sutras/golden-light-sutra/download/>).
- Nobel, Johannes. *Suvarṇaprabhāṣottamasūtra, Das Goldglanz-Sutra, ein Sanskrittext des Mahayana Buddhismus. I-Tsing's chinesische Version und ihre Übersetzung.* Leiden: E. J. Brill, 1958.

GLOSSARY

· Types of attestation for names and terms of the corresponding ·
source language

AS	<i>Attested in source text</i> This term is attested in a manuscript used as a source for this translation.
AO	<i>Attested in other text</i> This term is attested in other manuscripts with a parallel or similar context.
AD	<i>Attested in dictionary</i> This term is attested in dictionaries matching Tibetan to the corresponding language.
AA	<i>Approximate attestation</i> The attestation of this name is approximate. It is based on other names where the relationship between the Tibetan and source language is attested in dictionaries or other manuscripts.
RP	<i>Reconstruction from Tibetan phonetic rendering</i> This term is a reconstruction based on the Tibetan phonetic rendering of the term.
RS	<i>Reconstruction from Tibetan semantic rendering</i> This term is a reconstruction based on the semantics of the Tibetan translation.
SU	<i>Source unspecified</i> This term has been supplied from an unspecified source, which most often is a widely trusted dictionary.

g.1 Ābhāsvara

'od gsal

འོད་གསལ།

ābhāsvara^{AD}

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

g.2 Abhayakīrti

'jigs med grags pa

འཇིགས་མེད་གྲགས་པ།

abhayakīrti ^{AD}

A buddha.

(Toh 555: *bsnyengs pa mi mnga' ba'i grags pa*)

g.3 acacia

shI ri shA

ཤི་རི་ཤ།

śirīṣa ^{AS}

Albizia lebeck. A tall tree that can grow to 100 feet. Other common names include Indian walnut, lebbeck, lebbeck tree, flea tree, frywood, koko, and “woman’s tongue tree.” The bark is used medicinally.

g.4 ācārya

slob dpon

སློབ་དཔོན།

ācārya

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

g.5 aerial palace

gzhal med khang

གཞལ་མེད་ཁང་།

vimāna ^{AS}

These palaces served as both vehicles and residences for deities.

g.6 affliction

nyon mongs

ཉོན་མོངས།

kleśa ^{AD}

Definition from the 84000 Glossary of Terms:

The essentially pure nature of mind is obscured and afflicted by various psychological defilements, which destroy the mind's peace and composure and lead to unwholesome deeds of body, speech, and mind, acting as causes for continued existence in saṃsāra. Included among them are the primary afflictions of desire (*rāga*), anger (*dveṣa*), and ignorance (*avidyā*). It is said that there are eighty-four thousand of these negative mental qualities, for which the eighty-four thousand categories of the Buddha's teachings serve as the antidote.

Kleśa is also commonly translated as “negative emotions,” “disturbing emotions,” and so on. The Pāli *kilesa*, Middle Indic *kileśa*, and Buddhist Hybrid Sanskrit *kleśa* all primarily mean “stain” or “defilement.” The translation “affliction” is a secondary development that derives from the more general (non-Buddhist) classical understanding of √*kliś* (“to harm,” “to afflict”). Both meanings are noted by Buddhist commentators.

g.7 agarwood

a ga ru

ཨ་ག་རུ།

agaru ^{AS}

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

'ong ba

འོང་བ།

**āgata* ^{RP}

A god who is the king of lightning in the eastern direction.

g.9 Akaniṣṭha

'og min

འོག་མིན།

akaniṣṭha ^{AD}

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.10 Ākāśagarbha

nam mkha'i snying po

ནམ་མཁའི་སྤྱིང་པོ།

ākāśagarbha ^{AD}

A bodhisattva.

g.11 Ākāśaghoṣa

nam mkha' sgrogs

ནམ་མཁའ་སྒྲོག་མ།

ākāśaghoṣa ^{AD}

A Licchavī youth.

g.12 Ākāśapāla

nam mkha' skyong

ནམ་མཁའ་སྐྱོང་།

ākāśapāla ^{AD}

A Licchavī youth.

(Toh 555: *nam mkha' skyabs*)

g.13 Ākāśavat

nam mkha' bzhin

ནམ་མཁའ་བཞིན།

ākāśavat ^{AD}

A bodhisattva.

(Toh 555: *bsam pa nam mkha' ci bzhin*)

g.14 Ākāśaviśuddhaprajña

nam mkha' rnam dag shes rab

ནམ་མཁའ་རྣམ་དག་ཤེས་རབ།

ākāśaviśuddhaprajña ^{AD}

A deva.

(Toh 555: *nam mkha'i blo gros rnam par dag pa*)

g.15 Akṣayamati

blo gros mi zad

ལྷོ་གྲོས་མི་བད།

akṣayamati ^{AD}

A bodhisattva.

(Toh 555: *seng ge'i mtshan thogs pa med pa'i 'od zer 'bar ba*)

g.16 Akṣobhya

mi 'khrugs pa

མི་འཁྲུགས་པ།

akṣobhya ^{AS}

Definition from the 84000 Glossary of Terms:

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

g.17 Alakāvati

lcang lo can

ལྷང་ལོ་ཅན།

alakāvati ^{AS}

The kingdom of yakṣas located on Mount Sumeru and ruled over by Kubera, also known as Vaiśravaṇa.

(Toh 555: *nor ldan*)

g.18 Alpormika

dba' rlabs chung

དཔའ་རྒྱབས་ཚུང།

alpormika ^{AD}

A nāga king.

(Toh 555: *dba' rlabs chung ngu*)

g.19 Always Concentrated

rtaḡ tu ting nge 'dzin

རྟག་ཏུ་ཉིང་ངེ་འཛིན།

—

A bodhisattva.

g.20 Amitābha

'od dpag med

འོད་དཔག་མེད།

amitābha^{AS}

Definition from the 84000 Glossary of Terms:

The buddha of the western buddhafiield of Sukhāvātī, where fortunate beings are reborn to make further progress toward spiritual maturity.

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

Amitābha, “Infinite Light,” is also known in many Indian Buddhist works as Amitāyus, “Infinite Life.” In both East Asian and Tibetan Buddhist traditions he is often conflated with another buddha named “Infinite Life,”

Aparimitāyus, or “Infinite Life and Wisdom,” Aparimitāyurjñāna, the shorter version of whose name has also been back-translated from Tibetan into Sanskrit as Amitāyus but who presides over a realm in the zenith. For details on the relation between these buddhas and their names, see *The Aparimitāyurjñāna Sūtra* (1) Toh 674, i.9.

g.21 Amra

a mra

ཨ་མ་ར་།

amra^{AD}

A yakṣa.

g.22 Amradhara

a mra 'chang

ཨ་མ་ར་འཆར།

amradhara^{AD}

A yakṣa.

(Toh 555: a mra thogs pa)

g.23 amṛta

bdud rtsi

བདུད་རྩི

amṛta ^{AS}

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

g.24 Aṃśurāja

'od snang rgyal po

འོད་སྒྲང་རྒྱལ་པོ།

aṃśurāja ^{AD}

A buddha.

(Toh 555: *snang ba'i rgyal po*)

g.25 Anabhraka

sprin med

སྤྲིན་མེད།

anabhraka ^{AD}

“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.26 Ānanda

kun dga' bo

ཀུན་དགའ་བོ།

ānanda ^{AS}

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.27 Anāvaraṇadharmacakravarta

thogs pa med par chos kyi 'khor lo bskor ba

ཐོགས་པ་མེད་པར་ཚོས་ཀྱི་འཁོར་ལོ་བསྐྱོར་བ།

anāvaraṇadharmacakravarta ^{AD}

A bodhisattva.

g.28 Anavatapta

ma dros pa

མ་དྲོས་པ།

anavatapta ^{AS}

The nāga king who is said to dwell in Lake Mansarovar near Mount Kailash.

g.29 Anikṣiptadhura

mi gtong brtson pa

མི་གཏོང་བརྩོན་པ།

anikṣiptadhura ^{AD}

A bodhisattva.

g.30 Anikṣiptamahāpraṇidhāna

smon lam chen po mi gtong ba

སྐྱོན་ལམ་ཚེན་པོ་མི་གཏོང་བ།

anikṣiptamahāpraṇidhāna ^{AD}

A bodhisattva.

(Toh 555: *smon lam chen po yongs su mi gcod pa*)

g.31 Annaharaṇa

zas 'phrog

ཟས་འཕྲོག།

annaharaṇa ^{AD}

A yakṣa.

(Toh 555: *zas kyi ril ming*)

g.32 Apramāṇābha

tshad med 'od

ཚད་མེད་འོད།

apramāṇābha ^{AD}

“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.33 Apramāṇaśubha

tshad med dge

ཚད་མེད་དགེ།

apramāṇaśubha ^{AD}

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

g.34 arhat

dgra bcom pa

དགུ་བཅོམ་པ།

arhat ^{AS}

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.35 artemisia

sha mya

ཤ་མྱ།

śāmyaka ^{AD}

Careva arborea. Also known as mugwort and wormwood.

(Degé 557: *sha myang*. Toh 555: *sha ma ka*. Bagchi edition: *śyābhyaka*.)

g.36 ārya

'phags pa

འཕགས་པ།

ārya ^{AS}

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.37 *Asaṃjñasattva*

sems can 'du shes med pa

སེམས་ཅན་འདུ་ཤེས་མེད་པ།

asaṃjñasattva^{AD}

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

g.38 *asaṃkhyeya eon*

bskal pa grangs med pa

བསྐལ་པ་གྲངས་མེད་པ།

asaṃkhyeyakalpa^{AS}

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.39 *aspects of enlightenment*

byang chub kyi phyogs

བྱང་ལྡན་གྱི་ཕྱོགས།

bodhipakṣa^{AS}

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; (30–37) the eightfold noble path: right view, examination, speech, action, livelihood, effort, mindfulness, and samādhi.

g.40 Aspiring to Always Turn the Dharma Wheel

rtaḡ par chos kyi 'khor lo bskor bar sems bskyed

རྟམ་པར་ཚོས་ཀྱི་འཁོར་ལོ་བསྐོར་བར་སེམས་བསྐྱེད།

satatadharmacakrapravartacittotpada^{AD}

A bodhisattva.

(Toh 555: *Dharmacakrapravartacittotpada*; *chos kyi 'khor lo yongs su bskor bar sems bskyed*)

g.41 asura

lha ma yin

ལྷ་མ་ཡིན།

asura^{AS}

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.42 Aśvajit

rta thul

རྟམ་བྱུལ།

aśvajit^{AD}

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.43 Atapa

mi gdung ba

མི་གདུང་བ།

atapa^{AD}

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.44 Aṭavika

'brog gnas

འཕྲོག་གནས།

aṭavika^{AD}

A yakṣa king.

g.45 Aṭavīsaṃbhavā

'brog khong khong na yod

འཕྲོག་ཁོང་ཁོང་ན་ཡོད།

aṭavīsaṃbhavā^{AS}

A lake in a wilderness.

(Toh 557: *dgon pa na yod pa*)

g.46 Avalokiteśvara

kun tu spyan ras gzigs dbang phyug

ཀུན་ཏུ་སྐྱེན་རས་གཟིགས་དབང་ཕྱུག

avalokiteśvara^{AS}

First appeared as a bodhisattva beside Amitābha in the *Sukhāvātīyūha Sūtra* (*The Display of the Pure Land of Sukhāvātī*, 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.

(Toh 555: *spyan ras gzigs*)

g.47 Avalokiteśvarābhaya

spyan ras gzigs dbang mi 'jigs pa

སྤྱན་རས་གཟིགས་དབང་མི་འཇིགས་པ།

avalokiteśvarābhaya ^{AD}

A buddha.

(Toh 555: *rtoḡ pa 'jigs med dbang phyug*)

g.48 Avṛha

mi che ba

མི་ཚེ་བ།

avṛha ^{AD}

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.49 āyatana

skye mched

སྐྱེ་མཚེད།

āyatana ^{AS}

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. (*Provisional 84000 definition. New definition forthcoming.*)

- g.50 Āyurveda
tshe'i rig byed
 ཚེ་འི་རིག་བྱེད།
āyurveda^{AS}
 The classical system of Indian medicine.
 (Toh 555: *shes pa*)
- g.51 Balendraketu
stobs kyi dbang po'i tog
 ལྷོ་བས་ཀྱི་དབང་པོའི་ཏོག།
balendraketu^{AD}
 A king in the distant past.
- g.52 Bali
stobs chen
 ལྷོ་བས་ཚེན།
bali^{AD}
 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.
 (Toh 555: *ba li*)
- g.53 bdellium
gu gul ra sa
 གུ་གུལ་ར་ས།
guggulurasa^{AS}
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
 (Nobel edition: *guggulu*. Toh 555: *gu gul*.)
- g.54 Beautiful to See

dga' ba mthong ba

དགའ་བ་མཐོང་བ།

—

A deva.

(Toh 555: *mthong na dga' ba*)

g.55 bezoar

gi'u wang · gi wang

གི་ལུ་ཕང་། · གི་ཕང་།

gorocanā^{AS}

Used in Āyurveda for both external and oral application in treating worm infestation, pruritus (itching), psychiatric disorders, low digestion strength, and more.

(Bagchi: *samocaka*)

g.56 Bhadrīka

bzang po

བཟང་པོ།

bhadrika^{AD}

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.57 Bhagavat

bcom ldan 'das

བཅོམ་ལྷན་འདས།

bhagavat^{AD}

Definition from the 84000 Glossary of Terms:

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

the four m̄aras.” 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.58 **Bhaiṣajyadatta**

sman sbyin

སྐྱེན་སྦྱིན།

bhaiṣajyadatta ^{AD}

A bodhisattva.

(Toh 555: *sman gtong*)

g.59 **Bhaiṣajyarāja**

sman pa'i rgyal po

སྐྱེན་པའི་རྒྱལ་པོ།

bhaiṣajyarāja ^{AD}

A bodhisattva.

(Toh 555: *sman gyi rgyal po*)

g.60 **bherī drum**

rnga

རྩ།

bherī ^{AS}

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.61 **bhikṣu**

dge slong

དགེ་སྦྱོང་།

bhikṣu ^{AS}

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.62 **bhikṣuṇī**

dge slong ma

དགེ་སྤོང་མ།

bhikṣuṇī^{AS}

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 *nī* 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.63 **Bhṛkuṭi**

khro gnyer can

ཁྲོ་གཉེན་ཅན།

bhṛkuṭi^{AD}

A yakṣa.

(Toh 555: *khro gnyer*)

g.64 **bhūmi**

sa

ས།

bhūmi^{AS}

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.

g.65 Bhūmikampa

sa g.yo byed

ས་གཡོ་བྱེད།

bhūmikampa ^{AD}

A yakṣa.

(Toh 555: *sa kun g.yo ba*)

g.66 bimba

bim pa

བིམ་པ།

bimbā ^{AS} . *bimba* ^{AS}

Momordica monadelpha. 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.67 black stone flower

rdo dreg lo ma

རོ་རྒྱལ་ལོ་མ།

patraśaileya ^{AS}

Parmelia perlata. A lichen used as a spice and in Āyurveda for the treatment of skin diseases, cough, asthma, kidney stones, painful urination, and localized swelling. Commonly called *śaileya* in Sanskrit.

Emmerick, based on the Nobel edition, separates the compound into two:

patra (leaf) and *śaileya*. Toh 555: *spra ba*.

g.68 blue jaybird

tsha sha

ཙ་ཤ།

cāṣa ^{AD}

More commonly known as the Indian roller (*Coracias benghalensis*).

g.69 Bodhimaṇḍa

byang chub kyi snying po

བྱང་ལྗོངས་ཀྱི་སྒྲིབ་པ།

bodhimāṇḍa

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.70 Bodhisattvasamuccayā

byang chub yang dag par bsdus pa

བྱང་ལྗོངས་ཡང་དག་པར་བསྐྱུས་པ།

bodhisattvasamuccayā^{AS}

A goddess. In Toh 555 called “goddess of the Bodhi tree.”

g.71 Brahmā

tshangs pa

ཚངས་པ།

brahmā^{AS}

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

g.72 Brahmā devas

tshangs pa

ཚངས་པ།

brahmā^{AS}

In addition to being the name of the great deity, “Brahmā” (sometimes “Mahābrahmā”) can mean all the devas that live in Brahmā’s paradise.

g.73 Brahmakāyika

tshangs pa

ཚངས་པ།

brahmakāyika ^{AD}

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

(Toh 555: *tshangs ris*)

g.74 Brahmapariṣadya

tshangs pa’i rgyal ’khor

ཚངས་པའི་རྒྱལ་འཁོར།

brahmapariṣadya ^{AD}

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

g.75 Brahmapurohita

tshangs chen mdun ’don

ཚངས་ཆེན་མདུན་འདོན།

brahmapurohita ^{AD}

“Brahmā’s Principals.” In the generally established cosmology, 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.

(Toh 555: *tshangs pa’i mdun na ’don pa*)

g.76 Brahmarāja

tshangs pa’i rgyal po

ཚངས་པའི་རྒྱལ་པོ།

brahmarāja ^{AD}

See “Brahmā.”

g.77 brahmin

bram ze

བྲམ་ཟེ།

brāhmaṇa ^{AD}

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.78 branches of enlightenment

byang chub yan lag

བྱང་ལྷན་ཡན་ལག

bodhyaṅga ^{AD}

The seven branches of enlightenment are mindfulness, analysis of phenomena, diligence, joy, tranquility, samādhi, and equanimity.

g.79 Br̥hatphala

'bras bu che

འབྲས་བུ་ཚེ།

br̥hatphala ^{AD}

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

g.80 Buddhapālita

sangs rgyas skyong

སངས་རྒྱས་སྤོང་།

buddhapālita ^{AD}

A Licchavī youth.

(Toh 555: *sangs rgyas skyabs*)

g.81 caitya

mchod rten

མཚོད་རྟེན།

caitya ^{AS}

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.82 Cakravāḍa

khor yug

ཁོར་ཡུག

cakravāḍa ^{AS}

“Circular Enclosure”; there are at least three interpretations of what this name refers to. In the *Kṣitigarbha Sūtra* it is a mountain that contains the hells. In that case, it is equivalent to the Vaḍaba submarine mountain of fire, also said to be the entrance to the hells. More commonly, it is the name of the outer ring of mountains at the edge of the flat disk that is the world, with Sumeru in the center. This is also equated with Vaḍaba, as it is the heat of the mountain range that evaporates the ocean so that it does not overflow. Jambudvīpa, the world of humans, is in this sea to Sumeru’s south. However, the term is also used to mean the entire disk, including Meru and the paradises above it. An alternate form is Cakravāla.

g.83

cakravartin

khor los sgyur ba

ཁོར་ལོས་སྐུར་བ།

cakravartin ^{AS}

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 (*vartana*) 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.84 camphor

ga bur

ག་བུར།

karpūra^{AD}

A substance derived from the wood of the Kapur tree (*Dryobalanops aromatica*) and also from the unrelated camphor laurel (*Cinnamomum camphora*).

g.85 Caṇḍā

gdol pa mo

གདོལ་པ་མོ།

caṇḍā^{AS}

A fierce goddess.

(Toh 555: *ma rungs pa*)

g.86 caṇḍāla

gdol pa

གདོལ་པ།

caṇḍāla^{AS}

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.87 Caṇḍālikā

gtum mo

གཏུམ་མོ།

caṇḍālikā^{AS}

A fierce goddess.

(Toh 555: *gdug pa*)

g.88 Candana

tsan+dan

ཙན་དན།

candana^{AD}

A yakṣa king.

g.89 Caṇḍikā

gtum mo

གཏུམ་མོ།

caṇḍikā^{AS}

A fierce goddess.

(Toh 555: *lag na dbyug thogs*)

g.90 cardamom

sug smel

སུག་སྒྲིལ།

sūkṣmelā^{AS}

Eletria cardamomum. A digestive medicine in Āyurveda.

(Degé 557: *smug smel*. Toh 555: *su ki ma le*.)

g.91 Cāturmahārājakāyika

rgyal chen bzhi'i ris

རྒྱལ་ཆེན་བཞི་འི་རིས།

cāturmahārājakāyika^{AD}

Definition from the 84000 Glossary of Terms:

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

g.92 Chagalapāda

ra rkang

ར་རྐང།

chagalapāda^{AD}

A yakṣa king.

g.93 chir pine rosin

shi ri bi sta

ཤི་རི་སྟེ།

nīveṣṭaka^{AS} · *śrīveṣṭaka*

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.

(Toh 555: *thang chu*.)

g.94 cinnamon

shing tsha

ཤིང་ཚ།

tvaca^{AS}

Cinnamomum tamale. Specifically, the Indian species of cinnamon, which has medicinal properties.

g.95 Citrasena

sna tshogs sde

སྐྱ་ཚོགས་སྡེ།

citrasena^{AD}

A yakṣa king.

g.96 Clear Insight

shes rab gsal

ཤེས་རབ་གསལ།

—

A deva.

g.97 Completely Pure Moonlight Sign Renowned King

zla 'od rnam dag grags pa'i tog gi rgyal po

ཟླ་འོད་རྣམ་དག་གསལ་པའི་ཏོག་གི་རྒྱལ་པོ།

—

A buddha.

(Toh 555: *rnam dag zla ba'i 'od zer mtshan grags rgyal po*)

g.98 Conch Shell

dung can

དུང་ཅན།

—

A fierce goddess.

(Toh 556 Degé: *dung can*. Toh 555: *dung chen*. Toh 555 Narthang: *rung chen*)

g.99 confidence

mi 'jigs pa

མི་འཇིགས་པ།

vaiśāradya^{AD}

See the “four confidences.”

g.100 Consumer of Burnt Offerings

bsreg bya za

བསྐྱེག་བྱ་ཟ།

—

Another name for Agni, the god of fire.

(Toh 557: *sbyin sreg za*)

g.101 contact

reg pa

རེག་པ།

sparśa^{AD}

The sixth of the twelve links or phases of dependent origination, which is the contact between the sensory consciousnesses and organs with sensory objects.

g.102 costus root

ru rta

རུ་རྟ།

kuṣṭha^{AS}

Saussurea lappa. This is a 3–4-foot-tall shrub. Alternatively identified as *Saussurea costus* and *Costus speciosus*.

(Bagchi edition: *turuṣka*)

g.103 Courageous Established Intention

spobs pas bkod par dgongs pa

སྐྱོབས་པས་བཞོན་པར་དགོངས་པ།

—

A buddha.

(Toh 555: *spobs rab dgongs*)

g.104 crepe ginger

dz+ha ma

རྩྭ་མ།

vyāmaka ^{AS}

Cheilocostus speciosus. This rhizome is used in Āyurvedic medicine to treat fever, rash, asthma, bronchitis, and intestinal worms.

g.105 Curing Affliction

nyon mongs nad sel

ཉོན་མོངས་ནད་སེལ།

—

A bodhisattva.

(Toh 555: *nyon mongs pa'i nad rnam par sel ba*)

g.106 dammar gum

sra rtsi

སྲ་རྩི།

sarjarasa ^{AS}

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.

(Toh 555: *sa rdza ra sa.*)

g.107 Daṇḍapāṇi

lag na be con

ལག་ན་བེ་ཙོན།

daṇḍapāṇi ^{AD}

This is the Śākya Daṇḍapāṇi who, in the *Lalitavistara Sūtra* (*The Play in Full*), is described as the father of Gopā, the Buddha's wife. There are others of that name, such as the brother of the Buddha's mother, Māyā, and also the uncle of the Buddha's other wife, Yaśodharā. However, that Daṇḍapāṇi was a member of the neighboring Koliya clan. There is also a contrasting account of a Śākya Daṇḍapāṇi who is said to have been a follower of Devadatta and

who was dissatisfied by the Buddha's answers when he met him in Kapilavastu, the capital of the Śākya clan. His nickname, "Cane Holder," is said to be because he always carried a golden cane.

g.108 defilements

zag pa

ཟག་པ།

āśrava ^{AD} . *āśrava* ^{AD}

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.109 dependent

gzhan dbang

གཞན་དབང་།

paratantra ^{AD}

This refers to the dependent nature of phenomena. One of the three natures that are a central philosophy of the Yogācāra tradition.

g.110 dependent origination

rten cing 'brel par 'byung ba

རྟེན་ཅིང་འབྲེལ་པར་འབྱུང་བ།

pratītyasamutpāda ^{AS}

See "twelve phases of dependent origination."

g.111 deva

lha

ལྷ།

deva ^{AS}

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.112 devī

lha mo

ལྷ་མོ།

devī^{AS}

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.113 Dharaṇeśvararāja

gzungs kyi dbang phyug rgyal po

གཟུངས་ཀྱི་དབང་ཕྱུག་རྒྱལ་པོ།

dharaṇeśvararāja^{AD}

A bodhisattva.

g.114 dhāraṇī

gzungs · gzungs sngags

གཟུངས། · གཟུངས་སྒྲགས།

dhāraṇī^{AS}

Definition from the 84000 Glossary of Terms:

The term *dhāraṇī* has the sense of something that “holds” or “retains,” and so it can refer to the special capacity of practitioners to memorize and recall detailed teachings. It can also refer to a verbal expression of the teachings—an incantation, spell, or mnemonic formula that distills and “holds” essential

points of the Dharma and is used by practitioners to attain mundane and supramundane goals. The same term is also used to denote texts that contain such formulas.

g.115 Dharma body

chos kyi sku

ཚོས་ཀྱི་སྐུ།

dharmakāya ^{AS}

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.116 Dharma realm

chos kyi dbyings

ཚོས་ཀྱི་དབྱིངས།

dharmadhātu ^{AS}

A synonym for 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.117 dharmabhāṇaka

chos smra ba

ཚོས་སྒྲུབ།

dharmabhāṇaka ^{AS}

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.118 Dharmadatta

chos sbyin

ཚོས་སྤྱི།

dharmadatta ^{AD}

A Licchavī youth.

(Toh 555: *chos byin*)

- g.119 Dharmadhvaja
chos kyi rgyal mtshan
ཚས་ཀྱི་རྒྱལ་མཚན།
dharmadhvaja ^{AD}
A buddha.

- g.120 Dharmapāla
chos skyong
ཚས་སྐྱོང་།
dharmapāla ^{AD}
A Licchavī youth.
(Toh 555: *chos skyabs*)

- g.121 Dharmodgata
chos 'phags
ཚས་འཕགས།
dharmodgata ^{AS}

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.122 dhātu
khams
ཁམས།
dhātu ^{AD}

One way of describing experience and the world in terms of eighteen elements (eye and form, ear and sound, nose and smell, tongue and taste, body and physical objects, and mind and mental phenomena, to which the six consciousnesses are added). Also refers here to the four elements of earth, water, fire, and wind.

- g.123 Dhṛtarāṣṭra
yul 'khor srung
 ཡུལ་འཁོར་སྲུང་།
dhṛtarāṣṭra ^{AS}
 One of the Four Mahārājas, he is the guardian deity for the east and lord of the gandharvas.
- g.124 dhyāna
bsam gtan
 བསམ་གཏན།
dhyāna ^{AD}
 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.125 Difficult to Conquer King of Radiance
rgyal bar dka' ba'i 'od kyi rgyal po
 རྒྱལ་བར་དཀའ་བའི་འོད་ཀྱི་རྒྱལ་པོ།
durjayaprabharāja ^{AD}
 The name of an eon.
- g.126 Dravidian
drA bi Da
 ལྷ་བི་ཌ།
drāviḍa ^{AD}
 A designation used for a group of languages spoken in the south of India, including Telugu, Kannada, Malayalam, and Tamil.
- g.127 Dṛḍhā
brtan ma
 བརྟན་མ།
dṛḍhā ^{AD}
 The goddess of the earth.
 (Toh 555: *sra ba*)

g.128 Dundubhisvara

rnga sgra

ར་སྒྲ།

dundubhisvara ^{AD}

The principal buddha of the northern direction.

(Toh 555: *rnga sgra skyabs*)

g.129 eight liberations

rnam par grol ba brgyad

རྣམ་པར་གྲོལ་བ་བརྒྱད།

aṣṭavimokṣa ^{AD}

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.130 eight unfavorable states

mi khom pa brgyad

མི་ཁོམ་པ་བརྒྱད།

aṣṭākṣaṇa ^{AD}

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.131 eight vows

gso sbyong

གསོ་སྦྱང་།

poṣadha ^{AD}

The eight vows taken by a layperson for just one day, usually a full-moon or new-moon day: no killing, no stealing, celibacy, no lying, no intoxicants, no sitting on a high chair, no singing or dancing, no wearing of adornments or perfumes.

g.132 eighteen unique qualities of a buddha

sangs rgyas gyi chos ma 'dres pa

སངས་རྒྱས་གྱི་ཚོས་མ་འདྲེས་པ།

āveṇīkabuddhadharma ^{AD}

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

g.133 eighty features

dpe byad bzang po brgyad cu

དཔེ་བྱད་བཟང་པོ་བརྒྱད་ཅུ།

aśītyanuṣyañjana ^{AS}

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 'dab ma

ཨི་ལའི་འདབ་མ།

elapatra ^{AD}

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*.

In this text:

(Toh 555: *ela'i lo ma*)

g.135 emanation body

sprul pa'i sku

སྤྱུལ་པའི་སྐུ།

nirmāṇakāya^{AS} . *nirmitakāya*^{AS}

Manifestations of the Buddha, particularly as the principal buddha of an age, that are perceivable by ordinary beings.

g.136 enjoyment body

long spyod rdzogs pa'i sku

ལོང་སྤྱོད་རྫོགས་པའི་སྐུ།

saṃbhogakāya^{AD}

The enjoyment body denotes the luminous, immaterial, and unimpeded reflection-like forms that become spontaneously present and naturally manifest to tenth level bodhisattvas.

Degé 557: *sha mi*.

g.137 eon

bskal pa

བསྐལ་པ།

kalpa^{AS}

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 (*mahākālpā*) 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.138 Equally Seeing

mnyam par gzigs

མཉམ་པར་གཟིགས།

—

A buddha.

g.139 Essence of Illustrious Precious Radiance

rin po che'i 'od dpal gyi snying po

རིན་པོ་ཆེའི་འོད་དཔལ་གྱི་སྒྲིང་པོ།

—

Name of the future buddha whom the goddess Ratnārcī is prophesied to become.

g.140 Essence of Lotus Radiance

pad+mo'i 'od kyi snying po

པདྨའི་འོད་གྱི་སྒྲིང་པོ།

—

A yakṣa.

(Toh 555: *pad ma 'od*)

g.141 Essence of the Radiance of a Hundred Golden Lights

gser brgya'i 'od zer du snang ba'i snying po

གསེར་བརྒྱའི་འོད་ཟེར་གསེར་དུ་སྒྲུང་བ།

—

A buddha in the distant future who is Rūpyaprabha, the son of the bodhisattva Ruciraketu in the time of Śākyamuni.

(Toh 555: *Suvarṇaketuprabha*; *gser tog 'od*)

g.142 Exalted Light Rays

'od zer mtho ba

འོད་ཟེར་མཐོ་བ།

—

A buddha.

g.143 Excellent Lotus

pad+ma dam pa

པདྨ་དམ་པ།

—

A buddha.

(Toh 555: *Padmavijaya*; *rnam par rgyal ba'i pad ma*)

g.144 Extremely Pure Intelligence

shin tu rnam dag blo gros

ཤིན་ཏུ་རྣམ་དག་སྒྲོ་བོ་སྤྲུལ།

—

A bodhisattva.

(Toh 555: *Viśuddhaprajñā*; *shes rab rnam par dag pa*)

g.145 Extremely Radiant Array

shin tu 'od bkod

ཤིན་ཏུ་འོད་བཀོད།

—

A bodhisattva.

(Toh 555: *'od rgyan chen po*)

g.146 fenugreek

spr-i ka

སྤྲི་ཀ།

spr̥kā^{AS}

Trigonella corniculata.

(Toh 555 has *spr̥i ka spo*. Toh 557 translates as *'u su*.)

g.147 fig tree flower

u dum bA ra

ལུ་དུམ་བུ་ར།

udumbara^{AD}

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 Firm Effort

brtson 'grus brtan

བརྩོན་འགྲུས་བརྟན།

—

A bodhisattva.

(Toh 555: *Viryatapas*; *brtson 'grus dka' thub*)

g.149 five actions with immediate result upon death

mtshams med pa lnga

མཚམས་མེད་པ་ལྔ།

pañcānantarya^{AD}

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 sangha; and wounding a buddha so that he bleeds.

g.150 five degenerations

snyigs ma rnam pa lnga

སྒྲིགས་མ་རྣམ་པ་ལྔ།

pañcakaṣāya^{AD}

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.151 five kinds of obscurations

sgrib pa rnam pa lnga

སྒྲིབ་པ་རྣམ་པ་ལྔ།

pañcanīvaraṇa

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, styāna and middha*), agitation and regret (*rgod pa dang 'gyod pa, auddhatya and kaukr̥tya*), and doubt (*the tshom, vicikitsā*).

g.152 five skandhas

phung po lnga

ཕྱང་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 formation

'du byed

འདུ་བྱེད།

saṃskāra ^{AS}

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.154 four confidences

mi 'jigs pa bzhi

མི་འཇིགས་པ་བཞི།

caturvaiśāradya

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

g.155 four discernments

so so yang dag par rig pa bzhi

སོ་སོ་ཡང་དག་པར་རིག་པ་བཞི།

catuḥpratisaṃvid ^{AD}

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

g.156 four kinds of physical actions

spyod lam rnam pa bzhi

སྤྱོད་ལམ་རྣམ་པ་བཞི།

caturvidham īryāpatham ^{AD}

Walking, standing, sitting, and lying down.

g.157 Four Mahārājas

rgyal po chen po bzhi

སྐྱལ་པོ་ཚེན་པོ་བཞི།

caturmahārāja ^{AS}

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.158 fourfold army

dpung gi tshogs yan lag bzhi

དཔུང་གི་ཚོགས་ཡན་ལག་བཞི།

caturaṅgalakāya ^{AS}

Definition from the 84000 Glossary of Terms:

The ancient Indian army was composed of four branches (*caturaṅga*)—infantry, cavalry, chariots, and elephants.

g.159 frankincense

sa la ki · du ru ska · rdo dreg lo ma

ས་ལ་གི་དུ་རུ་སྐྱ། རོ་དྲེག་ལོ་མ།

śallaki ^{AS}

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*.

(Bagchi edition: *sihlaka*. Toh 555: *sa la ki*.)

g.160 Gandhamādana

spos kyi ngad ldang ba

སྐྱེས་ཀྱི་ངད་ལྗང་བ།

gandhamādana ^{AS}

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.161 gandharva

dri za

དྲི་ཟ།

gandharva^{AS}

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.162 Gandharva

dri za

དྲི་ཟ།

gandharva^{AD}

A yakṣa king.

g.163 Ganeśa

tshogs bdag

ཚོགས་བདག།

ganeśa^{AD}

The elephant-headed deity, more popularly known as Ganesh and associated with overcoming obstacles. The son of Śiva.

g.164 Gaṅgadevī

gang gA'i lha mo

གང་གཱི་ལྷ་མོ།

gaṅgadevī^{AD}

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

g.165 Ganges

gang gA

གང་གླ།

gaṅgā

Definition from the 84000 Glossary of Terms:

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

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

g.166 garuḍa

nam mkha' lding

ནམ་མཁའ་ལྗིང་།

garuḍa^{AS}

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.167 Gayākāśyapa

ga yA 'od srung

ག་ཡཱ་འོད་སྲུང་།

gayākāśyapa^{AD}

The brother of Nadīkāśyapa and Uruvilvakāśyapa. A practitioner of fire offering at Uruvilva (Bodhgayā), he and his two 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.168 Goddess Śrī

dpal gyi lha mo · lha mo dpal · dpal

དཔལ་གྱི་ལྷ་མོ། ་ ལྷ་མོ་དཔལ། ་ དཔལ།

śrī

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 Alakāvati.

g.169 Golden City Mountain

gser gyi grong khyer ri bo

གསེར་གྱི་གྲོང་རྒྱུར་རི་བོ།

—

A bodhisattva.

g.170 Golden Essence

gser gyi snying po

གསེར་གྱི་སྤྲིང་པོ།

—

A bodhisattva.

(Toh 555: *gser mdzod*)

g.171 Golden Face

gser gdong

གསེར་གཞོན་པ།

—

A nāga king.

(Toh 555: *gser gyi bzhin*)

g.172 Gopā

sa 'tsho ma

ས་འཚོ་མ།

gopā^{AS}

A wife of the Buddha Śākyamuni when he was Prince Siddhārtha, and the daughter of Daṇḍapāṇi.

g.173 gopi

phyugs rdzi

ཕུགས་རྩི།

gopī^{AD}

Female cow herders or milk maids, the gopis are well known from their role in the mythology of Kṛṣṇa, in particular, Rādhā, who became his lover.

(Toh 555: *rdzi'i bu mo*)

g.174 Great Cloud Clearing Darkness

sprin chen mun sel

སྤྲིན་ཆེན་མུན་སེལ།

—

A bodhisattva.

(Toh 555: *sprin chen mun pa rnam par sel ba*)

g.175 Great Cloud Clearing Obscured Vision

sprin chen rab rib sel ba

སྤྲིན་ཆེན་རབ་རིབ་སེལ་བ།

—

A bodhisattva.

(Toh 555: *sprin chen lta ba'i rab rib rnam par sel ba*)

g.176 Great Cloud Completely Pure Radiance

sprin chen rnam dag 'od

སྤྲིན་ཆེན་རྣམ་དག་འོད།

—

A bodhisattva.

(Toh 555: *sprin chen 'od gtsang*)

g.177 Great Cloud Constant Wisdom Rain

sprin chen shes rab kun du 'char

སྤྲིན་ཆེན་ཤེས་རབ་ཀུན་དུ་འཆར།

—

A bodhisattva.

(Toh 555: *Mahāmeghaprajñāsamavarṣa; sprin chen shes rab char yongs su snyoms pa*)

g.178 Great Cloud Dharma Holder

sprin chen chos 'dzin

སྤྲིན་ཆེན་ཚོས་འཛིན།

—

A bodhisattva.

(Toh 555: *sprin chen chos skyong*)

g.179 Great Cloud Firelight

sprin chen me'i 'od

སྤྲིན་ཚེན་མེ་འི་འོད།

—

A bodhisattva.

g.180 Great Cloud Flower Tree King

sprin chen me tog shing rgyal

སྤྲིན་ཚེན་མེ་ཏོག་ཤིང་རྒྱལ།

—

A bodhisattva.

(Toh 555: *sprin chen me tog sdong po'i rgyal po*)

g.181 Great Cloud Good Fortune

sprin chen bkra shis

སྤྲིན་ཚེན་བརྟ་ཤིས།

—

A bodhisattva.

g.182 Great Cloud King Completely Pure Rain

sprin chen rnam dag char pa'i rgyal po

སྤྲིན་ཚེན་རྣམ་དག་ཚར་པ་འི་རྒྱལ་པོ།

—

A bodhisattva.

(Toh 555: *sprin chen char gyi rgyal po yongs su dag pa*)

g.183 Great Cloud Lightning

sprin chen glog gi 'od

སྤྲིན་ཚེན་གློག་གི་འོད།

—

A bodhisattva.

g.184 Great Cloud Lion's Roar

sprin chen seng ge'i sgra

སྤྲིན་ཚེན་སང་གའི་སྤྲུ།

—

A bodhisattva.

g.185 Great Cloud Moon's Essence

sprin chen zla ba'i snying po

སྤྲིན་ཚེན་ཟླ་བའི་སྤྲིང་པོ།

—

A bodhisattva.

g.186 Great Cloud Precious Glory

sprin chen rin chen dpal

སྤྲིན་ཚེན་རིན་ཚེན་དཔལ།

—

A bodhisattva.

(Toh 555: *Mahāmegharatnaguṇa*; *sprin chen rin chen yon tan*)

g.187 Great Cloud Renowned Joy

sprin chen grags dga'

སྤྲིན་ཚེན་གྲགས་དགའ།

—

A bodhisattva.

(Toh 555: *sprin chen grags can dga'*)

g.188 Great Cloud Renowned Limitless Revealer

sprin chen grags pa mtha' med ston

སྤྲིན་ཚེན་གྲགས་པ་མཐའ་མེད་སྟོན།

—

A bodhisattva.

(Toh 555: *Mahāmeghānantakīrti*; *sprin chen mtha' yas grags*)

g.189 Great Cloud Starlight

sprin chen skar ma'i 'od

སྤྲིན་ཚེན་སྐར་མའི་འོད།

—

A bodhisattva.

g.190 Great Cloud Sun's Essence

sprin chen nyi ma'i snying po

སློན་ཆེན་ཉི་མའི་སྟོང་པོ།

—

A bodhisattva.

g.191 Great Cloud Supreme Bull's Sound

sprin chen khyu mchog sgra

སློན་ཆེན་ལྷུ་མཚོག་སྒྲ།

—

A bodhisattva.

(Toh 555: *sprin chen glang po che'i rgyal po'i sgra*)

g.192 Great Cloud Thunder

sprin chen 'brug sgra

སློན་ཆེན་འབྲུག་སྒྲ།

—

A bodhisattva.

g.193 Great Cloud Utpala Scent

sprin chen ut+pa la'i dri

སློན་ཆེན་ལྷུ་རྒྱ་ལའི་དྲི།

—

A bodhisattva.

(Toh 555: *sprin chen pad ma sngon po'i bsung*)

g.194 Great Dharma Power

chos chen mthu

ཚོས་ཆེན་མཐུ།

—

A bodhisattva.

(Toh 555: *chos kyi stobs*)

g.195 Great Glory

dpal chen

དཔལ་ཆེན།

—

A Licchavī youth.

g.196 Great Golden Radiant Array

gser 'od chen pos bkod pa

གསེར་འོད་ཚེན་པོས་བཀོད་པ།

—

A bodhisattva.

(Toh 555: *gser gyi 'od rgyan chen po*)

g.197 Great Mass of Light

'od zer gyi phung po chen po

འོད་ཟེར་གྱི་ཕུང་པོ་ཚེན་པོ།

—

A buddha in the distant past.

g.198 Great Ocean Profound King

rgya mtsho zab mo'i rgyal po · rgya mtsho chen po zab mo'i rgyal po

རྒྱ་མཚོ་བབ་མའི་རྒྱལ་པོ། · རྒྱ་མཚོ་ཚེན་པོ་བབ་མའི་རྒྱལ་པོ།

—

A bodhisattva.

(Toh 555: *Mahāgaṃbhīrasagararāja; rgya mtsho chen po zab mo'i rgyal po*)

g.199 Haimavata

gangs can

གངས་ཅན།

haimavata^{AS}

A yakṣa king.

(Toh 555: *gangs ri*)

g.200 Haridhara

ha ri tshig 'chang

ཧ་རི་ཚིག་འཆང་།

haridhara^{AD}

Unidentified deity. Possibly Kṛṣṇa.

According to Lithang and Cone. Degé, etc.: *hi ri tshig 'chang*.

g.201 Hārītī

'phrog ma

འཕྲོག་མ།

hārītī ^{AS}

A rākṣasī with hundreds of children whom the Buddha converted into a protector of children.

g.202 higher cognitions

mngon par shes pa

མངོན་པར་ཤེས་པ།

abhijñā ^{AS}

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.203 Highest Jewels

rin chen bla ma

རིན་ཆེན་སྒྲ་མ།

—

A buddha.

g.204 hundred and eighty unique qualities

ma 'dres pa'i chos brgya brgyad chu

མ་འདྲེས་པའི་ཚོས་བརྒྱ་བརྒྱད་ཅུ།

—

This term is uncommon in the Kangyur as it seems to appear only in this sūtra and in Toh 555. It is found in Yijing's Chinese version from which the Tibetan translation of Toh 555 was produced. It may originally have been a reference to the eighteen unique qualities of a buddha.

g.205 Hundredth Moment

skad brgya pa

སྐད་བརྒྱ་པ།

kṣaṇaśatara ^{AD}

A god who is the king of lightning in the southern direction.

g.206 Immaculate Banner

rdul dang bral ba'i rgyal mtshan

རུལ་དང་བྲལ་བའི་རྒྱལ་མཚན།

—

A world realm in the distant future.

g.207 imputed

kun brtags pa

ཀུན་བརྟགས་པ།

parikalpita^{AD}

Conceptual cognition; an alternative translation is “the imaginary.” One of the three natures that are a central philosophy of the Yogācāra tradition.

g.208 Indra

dbang po

དབང་པོ།

indra^{AD}

The deity that is also called Mahendra, “lord of the devas,” who dwells on the summit of Mount Sumeru and wields a thunderbolt. He is also known as Śakra (Tib. *brgya byin*, “hundred offerings”). The Buddhist tradition sometimes interprets this name as an abbreviation of *śata-kratu*, “one who has performed a hundred sacrifices.” The highest Vedic sacrifice was the horse sacrifice, and there is a tradition that Indra became the lord of the gods through performing them.

g.209 ironwood flowers

nA ga ge sar

ནཱ་ག་གེ་སར།

nāgakeśara^{AS} · *keśarā*

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.210 Jalāgamā

chu 'bab pa

ཇུ་འབབ་པ།

jalāgamā^{AS}

A river.

(Toh 555: *chu skyes*)

g.211 Jalagarbha

chu'i snying po

ཇུ་རི་སྒྲིང་པོ།

jalagarbha^{AD}

The younger son of Jalavāhana and Jalāmbujagarbhā.

g.212 Jalāmbara

chu'i gos

ཇུ་རི་གོས།

jalāmbara^{AS}

The elder son of Jalavāhana and Jalāmbujagarbhā.

g.213 Jalāmbujagarbhā

chu'i pad+ma'i snying po

ཇུ་རི་པདྨ་འཇུ་རི་སྒྲིང་པོ།

jalāmbujagarbhā^{AS}

The wife of Jalavāhana.

g.214 Jalavāhana

chu 'bebs

ཇུ་འབབ་པ།

jalavāhana^{AS}

A learned physician in the distant past and son of Jaṭimdhara 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. He was the Buddha in a previous life.

g.215 Jambu Golden Victory Banner That is Golden in Appearance

'dzam bu gser gyi rgyal mtshan gser du snang ba

འཛོམ་བུ་གསེར་གྱི་རྒྱལ་མཚན་གསེར་དུ་སྒྲུང་བ།

—

A tathāgata.

(Toh 555: *Suvarṇaketuprabha*; *gser tog 'od*)

g.216 Jambū River

'dzam bu'i chu klung

འཛམ་བུའི་ཚུལ་ལྷུང་།

jambūnadī^{AS}

The rivers that flow down from the immense lake at the foot of the legendary Jambu tree. The fruits of that tree are made of gold and are carried down by the rivers through Jambudvīpa. Such gold is considered the best kind.

g.217 Jambudvīpa

'dzam bu gling

འཛམ་བུ་གླིང་།

jambudvīpa

Definition from the 84000 Glossary of Terms:

The name of the southern continent in Buddhist cosmology, which can signify either the known human world, or more specifically the Indian subcontinent, literally “the *jambu* island/continent.” Jambu is the name used for a range of plum-like fruits from trees belonging to the genus *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.218 Jaṭiṃdhara

ral pa 'dzin

རལ་པ་འཛིན།

jaṭiṃdhara^{AD}

A head merchant and physician in the distant past.

(Toh 555: *Jaladhara*; *chu 'dzin*)

g.219 jina

rgyal ba

རྒྱལ་བ།

jina^{AS}

An epithet for a buddha meaning “victorious one.”

g.220 Jinamitra

dzi na mi tra

ཇོ་ན་མི་ཏྲ།

jinamitra^{AD}

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

g.221 Jinarāja

rgyal ba'i rgyal

རྒྱལ་བའི་རྒྱལ།

jinarāja^{AS}

A yakṣa king.

(Toh 555: *'dam bu rgyal*)

g.222 Jinarṣabha

rgyal ba khyu mchog

རྒྱལ་བ་ལྷུ་མཚོག།

jinarṣabha^{AD}

A yakṣa king and the son of Vaiśravaṇa.

(Toh 555: *rtag tu rgyal*)

g.223 Joyful High King

dga' bas mtho ba'i rgyal po

དགའ་བས་མཐོ་བའི་རྒྱལ་པོ།

—

A bodhisattva.

(Toh 555: *'phags par dga' ba*)

g.224 Jvalanāntaratejorāja

'bar ba'i khyad par gyi gzi brjid kyi rgyal po

བར་བའི་ལྷད་པར་གྱི་གཟི་བརྗིད་ཀྱི་རྒྱལ་པོ།

jvalanāntaratejorāja ^{AS}

A deity in the Trāyastriṃśa paradise.

(Toh 557: 'bar ba'i khyad par gyi gzi brjid rgyal po. Toh 555: mchog tu rgyal ba'i 'od)

g.225 kalaviṅka

ka la ping ka

ཀལ་འིང་ཀ

kalaviṅka ^{AS}

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.226 kalyāṇamitra

dge ba'i bshes gnyen

དགེ་བའི་བཤེས་གཉེན།

kalyāṇamitra ^{AS}

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.227 Kāmaśreṣṭha

dod pa'i mchog

དོད་པའི་མཚོན།

kāmaśreṣṭha ^{AS}

A yakṣa king.

(Toh 555: 'dod mchog)

- g.228 Kanakabhujendra
gser gyi lag pa'i dbang po
 གསེར་གྱི་ལག་པའི་དབང་པོ།
kanakabhujendra^{AD}
 A son of the king Suvarṇabhujendra.
- g.229 Kanakaprabhāsvara
gser gyi 'od
 གསེར་གྱི་འོད།
kanakaprabhāsvara^{AS}
 A son of the king Suvarṇabhujendra.
- g.230 Kapila
ser skya
 སེར་སྐྱ།
kapila^{AS}
 A yakṣa king.
 (Toh 555: *kha dog ser po*)
- g.231 kārṣāpaṇa
kA pa Na
 ཀལ་པ་ཤ།
kārṣāpaṇa^{AD}
 A coin that varied in value according to whether it was made of gold, silver, or copper.
- g.232 Kauṇḍinya
kauN+Di n+ya
 ཀོའི་ཐུ།
kauṇḍinya^{AS}
 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*.
- g.233 Kauśika
kau shi ka
 ཀོ་ཤི་ཀ།

kauśika ^{AS}

A name for Śakra, also known as Indra.

g.234 Kharaskandha

rab tshim byed

རབ་ཚིམ་བྱེད།

kharaskandha ^{AS}

An asura king.

(Toh 555: *bong bu dpung*; Toh 556 Degé: *rab tshim byed*; Toh 557 Yongle and Peking: *rab sil byed*)

g.235 King Array of Pure Prayers

smon lam rnam par bkod pa'i rgyal po

སློན་ལམ་རྣམ་པར་བཀོད་པའི་རྒྱལ་པོ།

—

The name prophesied for the bhikṣus who will attain buddhahood in the eon Difficult to Conquer King of Radiance, in the realm called Vimalaprabhā.

(Toh 555: *Praṇidhānavyūhalaṃkārarāja*; *smon lam gyi bkod pas brgyan pa'i rgyal po*)

g.236 King Fearless Powerful Array

spobs pa chen pos bkod pa'i rgyal po

སློབས་པ་ཚེན་པོས་བཀོད་པའི་རྒྱལ་པོ།

—

A bodhisattva.

(Toh 555: *spobs pa chen po'i rgyan gyi rgyal po*)

g.237 King of Illumination

snang ba'i rgyal po

སྣང་བའི་རྒྱལ་པོ།

—

A buddha.

g.238 King of Supreme Mount Meru

lhun po'i rgyal po

ལྷུན་པོའི་རྒྱལ་པོ།

—

A bodhisattva.

g.239 kinnara

mi'am ci · mi'am ci

མི་འམ་ཅི། . མི་འམ་ཅི།

kinnara ^{AS} · *kiṃnara*

Definition from the 84000 Glossary of Terms:

A class of nonhuman beings that resemble humans to the degree that their very name—which means “is that human?”—suggests some confusion as to their divine status. Kinnaras are mythological beings found in both Buddhist and Brahmanical literature, where they are portrayed as creatures half human, half animal. They are often depicted as highly skilled celestial musicians.

g.240 kleśa

nyon mongs

ཉོན་མོངས།

kleśa ^{AS}

Definition from the 84000 Glossary of Terms:

The essentially pure nature of mind is obscured and afflicted by various psychological defilements, which destroy the mind’s peace and composure and lead to unwholesome deeds of body, speech, and mind, acting as causes for continued existence in saṃsāra. Included among them are the primary afflictions of desire (*rāga*), anger (*dveṣa*), and ignorance (*avidyā*). It is said that there are eighty-four thousand of these negative mental qualities, for which the eighty-four thousand categories of the Buddha’s teachings serve as the antidote.

Kleśa is also commonly translated as “negative emotions,” “disturbing emotions,” and so on. The Pāli *kilesa*, Middle Indic *kileśa*, and Buddhist Hybrid Sanskrit *kleśa* all primarily mean “stain” or “defilement.” The translation “affliction” is a secondary development that derives from the more general (non-Buddhist) classical understanding of √*kliś* (“to harm,” “to afflict”). Both meanings are noted by Buddhist commentators.

g.241 Kṛtajña

byas pa gzo ba

བྱས་པ་གཙོ་བ།

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.

(Toh 555: *drin gzo*)

g.242 kṣatriya

rgyal rigs

ཀླུ་རིགས།

kṣatriya^{AS}

The warrior or aristocratic class of the four social classes of India. Rulers were often from this class.

g.243 Kṣitigarbha

sa'i snying po

སའི་སྡིང་པོ།

kṣitigarbha^{AS}

A bodhisattva.

g.244 Kumāra

gzhon nu

གཞོན་ནུ།

kumāra^{AD}

A polite address for a young man, it can, in context, also mean “prince.”

g.245 kumbhāṇḍa

grul bum

གུལ་བུམ།

kumbhāṇḍa^{AD}

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.246 Kumbhīra
ji 'jigs
 ཇི་འཇིགས།
kumbhīra ^{AS}
 A yakṣa king; also known as Kubera.
 (Toh 555: *ku be ra*)
- g.247 Kūṭadantī
so brtsegs
 སོ་བརྟེགས།
kūṭadantī ^{AS}
 A fierce goddess.
 (Toh 555: *so brtsegs ma*)
- g.248 Licchavī
lits+tsha bI
 ལིཙྪ་བུ།
licchavī ^{AS}
 A clan with its capital Vaiśalī, 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.249 Lightning Tongue
glog lce
 གློག་ལྗེ།
 —
 A nāga king.
- g.250 linseed
dbyi mo
 དབྱི་མོ།
cavya ^{AS}
 Oil from the seed of the flax plant (*Linum usitatissimum*).
 (Toh 555: *smig bcud*)
- g.251 Lion's Light

seng ge'i 'od

སང་གའི་འོད།

—

A Licchavī youth.

g.252 Lord with Jeweled Hands

lag na rin chen dbang phyug

ལག་ན་རིན་ཆེན་དབང་ཕྱུག

—

A bodhisattva.

(Toh 555: *rin po che'i phyag dbang phyug*)

g.253 Lotus Face

pad+mo'i gdong

པདྨའི་གདོང་།

—

A yakṣa.

(Toh 555: *padma'i bzhin*)

g.254 Mahābala

stobs chen

སྟོབས་ཆེན།

mahābala^{AS}

A nāga king.

(Toh 555: *stobs po che*)

g.255 Mahābhāga

skal ba chen po

སྐལ་བ་ཆེན་པོ།

mahābhāga^{AS}

A yakṣa king.

g.256 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.257 Mahābrahmā

tshangs chen · tshangs pa chen

ཚངས་ཚེན། · ཚངས་པ་ཚེན།

mahābrahmā ^{AD}

See “Brahmā.”

g.258 Mahācakravāḍa

khor yug chen po

ཁོར་ཡུག་ཚེན་པོ།

—

This appears to refer to the great circles of mountains that enclose a thousand worlds, each with its own Cakravāḍa.

g.259 Mahādeva

lha chen po

ལྷ་ཚེན་པོ།

mahādeva ^{AS}

A prince in the past, the middle son of the King Mahāratha.

g.260 Mahāghoṣa

sgra chen

སྒ་ཚེན།

mahāghoṣa ^{AD}

A nāga king.

(Toh 555: *sgra bo che*)

g.261 Mahāgrāsa

kham po che

ཁམ་པོ་ཚེ།

mahāgrāsa ^{AS}

A yakṣa king.

(Toh 557: *kam po ji* (corrupt), Toh 555: *mchog tu rgyal ba*)

g.262 Mahākāla

nag po

ནག་པོ།

mahākāla ^{AS}

A yakṣa lord.

(Toh 555: *nag po che*)

g.263 Mahākāśyapa

'od srung chen po

འོད་སྤྱང་ཆེན་པོ།

mahākāśyapa ^{AS}

One of the Buddha's principal pupils, who became a leader of the saṅgha after the Buddha's passing.

g.264 Mahāmaudgalyāyana

maud gal gyi bu chen po

མོད་གལ་གྱི་བུ་ཆེན་པོ།

mahāmaudgalyāyana ^{AS}

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.

g.265 Mahānāman

ming chen

མིང་ཆེན།

mahānāman ^{AD}

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.266 Mahāpāla

chos skyong

ཚོས་སྤྱོད།

mahāpāla ^{AS}

A yakṣa king.

g.267 Mahāpiṅgala

ping ga la chen po

པིང་ག་ལ་ཆེན་པོ།

mahāpiṅgala ^{AD}

A bodhisattva.

(Toh 555: *ma hā ping ga la*)

g.268 Mahāprabha

'od chen

འོད་ཆེན།

mahāprabha ^{AD}

A Licchavī youth.

g.269 Mahāpradīpa

sgron ma chen po

སྒྲོན་མ་ཆེན་པོ།

mahāpradīpa ^{AS}

A tathāgata.

(Toh 555: *Mahāpradīpaprabha; sgron ma chen po'i 'od*)

g.270 Mahāprajāpatī

skye dgu'i bdag mo chen mo

སྐྱེ་དགུ་འི་བདག་མོ་ཆེན་མོ།

mahāprajāpatī ^{AD}

The Buddha's mother's sister and his stepmother. She was 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.271 Mahāpraṇāda

sgra chen po

སྤྲ་ཆེན་པོ།

mahāpraṇāda ^{AS}

A prince in the past, the eldest son of King Mahāratha.

g.272 Mahāpraṇālin

yur chen can

ཡུར་ཆེན་ཅན།

mahāpraṇālin ^{AS}

A yakṣa king.

(Toh 556 Degé: *yul chen can*; Toh 557 Degé: *yul chen can*; Toh 555: *pra na li chen*)

g.273 Mahāratha

shing rta chen po

ཤིང་རྟ་ཆེན་པོ།

mahāratha ^{AS}

A king in the past.

g.274 Mahāratnaketu

rin po che'i tog chen po

རིན་པོ་ཆེའི་རྟ་ཆེན་པོ།

mahāratnaketu ^{AS}

A bodhisattva.

(Toh 555: *Mahāratnadhvaja*; *rin po che'i rgyal mtshan chen po*)

g.275 mahāsattva

sems can chen po

སེམས་ཅན་ཆེན་པོ།

mahāsattva ^{AS}

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.276 Mahāsattva

snying stobs chen po

སྤྱིང་སྟོབས་ཆེན་པོ།

mahāsattva^{AS}

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 a tigress.

(Toh 557: *sems can chen po*)

g.277 Mahāsthāmaprāpta

mthu chen thob

མཐུ་ཆེན་ཐོབ།

mahāsthāmaprāpta^{AS}

One of the two principal bodhisattvas in Sukhāvati and prominent in Chinese Buddhism. In Tibetan Buddhism he is identified with Vajrapāṇi, though they are separate bodhisattvas in the sūtras.

(Toh 555: *mthu chen po thob pa*)

g.278 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.279 Maheśvara

dbang phyug chen po

དབང་ཕྱུག་ཚེན་པོ།

maheśvara^{AS}

An epithet of Śiva; sometimes refers specifically to one of the forms of Śiva.

g.280 mahoraga

lto 'phye chen po

ལྷོ་འཕྲེ་ཚེན་པོ།

mahoraga^{AS}

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.281 Maitreya

byams pa

བྱམས་པ།

maitreya^{AS}

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.282 Malaya

ma la ya

མ་ལ་ཡ།

malaya^{AS}

The range of mountains in West India, also called the Western Ghats, known for its sandalwood forests.

g.283 Manasvī

gzi can

གཟི་ཅན།

manasvī^{AD}

A nāga king.

g.284 Manasvin

gzi can

གཟི་ཅན།

manasvin^{AD}

A nāga.

(Toh 555: *yid bzhin*)

g.285 maṇḍala

dkyil 'khor

དཀྱིལ་འཁོར།

maṇḍala^{AD}

Literally a “disk” or “circle,” in the ritual context a maṇḍala is a sacred space on the ground or a raised platform, arranged according to a pattern that varies from rite to rite.

g.286 Maṅgala

bkra shis

བཀྲ་ཤིས།

maṅgala^{AS}

A deva.

(Toh 555: *rnam par bkra shis*)

g.287 Maṇibhadra

nor bu bzang

ནོར་བུ་བཟང་།

maṇibhadra^{AS}

A yakṣa king, the brother of Kubera.

g.288 Māṇibhadra

nor bu bzang

ནོར་བུ་བཟང་།

māṇibhadra^{AS}

A yakṣa general.

(Toh 555: *rin chen bzang*)

g.289 Manifesting Great Fear

'jigs pa chen po ston

འཇིགས་པ་ཆེན་པོ་སྟོན།

—

A yakṣa.

(Toh 555: *'jigs pa mngon du ston pa*)

g.290 Maṇikaṇṭha

nor bu'i mgul

ནོར་བུ་འི་མགུལ།

maṇikaṇṭha^{AS}

A yakṣa king.

(Toh 555: *nor bu gtsug*)

g.291 Mañjuśrī

'jam dpal

འཇམ་དཔལ།

mañjuśrī^{AS}

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.292 Markaṭa

spre'u

མྱེ་ལྷ།

markaṭa^{AS}

A yakṣa king.

(Toh 555: *spre'u rnams kyi ni rgyal po*)

g.293 mātṛkā

ma mo

མ་མོ།

mātṛkā^{AD}

“Mother goddesses.” Anglicized as *matrika*. A group of goddesses, often eight in number, that correspond to principal male deities.

g.294 Māyā

sgyu 'phrul

སྐྱུ་འཕྲུལ།

māyā^{AD}

The Buddha’s mother, more commonly called Māyādevī.

g.295 Moon Crest

zla ba'i gtsug phud

ཟླ་བའི་གཙུག་ཕུད།

—

A deva.

(Toh 555: *zla ba'i gtsug tor*)

g.296 Mucilinda

btang bzung

བཏང་བརྟུང།

mucilinda^{AD}

A nāga king.

g.297 Munīndra

thub dbang

ཐུབ་དབང་།

munīndra ^{AS}

“Lord of sages”; an epithet for the Buddha.

g.298 musk

skal ba che

སྐལ་བ་ཚེ།

mahābhāgā ^{AS}

Also called *subhaga* in Sanskrit. Derived from a gland on the musk deer.

(Toh 555: *sha ma ka sha mi*. Chinese: *mojiapojia*; 莫迦婆伽.)

g.299 mustard seed

yung kar · yungs 'bru

ཡུང་ཀར། · ཡུངས་འབྲུ།

sarṣapa ^{AS}

Variant spelling: *yung dkar*; “white mustard.”

g.300 Nadīkāśyapa

chu klung 'od srung · chu bo 'od srung

ཚུ་ལྷུང་འོད་སྲུང། · ཚུ་བོ་འོད་སྲུང།

nadīkāśyapa ^{AD}

The brother of Gayākāśyapa and Uruvilvakāśyapa. A practitioner of fire offering at Uruvilva (Bodhgayā), he and his three 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.301 nāga

klu

ལྷ།

nāga ^{AS}

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.302 Nāgāyana

mthu bo che

སམ་བུ་བོ་ཚེ།

nāgāyana^{AS}

A yakṣa king.

The Tibetan appears to have been translated from a manuscript that had *nārāyaṇa*.

g.303 Nairāñjanāvasinī

nai rany+dza nar gnas pa

ནེ་རུ་ན་ར་ག་ན་ས་པ།

nairāñjanāvasinī^{AD}

Goddess of the Nairāñjanā River, near which the Buddha practiced asceticism and later attained enlightenment.

g.304 Nakula

khyim med

ཁྱིམ་མེད།

nakula^{AS}

A yakṣa king.

(Toh 555: *na ku la*)

g.305 Namuci

phrag rtsub

ཕྱག་རུབ།

namuci^{AS}

An asura king; this is the name of Indra's principal enemy among the asuras. In Buddhist mythology, Namuci appears as a drought-causing demon, and is also a name of Māra, the principal opponent of the Buddhadharma.

(Toh 555: *phrag chen*)

g.306 Nanda

dga' bo

དགའ་བོ།

nanda^{AD}

A nāga king.

g.307 Nārāyaṇa

sred med bu

སྲེད་མེད་བུ།

nārāyaṇa^{AD}

An alternate name for Viṣṇu (*khyab 'jug*).

(Toh 555: *mtshu bo che*)

g.308 Net of Light

'od kyi dra ba can

འོད་ཀྱི་བྲ་བ་ཅན།

—

A buddha.

g.309 Nikaṅṭha

nges mgrin

ངེས་མགྲིན།

nikaṅṭha^{AD}

A yakṣa king.

(Toh 555: *ne gan*)

g.310 Nirmāṇarati

'phrul dga'

འཕྲུལ་དགའ།

nirmāṇarati^{AD}

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

g.311 nirvāṇa

mya ngan las 'das pa

མྱ་ངན་ལས་འདས་པ།

nirvāṇa^{AS}

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 (*sopadhīśeṣanirvāṇa*), 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 (*anupadhīśeṣanirvāṇa*), 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.

g.312 Nityodyukta

rtaḡ tu brtson pa

རྟག་ཏུ་བརྩོན་པ།

nityodyukta^{AD}

(Toh 555: *brtson 'grus yongs su ldan pa*)

g.313 non-returner

phyir mi 'ong ba

ཕྱིར་མི་འོང་བ།

anāgāmin^{AD}

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.314 nut grass

gla sgang

སྒྲ་སྒྲང་།

musta^{AS}

Cyperus rotundus. Its tubers are used in Āyurveda.

(Toh 557: *gas gang*)

g.315 once-returner

lan cig phyir 'ong ba

ལན་ཅིག་ཕྱིར་འོང་བ།

sakṛdāgāmin^{AD}

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.316 orris root

in+d+ra hasta

ཇི་རྩ་རྩམ།

indrahasta^{AS}

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.

(Toh 557: *dbang po'i lag*)

g.317 Padma

pad+mo

པདྨ།

padma^{AD}

A nāga king.

(Toh 555: *pad ma*)

g.318 Padmā

pe ma

པེ་མ།

padmā^{AD}

One of the names of Lakṣmī, also known as Śrī.

g.319 Padmottarasuvarṇadhvaja

pad+ma dam pa gser gyi rgyal mtshan

པདྨ་དམ་པ་གསེར་གྱི་རྒྱལ་མཚན།

**padmottarasuvarṇadhvaḥja*^{RS}

“Sublime Lotus Golden Banner.” The palace of the goddess Śrī, also known as Lakṣmī.

g.320 palash

pa la sha

པ་ལ་ཤ།

palāśa^{AS}

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.

This is also known as *kiṃśuka*, which is translated in other sūtras as *ne tso ci las grub pa*.

g.321 Pañcāla

lṅga len

ལྷ་ལེན།

pañcāla^{AD}

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.322 Pañcaśikha

zur phud lṅga can

ཟུར་ཕུད་ལྷ་ཅན།

pañcaśikha^{AD}

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. He is sometimes said to be a form of Mañjuśrī or historically to have been his original identity.

(Toh 555: *mgo lṅga*)

g.323 Pāñcika

lṅgas rtsen

ལྷས་ཕྱིན།

pāñcika^{AD}

A yakṣa king.

(Toh 555: *pañ ts i ka*)

g.324 Paranirmitavaśavartin

gzhan 'phrul dbang byed

གཞན་འཕྲུལ་དབང་བྱེད།

paranirmitavaśavartin^{AD}

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

g.325 Parīttābha

'od chung

འོད་ཚུང་།

parīttābha^{AD}

“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.326 Parīttāsubha

dge chung

དགེ་ཚུང་།

parīttāsubha^{AD}

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

g.327 perfections

pha rol tu phyin pa

ཕ་རོལ་ཏུ་ཕྱིན་པ།

pāramitā^{AS}

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.328 Piṅgala

dmār ser

དམར་སེར།

piṅgala ^{AS}

A yakṣa king.

(Toh 555: *zas sbyin*)

g.329 Pinnacle of Lords

dbang po'i tog

དབང་པོའི་རྟོག

—

The father of Balendraketu and a king in the distant past.

g.330 Powerful Bestower

dbang po sbyin

དབང་པོ་སྤྱིན།

—

A Licchavī youth.

g.331 Powerful King of Elephants

spos kyi glang po che mthu stobs rgyal po

སྤོས་ཀྱི་གླང་པོ་ཆེ་མཐུ་སྟོབས་རྒྱལ་པོ།

—

A garuḍa king.

(Toh 555: *spos kyi rgyal po che'i byin gyi mthu dang ldan pa*)

g.332 powers

dbang po

དབང་པོ།

indriya ^{AS}

Faith, mindfulness, diligence, samādhi, and wisdom.

g.333 Prabhājvala

'od 'bar

འོད་འབར།

prabhājvala ^{AD}

A buddha.

g.334 Prahrāda

dbang gzhan

དབང་གཞན།

prahrāda ^{AS}

An asura king who waged a thousand-year war against the devas and was for a time victorious. He was the grandfather of Bali. Also known as Prahlādana.

(Toh 555: *rab dga'*)

g.335 Prajāpati

skye dgu

སྐྱེ་དགུ

prajāpati ^{AS}

A Vedic deity who is seen particularly as being the god of animals, especially cattle, which he is said to have created.

(Toh 555: *'jig rten mgon po*)

g.336 Pramudita

rab dga'

རབ་དགའ།

pramudita ^{AD}

A deva.

(Toh 555: *yid dga' ba*)

g.337 Praṇālin

yur ba can

ཡུར་བ་ཅན།

praṇālin ^{AS}

A yakṣa king.

g.338 Prasannavadanotpalagandhakūṭa

rab tu dang ba'i zhal ut+pa la'i dri brtsegs pa

རབ་དུ་དང་བའི་ཞལ་ལུ་ལའི་དྲི་བརྟེན་པ།

prasannavadanotpalagandhakūṭa ^{AS}

The name of ten thousand future buddhas.

(Toh 555: *zhal dang spyan rnam par dag cing ut pa la'i dri'i ri mo*)

g.339 pratyekabuddha

rang sangs rgyas

རང་སངས་རྒྱལ།

pratyekabuddha ^{AS}

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 (*samyaksaṃbuddha*), the accomplishment of a pratyekabuddha is not 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” (*khadḡaviṣāṇakalpa*) for their preference for staying in solitude or as “congregators” (*vargacārin*) when their preference is to stay among peers.

g.340 Pratyekabuddhayāna

rang sangs rgyas kyi theg pa

རང་སངས་རྒྱལ་གྱི་ཐེག་པ།

pratyekabuddhayāna

The vehicle comprising the teaching of the pratyekabuddhas.

g.341 Precious Cloud Sandalwood Cool Body

sprin chen rin po che tsan+dan dri bsil sku

སྤྲིན་ཆེན་རིན་པོ་ཆེ་ཅན་གྱི་བསེལ་སྐུ།

—

A bodhisattva.

(Toh 555: *sprin chen rin po che'i tsan dan sku rnam par bsil ba*)

g.342 preta

yi dags

ཡི་དགམ།

preta^{AS}

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*.

The pretas live in the realm of Yama, the Lord of Death, where they are particularly known to suffer from great hunger and thirst and the inability to acquire sustenance.

g.343 Prophesied Attainment

lung bstan mchog thob

ལུང་བསྟན་མཚོག་ཐོབ།

—

A bodhisattva.

(Toh 555: *gong du lung bstan pa thob pa*)

g.344 proximate kleśa

nye ba'i nyon mongs pa

ཉེ་བའི་ཉེན་ཚོངས་པ།

upakleśa^{AD}

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 (*mrakṣa*, *'chab pa*), (4) outrage (*pradāsa*, *'tshig pa*), (5) jealousy (*īrṣyā*, *phrag dog*), (6) miserliness (*mātsarya*, *ser sna*), (7) deceit (*māyā*, *sgyu*), (8) dishonesty (*śāṭhya*, *g.yo*), (9) haughtiness (*mada*, *rgyags pa*), (10) harmfulness (*vihimsā*, *rnam par 'tshé ba*), (11) shamelessness (*āhrīkyā*, *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 (*muṣitasmr̥titā*, *brjed nges*), (17) non-introspection (*asaṃprajanya*, *shes bzhin ma yin pa*), (18) dullness (*nimagna*, *bying ba*), (19) agitation (*auddhatya*, *rgod pa*), and (20) distraction (*vikṣepa*, *rnam g.yeng*) (Rigzin 329, 129).

g.345 Puṇyakusumaprabha

bsod nams kyi me tog 'od

བསོད་ནམས་ཀྱི་མེ་ཏོག་འོད།

punyakusumaprabha ^{AD}

Name of the park where the goddess Śrī dwells, not far from Alakāvati, the kingdom of the great king Vaiśravaṇa.

g.346 Puṇyaprabha

bsod nams 'od

བསོད་ནམས་འོད།

pun्यaprabha ^{AD}

A buddha.

g.347 Puṇyaprasava

bsod nams skyes pa

བསོད་ནམས་སྐྱེས་པ།

pun्यaprasava ^{AD}

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

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

g.348 Pure Ethics

tshul khrims rnam dag

ཚུལ་ཁྲིམས་རྣམ་དག།

—

A bodhisattva.

(Toh 555: *tshul khrims rnam par dag pa*)

g.349 Pūrṇabhadra

gang ba bzang po

གང་བ་བཟང་པོ།

pūrṇabhadra ^{AS}

A yakṣa lord.

(Toh 555: *rdzogs bzang*)

g.350 Puṣya

rgyal ba

རྒྱལ་བ།

puṣya ^{AS}

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 the 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.351 Rādhā

dga' mo

དགའ་མོ།

rādhā ^{AD}

An incarnation of a goddess as a milkmaid, who became Kṛṣṇa's lover.

(Toh 556 Degé: *rgan' mo*.)

g.352 Radiance of a Hundred Suns' Illuminating Essence

nyi ma brgya'i 'od zer snang ba'i snying po

ཉིམ་བརྒྱའི་འོད་ཟེར་སྣང་བའི་སྤྱིང་པོ།

—

A tathāgata.

(Toh 555: *Suvarṇaśataprabhāgarbha*; *gser brgya'i 'od kyi rnying po*)

g.353 Radiant Flower Display

me tog 'od bkod

མེ་ཏོག་འོད་བཀོད།

—

A buddha.

(Toh 555: *me tog bkod pa'i 'od*)

g.354 Rāhu

sgra gcan

སྤྲ་གཅན།

rāhu ^{AD}

An asura king said to cause eclipses.

g.355 Rāhula

sgra gcan · sgra gcan zin

སྲ་གཅན། ་ སྲ་གཅན་ཟེན།

rāhula^{AS}

Śākyamuni Buddha's son who became the first novice monk and a prominent member of his monastic saṅgha.

g.356 Rājagṛha

rgyal po'i khab

རྒྱལ་པོའི་ཁབ།

rājagṛha^{AS}

Definition from the 84000 Glossary of Terms:

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

g.357 rākṣasa

srin po

སྲིན་པོ།

rākṣasa^{AS}

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.358 Ralpachen

ral pa can

རལ་པ་ཅན།

—

A king of Tibet, born ca. 806. His formal name was Tritsuk Detsen (*khri gtsug lde btsan*), and he reigned from 815 to 838.

- g.359 rasāyana
sman bcud kyis len
 ལྷན་བཅུད་ཀྱིས་ལེན།
rasāyana^{AD}
 The extraction of the elixir of life from herbs or minerals.
- g.360 Ratibala
dga' ba'i stobs
 དགའ་བའི་སྟོབས།
ratibala^{AD}
 A bodhisattva.
- g.361 Ratnagarbha
rin chen snying po
 རིན་ཆེན་སྙིང་པོ།
ratnagarbha^{AD}
 A Licchavī youth.
- g.362 Ratnagarbha
rin chen snying po
 རིན་ཆེན་སྙིང་པོ།
ratnagarbha^{AD}
 A buddha.
- g.363 Ratnakeśa
rin chen skra
 རིན་ཆེན་སྐྱ།
ratnakeśa^{AS}
 A yakṣa king.
 (Toh 555: *rin chen gtsug phud*)
- g.364 Ratnaketu
rin chen tog
 རིན་ཆེན་རྟོག།
ratnaketu^{AS}
 The principal buddha of the southern direction.

See also Toh 555, g.376 .

g.365 Ratnaketu

rin po che'i tog

རིན་པོ་ཆེའི་རྟོག

—

One of the bodhisattvas present at Vulture Peak.

In Toh 555 the bodhisattva's name is Ratnadhvaja (*rin po che'i rgyal mtshan*).

g.366 Ratnakusumaguṇasāgaravaiḍūryakanakagirisuvarṇakāñcana-
prabhāsaśrī

*rin chen me tog yon tan rgya mtsho bai DUr+ya dang gser gyi ri kha dog bzang po
gser du snang ba'i dpal*

རིན་ཆེན་མེ་རྟོག་ཡོན་ཏན་རྒྱ་མཚོ་བེ་རྩུ་དང་གསེར་གྱི་རི་ཁ་དོག་བཟང་པོ་གསེར་དུ་སྣང་བའི་དཔལ།

ratnakusumaguṇasāgaravaiḍūryakanakagirisuvarṇakāñcanaprabhāsaśrī^{AS}

(Toh 555: *Vaiḍūryakanakagiriratnakusumaprabhāśrīguṇasāgara; bai dū rya dang gser gyi ri bo rin po che'i me tog snang ba spal gyi yon tan rgya mtsho*)

g.367 Ratnaprabha

rin chen 'od

རིན་ཆེན་འོད།

ratnaprabha^{AD}

A buddha.

g.368 Ratnārcī

rin chen 'od 'phro

རིན་ཆེན་འོད་འཕྲོ།

ratnārcī^{AD}

A goddess who later becomes the bodhisattva Cittaratnārcī.

g.369 Ratnārci

rin chen 'od 'phro

རིན་ཆེན་འོད་འཕྲོ།

ratnārci

A buddha.

g.370 Ratnaśikhin

rin chen gtsug tor can

རིན་ཆེན་གཙུག་ཏྟེ་ཅན།

ratnaśikhin ^{AS}

A buddha in the distant past.

(Toh 555: *rin chen gtsug phud*)

g.371 Ratnoccaya

rin chen sogs pa

རིན་ཆེན་སོགས་པ།

ratnoccaya ^{AS}

A dharmabhāṇaka in the distant past who eventually became the Buddha Akṣobhya.

(Yongle, Lithang, Peking, Narthang, and Choné: *rin chen sogs, rin chen sogs pa.*

Toh 555: *rin chen brtsegs pa*)

g.372 realgar

ni ldong ros

ནི་ལྷོང་རོས།

manahśilā ^{AS}

Arsenic sulphide, which consists of bright orange-red soft crystals, is also called “ruby sulphur” and “ruby of arsenic.” A number of Sanskrit synonyms include *yavāgraja, pākya, manoguptā, nāgajihivikā, golā, śilā, kunṭī*, and *naipālī*.

g.373 Remover of Affliction

nyon mongs nad sel

ཉོན་མོངས་ནད་སེལ།

—

A deva.

(Toh 555: *nyon mongs pa yongs su spangs pa*; Degé Toh 556: *nyong mongs nad sel*)

g.374 Renowned King Virtuous Stainless Light

dge 'od dri ma med par grags pa'i rgyal po

དགེ་འོད་དྲི་མ་མེད་པར་གྲགས་པའི་རྒྱལ་པོ།

—

A buddha.

(Toh 555: *legs 'od dri med grags pa'i rgyal po*)

g.375 retention

gzungs

གཟུངས།

dhāraṇī^{AS}

An exceptional power of mental retention. The term *dhāraṇī* has the sense of something that “holds” or “retains,” and it can also refer to a verbal expression of the teachings—an incantation, spell, or mnemonic formula that distills and “holds” essential points of the Dharma and is used by practitioners to attain mundane and supramundane goals.

g.376 River Holder

klung 'dzin

ལྷུང་འཛིན།

—

A nāga king.

(Toh 555: *chu'i rgyu 'dzin*)

g.377 Royal Light

rgyal po 'od

རྒྱལ་པོ་འོད།

śataraśmi^{AS}

A nāga king.

g.378 ṛṣi

drang srong

བྲང་སྲོང།

ṛṣi^{AS}

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.379 Ruciraketu

mdzes pa'i tog

མཛེས་པའི་རྟོག།

ruciraketu^{AD}

The name of a bodhisattva.

g.380 Ruciraketu

mdzes pa'i tog

མཛེས་པའི་རྟོག

ruciraketu

The name of a prince. Son of the king Balendraketu.

g.381 Rūpyaketu

dngul tog

དངུལ་རྟོག

rūpyaketu^{AD}

The older son of the bodhisattva Ruciraketu.

g.382 Rūpyaprabha

dngul 'od

དངུལ་འོད།

rūpyaprabha^{AS}

The younger son of the bodhisattva Ruciraketu.

g.383 Sadāprarudita

rtag tu ngu

རྟོག་ཏུ་ངུ།

sadāprarudita^{AO}

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*.

(Toh 555: *rtag tu bshums*)

g.384 saffron

gur gum

གུར་གུམ།

kuṅkuma^{AS}

Crocus sativus.

g.385 Sāgara

rgya mtsho

རྒྱ་མཚོ།

sāgara^{AS}

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. Also the name of a bodhisattva.

g.386 sage

thub pa

ཐུབ་པ།

muni ^{AS}

A title that, like “buddha,” is given to those who have attained realization through their own contemplation and not by divine revelation.

g.387 Sahā

mi mjed

མི་མཇེད།

sahā ^{AS}

Indian Buddhist name for either the four-continent world in which the Buddha Śākyamuni appeared, or a universe of a thousand million such worlds. The name Sahā possibly derives from the Sanskrit √*sah*, “to bear, endure, or withstand.” It is often interpreted as alluding to the inhabitants of this world having to endure suffering. The Tibetan translation, *mi mjed*, follows along the same lines. It literally means “not unbearable,” in the sense that beings here are able to bear the suffering they experience.

g.388 Śakra

brgya byin

བརྒྱ་བྱིན།

śakra ^{AS}

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

g.389 Śākyamuni

shAkya thub pa

ཤཱཀྱ་ཐུབ་པ།

śākyamuni ^{AD}

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.390 sal

sA la

སྒྲ་ལ།

śāla^{AS} . sāla

Shorea robusta. The dominant tree in the forests where it occurs.

g.391 Śālendradhvajāgravatī

sA la'i dbang po mthon po'i rgyal mtshan

སྒྲ་ལའི་དབང་པོ་མཐོན་པོའི་རྒྱལ་མཚན།

śālendradhvajāgravatī^{AS}

A world realm in the distant future.

g.392 samādhi

ting nge 'dzin

ཉིང་ངེ་འཛིན།

samādhi^{AS}

Definition from the 84000 Glossary of Terms:

In a general sense, *samādhi* can describe a number of different meditative states. In the Mahāyāna literature, in particular in the Prajñāpāramitā sūtras, we find extensive lists of different samādhis, numbering over one hundred.

In a more restricted sense, and when understood as a mental state, *samādhi* is defined as the one-pointedness of the mind (*cittaikāgratā*), the ability to remain on the same object over long periods of time. The *Draḥor Bamponyipa* (*sgra sbyor bam po gnyis pa*) commentary on the *Mahāvīyūtpatti* explains the term *samādhi* as referring to the instrument through which mind and mental states “get collected,” i.e., it is by the force of samādhi that the continuum of mind and mental states becomes collected on a single point of reference without getting distracted.

g.393 Samantabhadra

kun tu bzang po

ཀུན་ཏུ་བཟང་པོ།

samantabhadra ^{AD}

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 Great Compassion* (Toh 111, *Mahākaruṇāpuṇḍarīkasūtra*).

g.394 Samantaprabha

kun tu 'od

ཀུན་ཏུ་འོད།

samantaprabha ^{AD}

A buddha.

g.395 Samantāvabhāsa

kun tu snang ba

ཀུན་ཏུ་སྐྱང་བ།

samantāvabhāsa ^{AD}

A buddha.

g.396 Samantāvalokiteśvara

kun tu spyang ras gzigs dbang phyug

ཀུན་ཏུ་སྐྱུན་རས་གཟིགས་དབང་ཕྱུག

samantāvalokiteśvara ^{AD}

A bodhisattva.

(Toh 555: *kun tu spyang ras gzigs kyi dbang po*)

g.397 samāpatti

snyoms par 'jug pa

སྟོབས་པར་འཇུག་པ།

samāpatti

Definition from the 84000 Glossary of Terms:

The Sanskrit literally means “attainment,” and is used to refer specifically to meditative attainment and to particular meditative states. The Tibetan translators interpreted it as *sama-āpatti*, which suggests the idea of “equal” or

“level”; however, they also parsed it as *sam-āpatti*, in which case it would have the sense of “concentration” or “absorption,” much like *samādhi*, but with the added sense of “attainment.”

g.398 Saṃjñeya

yang dag shes

ཡང་དག་ཤེས།

saṃjñeya ^{AS}

A yakṣa general.

g.399 saṃsāra

'khor ba

འཁོར་བ།

saṃsāra ^{AS}

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.400 Saṃvara

bde mchog

བདེ་མཚོན།

saṃvara ^{AS}

An asura king.

(Toh 555: *sdom po pa*)

g.401 samyaksambuddha

yang dag par rdzogs pa'i sangs rgyas

ཡང་དག་པར་རྫོགས་པའི་སངས་རྒྱལ།

samyaksambuddha ^{AD}

“Perfectly realized one.” A buddha who teaches the Dharma, as opposed to a pratyekabuddha, who does not teach.

g.402 sandalwood

tsan+dan

ཅོན་མ།

candana ^{AS}

g.403 saṅgha

dge 'dun

དགེ་འདུན།

saṅgha^{AS}

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.404 Sarasvatī

dbyangs can

དབྱངས་ཅན།

sarasvatī^{AD}

The goddess of wisdom, learning, and music.

(Toh 555: *spobs pa'i lha mo*)

g.405 Śāriputra

shA ri'i bu

ལྷ་རི་བུ།

śāriputra^{AD}

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.406 Sarvasattvapriyadarśana

sems can thams cad kyis mthong na dga' ba

སེམས་ཅན་ཐམས་ཅད་ཀྱིས་མཐོང་ན་དགའ་བ།

sarvasattvapriyadarśana^{AD}

A Licchavī youth.

g.407 Sātāgiri

bde ba'i ri nyid

བདེ་བའི་རི་ཉིད།

sātāgiri ^{AS}

A yakṣa king.

(Toh 555: *bde ba'i ri*)

g.408 Śatakirāṇa

'od zer brgya pa

འོད་ཟེར་བརྒྱ་པ།

śatakirāṇa ^{AS}

A buddha.

g.409 Satamapati

rgyun gyi bdag po

རྒྱུན་གྱི་བདག་པོ།

satamapati

A god who is the king of lightning in the northern direction.

g.410 sensation

tshor ba

ཚོར་བ།

vedanā ^{AS}

The seventh of the twelve phases of dependent origination and the second of the five skandhas. It refers to pleasant, unpleasant, or neutral sensations as a result of sensory experiences.

g.411 seven jewels

rin po che sna bdun

རིན་པོ་ཆེ་སྣ་བདུན།

saptaratna ^{AS}

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.412 seven precious materials

rin po che sna bdun

རིན་པོ་ཆེ་སྣ་བདུན།

saptaratna ^{AS}

七寶

Definition from the 84000 Glossary of Terms:

The set of seven precious materials or substances includes a range of precious metals and gems, but their exact list varies. The set often consists of gold, silver, beryl, crystal, red pearls, emeralds, and white coral, but may also contain lapis lazuli, ruby, sapphire, chrysoberyl, diamonds, etc. The term is frequently used in the sūtras to exemplify preciousness, wealth, and beauty, and can describe treasures, offerings materials, or the features of architectural structures such as stūpas, palaces, thrones, etc. The set is also used to describe the beauty and prosperity of buddha realms and the realms of the gods.

In other contexts, the term *saptaratna* can also refer to the seven precious possessions of a cakravartin or to a set of seven precious moral qualities.

g.413 shami

sha myi

ཤ་མྱི།

śamī ^{AS}

Prosopis cineraria. A tree believed to be auspicious due to the power of its purification properties.

(Toh 555: *sha mi*; Toh 556 *sha myi*)

g.414 Shigatsé

gzhis ka rtse

གཞིས་ཀ་རྩེ།

—

The principal town in the Tsang region of central Tibet, which was the capital during a period of Tibetan history.

g.415 Simha

seng ge

སེང་གེ།

siṃha ^{AD}

A buddha.

g.416 **Siṃhamati**

seng ge'i blo gros

སེང་གེ་འི་སློ་གྲོ་ས།

siṃhamati ^{AD}

A Licchavī youth.

g.417 **sixty qualities**

yan lag drug cu

ཡན་ལག་དུག་བུ།

ṣaṣṭāṅga ^{AD} . *ṣaṣṭyaṅga* ^{AD}

The Buddha's speech is said to have sixty aspects and sometimes sixty-four.

The list of sixty, as given in Maitreyanātha's *Mahāyānasūtrālaṅkāra*, are (1) ripening, (2) smooth, (3) direct, (4) cogent, (5) correct, (6) stainless, (7) clear, (8) harmonious, (9) proper, (10) undefeatable, (11) meaningful, (12) taming, (13) gentle, (14) kind, (15) completely taming, (16) pleasing, (17) refreshing, (18) soothing, (19) gladdening, (20) blissful, (21) fulfilling, (22) worthwhile, (23) meaningful, (24) comprehensive, (25) reassuring, (26) inspiring, (27) enlightening, (28) instructive, (29) logical, (30) pertinent, (31) exact, (32) powerful, (33) fearless, (34) unfathomable, (35) majestic, (36) melodious, (37) sustaining, (38) long-lasting, (39) auspicious, (40) authoritative, (41) exhortative, (42) selfless, (43) confident, (44) omniscient, (45) whole, (46) complete, (47) certain, (48) desireless, (49) exhilarating, (50) pervasive, (51) stimulating, (52) continuous, (53) consistent, (54) multilingual, (55) adaptive, (56) reliable, (57) timely, (58) calm, (59) pervasive, and (60) perfecting.

g.418 **Skanda**

skem byed

སྐེམ་བྱེད།

skanda ^{AD}

The Indian god of war.

(Toh 555: *phrag chen*)

g.419 **Soma**

zla ba

སྐྱེ་བ།

soma^{AD}

The deity of the moon.

g.420 spikenard

na la da

ན་ལ་ད།

nalada^{AS}

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.

Bagchi edition: *narada*.

g.421 śrāvaka

nyan thos

ཉན་ཐོས།

śrāvaka^{AS}

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.422 Śrāvakayāna

nyan thos kyi theg pa

ཉན་ཐོས་ཀྱི་ཐེག་པ།

śrāvakayāna

The vehicle comprising the teaching of the śrāvakas.

མཚོད་རྟེན།

stūpa ^{AS}

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.428 Śubhakṛtsna

dge rgyas

དགེ་རྒྱལ།

śubhakṛtsna ^{AD}

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

g.429 Sūciroma

khab kyi spu

ཁབ་ཀྱི་སྤུ།

sūciroma ^{AS}

A yakṣa king.

(Toh 555: *khab spu*)

g.430 Sudarśana

shin tu mthong ba

ཤིན་ཏུ་མཐོང་བ།

sudarśana ^{AD}

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.431 Śuddhāvāsa

gtsang ma'i gnas

གཙང་མའི་གནས།

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 ($\sqrt{bṛh}$, *bṛṃhanti*) of that heaven, or because it is not as extensive (*abrṃhita*) as the others in the pure realms, that heaven is called the inferior heaven (*abrṃha*; *mi che ba*); (2) since the afflictions can no longer torment (\sqrt{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 (\sqrt{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 ($\sqrt{dṛś}$, *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.

zas gtsang ma

ཟས་གཙང་མ།

śuddhodana ^{AD}

The Buddha Śākyamuni's father.

g.433 śūdra

dmangs rigs

དམངས་རིགས།

śūdra ^{AD}

The fourth and lowest of the classes in the caste system of India. It generally covers the laboring class.

g.434 Sudṛśa

gya nom snang ba

གྲོ་ལོ་སྤང་བ།

sudṛśa ^{AD}

“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.435 sugata

bde bar gshegs pa

བདེ་བར་གཤེགས་པ།

sugata ^{AS}

Definition from the 84000 Glossary of Terms:

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

g.436 Sukhavihāra

bde bar gnas pa

བདེ་བར་གནས་པ།

sukhavihāra^{AD}

A bodhisattva.

(Toh 555: *Samtiṣṭha; rab gnas*)

g.437 Sumati

legs pa'i blo gros

ལེགས་པའི་བློ་གྲོས།

sumati^{AS}

A bodhisattva.

Toh 556: *dge ba'i blo gros*.

g.438 Sumeru

ri rab

རི་རབ།

sumeru^{AS}

According to ancient Buddhist cosmology, Sumeru is the great mountain forming the axis of the universe. At its summit lies 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 great island continents lie: in the south, Jambudvīpa (our world); in the west, Godānīya; in the north, Uttarakuru; in the east, Pūrvavideha. Above it are the abodes of the gods of the realm of desire. Often also referred to as Mount Meru.

g.439 Supraṭiṣṭha

rab tu gnas pa

རབ་ཏུ་གནས་པ།

supraṭiṣṭha^{AD}

A bodhisattva.

(Toh 555: *shin tu bde bar gnas pa*)

g.440 Supreme Auspicious Essence

bkra shis mchog gi snying po

བཀྲ་ཤིས་མཚོག་གི་སྒྲིང་པོ།

—

A Licchavī youth.

g.441 Supreme Incense Heap

spos mchog brtsegs

སྤྱོད་མཚོག་བཟུགས།

—

A buddha.

(Toh 555 Degé: *spos brtsegs*; Yongle, Peking, and Narthang: *spos brtsegs*;
Lithang and Choné: *stobs brtse*)

g.442 Supreme King

rab mchog rgyal po

རབ་མཚོག་རྒྱལ་པོ།

—

A buddha.

(Toh 555: *mchog tu rnam par rgyal ba'i rgyal po*)

g.443 Sureśvaraprabha

lha'i dbang phyug 'od

ལྷ་འི་དབང་ཕྱུག་འོད།

sureśvaraprabha^{AS}

A king in the distant past.

(Toh 555: *lha'i dbang phyug gi 'od*)

g.444 Sūrya

nyi ma

ཉི་མ།

sūrya^{AS}

The god of the sun.

g.445 Sūryamitra

gnyen bshes

གཉེན་བཤེས།

sūryamitra^{AS}

A yakṣa king.

(Perhaps the original Tibetan was *nyi bshes*. Lithang and Peking & Toh 557:
gnyis bshes; Yongle: *gnyi bshes*; Toh 555: *nyi ma'i gnyen*)

g.446 Sūryaprabha

nyi 'od

ཉི་འོད།

sūryaprabha ^{AD}

A deva.

(Toh 555: *nyi ma'i 'od*)

g.447 Susaṃbhava

legs par byung ba

ལེགས་པར་བྱུང་བ།

susaṃbhava ^{AS}

The Buddha's previous life as a cakravartin in the distant past.

g.448 Sustaining the Saṅgha

dge 'dun skyong

དགེ་འདུན་སྐྱོང།

—

A Licchavī youth.

(Toh 555: *dge 'dun skyabs*)

g.449 Suvarṇabhujendra

gser gyi lag pa'i dbang po

གསེར་གྱི་ལག་པའི་དབང་པོ།

suvarṇabhujendra ^{AD}

A king in the distant past.

g.450 Suvarṇajambudhvajakāñcanābha

gser 'dzam bu'i gser gyi rgyal mtshan gyi 'od

གསེར་འཛམ་བུའི་གསེར་གྱི་རྒྱལ་མཚན་གྱི་འོད།

suvarṇajambudhvajakāñcanābha ^{AS}

A buddha in the distant future who is Rūpyaketu, the son of Ruciraketu, in the time of Śākyamuni.

(Toh 555: *Suvarṇaratnākaracchatrakūṭa*; *gser dang rin po che'i ri bo'i rgyal po*)

- g.451 Suvarṇaprabhā
gser du snang ba
 གསེར་དུ་སྣང་བ།
suvarṇaprabhā^{AS}
 A world realm in the distant future.
 (Toh 555: *gser 'od*)
- g.452 Suvarṇaprabhāgarbha
gser du snang ba'i snying po
 གསེར་དུ་སྣང་བའི་སྡིང་པོ།
suvarṇaprabhāgarbha^{AD}
 A tathāgata.
- g.453 Suvarṇaprabhāsottama
gser 'od dam pa
 གསེར་འོད་དམ་པ།
suvarṇaprabhāsottama^{AD}
 A bodhisattva with the same name as the title of the sūtra.
 (Toh 555: *gser gyi 'od*)
- g.454 Suvarṇapuṣpajvalaraśmiketū
gser gyi me tog 'bar ba'i 'od zer gyi tog
 གསེར་གྱི་མེ་ཏོག་འབར་བའི་འོད་ཟེར་གྱི་ཏོག
suvarṇapuṣpajvalaraśmiketū^{AD}
 A tathāgata.
 (Toh 555: *Suvarṇapuṣparaśmidhvaja; gser gyi me tog 'od zer rgyal mtshan*)
- g.455 Suvarṇaratnākaracchatrakūṭa
gser dang rin po che'i 'byung gnas gdugs brtsegs
 · *gser ri rin chen 'byung gnas gdugs brtsegs*
 གསེར་དང་རིན་པོ་ཆེའི་འབྱུང་གནས་གདུགས་བརྗེགས། · གསེར་རི་རིན་ཆེན་འབྱུང་གནས་གདུགས་བརྗེགས།
suvarṇaratnākaracchatrakūṭa^{AS}
 A buddha in the distant future who is the bodhisattva Ruciraketu in the time
 of Śākyamuni.
 (Toh 555: *gser gdugs rin po che brtsegs pa*)

g.456 Svarṇakeśin

gser 'dra'i skra

གསེར་འདྲའི་སྐྱལ།

svarṇakeśin ^{AS}

A yakṣa king.

(Toh 555: *su bar na dang ke śa* (incorrectly dividing the name into two names))

g.457 sweet flag

shu dag

ཤུ་དག།

vacā ^{AS}

Acorus calamus. A plant of 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.458 tathāgata

de bzhin gshegs pa

དེ་བཞིན་གཤེགས་པ།

tathāgata ^{AS}

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.459 ten strengths

stobs bcu

སྟོབས་བརྒྱ།

daśabala ^{AS}

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 defilements.

g.460 the state of infinite consciousness

rnam shes mtha' yas skye mched

རྣམ་ཤེས་མཐའ་ཡས་སྐྱེ་མཆེད།

vijñānānantyāyatana^{AD}

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

g.461 the state of infinite space

nam mkha' mtha' yas skye mched

ནམ་མཁའ་མཐའ་ཡས་སྐྱེ་མཆེད།

ākāśānantyāyatana^{AD}

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

g.462 the state of neither perception nor nonperception

'du shes med 'du shes med min skye mched

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

naiṣaṣaṃjñānāsaṃjñāyatana^{AD}

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

g.463 the state of nothingness

ci yang med pa'i skye mched

ཅི་ཡང་མེད་པའི་སྐྱེ་མཆེད།

ākimcanyāyatana^{AD}

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

g.464 Thief of All Beings' Splendor

sems can kun gyi gzi 'phrog ma

སེམས་ཅན་ཀུན་གྱི་གཟི་འཕྲོག་མ།

—

A fierce goddess.

(Toh 555 and Toh 557: *sems can kun gyi mdangs 'phrog ma*)

g.465 thirty-two signs

mtshan sum cu rtsa gnyis

མཚན་སྲུང་བུ་ཚུ་གཉིས།

dvātriṃśalakṣaṇa^{AD} · *dvātriṃśallakṣaṇa*^{AD}

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 features.

g.466 three bodies

sku gsum

སྐྱ་གསུམ།

trikāya^{AD}

The three kāyas, or bodies, are the Dharma body, enjoyment body, and emanation body.

g.467 three knowledges

rig pa gsum

རིག་པ་གསུམ།

traividya^{AD}

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.468 three worlds

'jig rten gsum

འཇིག་རྟེན་གསུམ།

trailokya^{AS}

The three realms of desire, form, and formlessness.

g.469 Tip of Brilliant, Precious, Pure Fire

dri ma med par 'bar ba rin chen 'od zer snang ba'i tog

དྲི་མ་མེད་པར་འབར་བ་རིན་ཆེན་འོད་ཟེར་སྣང་བའི་རྟོག་

—

A tathāgata.

(Toh 555: *Vimalaraśmiratnaketu; dri ma med pa'i 'od zer rin po che'i tog*. Toh 557: *Vimalajvālāratnasuvarṇaraśmiprabhāsikhin; dri ma med par 'bar ba rin chen gser gyi 'od zer snang ba'i rtog*. Sanskrit ms.: *Ratnaśikhin*)

g.470 tīrthika

mu stegs can

མུ་སྟེགས་ཅན།

tīrthika ^{AD}

Definition from the 84000 Glossary of Terms:

Those of other religious or philosophical orders, contemporary with the early Buddhist order, including Jains, Jaṭilas, Ājīvikas, and Cārvākas. Tīrthika (“forder”) 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.471 Trāyastriṃśa

sum cu rtsa gsum pa

སུམ་ཅུ་རུ་གསུམ་པ།

trāyastriṃśa ^{AS}

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.472 trichiliocosm

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

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

trisāhasramahāsāhasralokadhātu ^{AS}

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.473 Trisong Detsen

'khri srong lde btsan

འཇི་སྲོང་ལྷེ་བཙུན།

—

King of Tibet who reigned ca. 742/55–798/804 CE.

g.474 Tuṣita

dga' ldan

དགའ་ལྷན།

tuṣita^{AD}

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.475 twelve forms of the teaching

gsung rab yan lag bcu gnyis

གསུང་རབ་ཡན་ལག་བརྒྱུ་གཉིས།

—

The classification of all aspects of the Buddha’s teachings into twelve types: *sūtra*, *geya*, *vyākaraṇa*, *gāthā*, *udāna*, *nidāna*, *avadāna*, *itivṛttaka*, *jātaka*, *vaipulya*, *adbhutadharmā*, and *upadeśa*.

g.476 twelve phases of dependent origination

rten cing 'brel bar 'byung ba yan lag bcu gnyis

རྟེན་ཅིང་འབྲེལ་བར་འབྱུང་བ་ཡན་ལག་བརྒྱུ་གཉིས།

dvādaśāṅgapratītyasamutpāda^{AD}

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.477 ultimately real

yongs su grub pa

ཡོངས་སུ་གྲུབ་པ།

pariniṣpanna^{AD}

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 a central philosophy of the Yogācāra tradition.

g.478 Umādevī

lha mo u ma

ལྷ་མོ་ལུ་མ།

umādevī^{AD}

A goddess.

g.479 Unobstructed Appearance of the Light of a Lion’s Ornament

seng ge’i tog gi ’od zer snang ba thogs pa med pa

སེང་གེ་ཉི་ཏོག་གི་འོད་ཟེར་སྒྲུང་བ་ཐོགས་པ་མེད་པ།

—

A bodhisattva.

Yongle and Peking: *seng ge’i tog ’od zer snang ba thogs pa med pa*.

g.480 upādhyāya

mkan po

མཁན་པོ།

upādhyāya ^{AD}

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.481 Upananda

nye dga' bo

ཉེདགའ་བོ།

upananda ^{AD}

A nāga king.

g.482 upāsaka

dge bsnyen

དགེ་བསྐྱེན།

upāsaka ^{AS}

A man who has taken the layperson's vows.

g.483 upāsikā

dge bsnyen ma

དགེ་བསྐྱེན་མ།

upāsikā ^{AS}

A woman who has taken the layperson's vows.

g.484 ūṛṇā

mdzod spu

མཛོད་སྤྱ།

ūrṇā ^{AS}

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 *ūrṇā* means "wool hair."

g.485 Uruvilvakāśyapa

ltang rgyas 'od srung

ལྷང་རྒྱས་འོད་སྤྱང།

uruvilvakāśyapa ^{AD}

The brother of Gayākāśyapa and Nadīkāśyapa. A practitioner of fire offering at Uruvilva (Bodhgayā), he and his five 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.486 Vairocana

rnam par snang mdzad

ལྷ་པར་སྐྱང་མཛད།

vairocana

g.487 Vaiśravaṇa

rnam thos kyi bu

ལྷ་ཐོས་ཀྱི་བུ།

vaiśravaṇa^{AD}

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 the yakṣas and a lord of wealth.

g.488 vaiśya

rje' u rigs

རྗེ་འུ་རིགས།

vaiśya^{AD}

The third of the four classes in the Indian caste system. It generally includes merchants and farmers.

g.489 Vajra Guard

rdo rje skyong

རྡོ་རྗེ་སྐྱོང་།

—

A Licchavī youth.

(Toh 555: *rdo rje skyabs*)

g.490 Vajraguhyakādhipati

rdo rje gsang bdag

རྡོ་རྗེ་གསང་བདག།

vajraguhyakādhipati^{AD}

One of the names of Kubera, the god of wealth, meaning “Lightning Lord of the Guhyakas,” or “treasure guardian.” In the tantra tradition, Guhyapati, “Lord of Secrets,” became a title of Vajrapāṇi.

g.491 Vajrapāṇi

lag na rdo rje

ལག་ན་རྡོ་རྗེ།

vajrapāṇi ^{AS}

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.

(Toh 555: *rdo rje'i thal mo*)

g.492 Vajraprākāra

rdo rje'i 'byung gnas

རྡོ་རྗེ་འབྱུང་གནས།

vajraprākāra ^{AS}

A mountain.

g.493 valerian

rgya spos

རྒྱ་སྤོས།

tagara ^{AS}

Valeriana wallichii. Specifically, Indian valerian, also known as *tagara* and *tagar*.

g.494 Vāli

'khri byed

འཁྲི་བྱེད།

vāli | ^{AS}

A yakṣa king.

g.495 Varāṅga

yan lag mchog

ཡན་ལག་མཚོག།

varāṅga ^{AD}

A buddha.

g.496 Varaprabha

'od mchog

འོད་མཚོག

varaprabha ^{AS}

A buddha.

g.497 Varṣādhipati

char pa'i bdag po

ཆར་པའི་བདག་པོ།

varṣādhipati ^{AS}

A yakṣa king. The name means “Lord of Rain.”

(Toh 555: *char pa'i dbang po*)

g.498 Varuṇa

chu lha

ཚུ་ལྷ།

varuṇa ^{AS}

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.499 Vāṣpa

rlangs pa

རྣངས་པ།

vāṣpa ^{AD} · *bāṣpa* ^{AO}

He was one of the five companions of Śākyamuni in asceticism and later one of his first five pupils, attaining the state of a stream entrant.

g.500 Vasu

ba su

བ་སུ།

vasu ^{AS}

The name of a goddess, identified as the sister of Mahādeva.

g.501 Vāsuki

nor rgyas

ནོར་རྒྱལ།

vāsuki ^{AS}

A nāga king, well known in Indian mythology as being the serpent coiled around Meru that was used to churn the ocean at the origin of the world.

g.502 Vāyu

rlung

རླུང་།

vāyu ^{AS}

The god of the air and the winds.

g.503 Vemacitra

thags zangs

ཐགས་ཟངས།

vemacitra ^{AS}

The king of the asuras. Also translated as *bzang ris*.

Degé Toh 556, Peking, Narthang and Lhasa: *thag bzangs*. Degé Toh 557: *thag bzangs*.

g.504 Venerable

tshe dang ldan pa

ཚེ་དང་ལྷན་པ།

āyusmat ^{AS}

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

g.505 vetāla

ro langs

རོ་ལངས།

vetāla ^{AS}

A class of beings that typically haunt charnel grounds and enter into and animate corpses. Hence, the Tibetan translation means “risen corpse.”

g.506 vetiver

u shi ra

ལུ་ཤི་ར།

uśīra ^{AS}

Andropogon muricatus, Andropogon zizanioides. A type of grass.

g.507 Vibhūṣita

shin tu brgyan

ཤིན་ཏུ་བརྒྱན།

vibhūṣita ^{AD}

A buddha.

g.508 vidyāmantra

rig sngags · rig pa'i gsang sngags

རིག་སྒྲགས། · རིག་པའི་གསང་སྒྲགས།

vidyāmantra ^{AS}

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.509 Vidyutprabha

glog 'od

གློག་འོད།

vidyutprabha ^{AD}

A nāga king.

g.510 Vimalaprabhā

dri ma med pa'i 'od

དྷི་མ་མེད་པའི་འོད།

vimalaprabhā ^{AD}

The future realm where five hundred thousand bhikṣus in the Buddha's saṅgha will become buddhas.

g.511 vinaya

'dul ba

འདུལ་བ།

vinaya

g.512 Vindhya

bin dhu

བིན་རྒྱ།

vindhya ^{AD}

A series of mountain ranges that extend across central India. The usual translation is *bigś byed*.

g.513 Virajadhvajā

rdul med pa'i rgyal mtshan

རྩུལ་མེད་པའི་རྒྱལ་མཚན།

virajadhvajā ^{AS}

A world realm in the distant future.

g.514 Virtue of Light

'od dge

འོད་དགེ།

—

A buddha.

g.515 Virūḍhaka

'phags skyes po

འཕགས་སྤྱེས་པོ།

virūḍhaka ^{AS}

One of the Four Mahārājas, he is the guardian of the southern direction and the lord of the kumbhāṇḍas.

g.516 Virūpākṣa

mig mi bzang

མིག་མི་བཟང།

virūpākṣa ^{AS}

One of the Four Mahārājas, he is the guardian of the western direction and the lord of the nāgas.

g.517 Viśālaśrī

yangs pa'i dpal

ཡངས་པའི་དཔལ།

viśālaśrī ^{AS}

A buddha.

- g.518 Viṣṇu
'jug sel
 འབྲུག་སེལ།
viṣṇu ^{AD}
 One of the primary gods of the Brahmanical tradition, he is associated with the preservation and continuance of the universe.
 (Toh 555: *khyab 'jug*)
- g.519 Vulture Peak
bya rgod kyi phung po'i ri · bya rgod phung po
 བྱ་རྗོད་ཀྱི་ཕུང་པོའི་རི། · བྱ་རྗོད་ཕུང་པོ།
grḍhrakūṭa ^{AS} · *grḍhrakūṭaparvata* ^{AS}
 The Ḡḍhrakūṭa, literally Vulture Peak, was a hill located in the kingdom of Magadha, in the vicinity of the ancient city of Rājagṛha (modern-day Rajgir, in the state of Bihar, India). It is the setting for many sūtras.
- g.520 Vyākaraṇa
lung ston pa
 ལུང་སྟོན་པ།
vyākaraṇa ^{AS}
 The brahmin master, interlocutor in *The Sūtra of the Sublime Golden Light*. See also [n.60](#).
- g.521 Waning Light
'od nyams pa
 འོད་ཉམས་པ།
 —
 A god who is the king of lightning in the western direction.
- g.522 white beryl
bai DUr+ya
 བི་རུ་ལྷ།
veruli ^{AS}
 Goshenite: pure beryl without the impurities that give it its various colors.
- g.523 white water lily
ku mu da

ཀུམུ་དཀ།

kumuda ^{AS}

Nymphaea pubescens. The night-blossoming water lily, sometimes referred to as a “night lotus.” It can be white, pink, or red.

g.524 world guardians

'jig rten skyong ba

འཇིག་རྟེན་སྐྱོང་བ།

lokapāla ^{AD}

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.525 yakṣa

gnod sbyin

གནོད་སྐྱིན།

yakṣa ^{AS}

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.526 yakṣiṇī

gnod sbyin mo

གནོད་སྐྱིན་མོ།

yakṣiṇī ^{AS}

A female yakṣa.

g.527 Yama

gshin rje

གཉིན་ཇི།

yama^{AS}

The lord of death.

g.528 Yāma

'thab bral

འཐབ་བྲལ།

yāma^{AD}

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

g.529 yojana

dpag tshad

དཔག་ཚད།

yojana^{AS}

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.