

༄༅། །གསེར་འོད་དམ་པའི་མདོ།

The Sūtra of the Sublime Golden Light (3)

Suvarṇaprabhāsottamasūtra

འཕགས་པ་གསེར་འོད་དམ་པ་མདོ་སྒྲིལ་པོ་ཞེས་བྱ་བ་ཐེག་པ་ཆེན་པོ་འི་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”

Āryasuvārṇaprabhāsottamasūtrendrarājanāmamahāyānasūtra

· Toh 557 ·

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SUMMARY

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

ac.

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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.

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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-one-chapter version (hereafter referenced as Toh 557) of *The Sūtra of the Sublime Golden Light*. There is also the twenty-nine-chapter version (hereafter referenced as Toh 556)¹ and the thirty-one-chapter version (hereafter referenced as Toh 555).² Toh 557 and Toh 556 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 chapters are the third and fourth, which describe 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 12 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. Chapter 6 teaches the view of emptiness. Toh 555 and Toh 556 also contain chapters describing the nature of the three bodies and the ten bhūmis.

i.7 There are two narratives that describe previous lives of the Buddha. Chapter 16 describes 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 Bodhisattvasamuccayā 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 18, 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.

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*³ 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 Indian Buddhism is evident from the three tantras⁴ and ten commentaries⁵ that specify that it should be the text recited in one of the four directions when performing a maṇḍala rite. There are also five other texts in the Tengyur that emphasize the importance and status of *The Sūtra of the Sublime Golden Light* and its recitation,⁶ including Śāntideva's eighth-century *Śikṣāsamuccaya* (*Compendium of Training*) in which he provides two extracts from the sūtra that should be recited. There are also two recitation texts composed of extracts from the sūtra.⁷
- i.12 In addition to its importance for rites and recitations, the text is quoted on doctrinal points in Indian commentaries. Passages indicating that the Buddha never dies, leaves no relics, and that the Dharma never ceases are quoted in six texts,⁸ two of which⁹ cite the delightful verse that describes the impossibility of there being buddha relics, stating that there will be a buddha relic only when a ladder to the moon is built from rabbit horns.
- i.13 The descriptions of buddha nature and the nature of the 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,¹⁰ although nothing is known about the author.
- i.14 In Newar Buddhism, this sūtra became and remains one of the nine principal sūtras called "the nine Dharmas,"¹¹ which are considered 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 *Suvarṇabhāṣottama*, 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.
- 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.¹² Nobel believed that the Sanskrit in its present form is not earlier than the mid-fifth century and that Dharmakṣema translated from an earlier version. This opinion appears to be supported by the Sanskrit manuscript fragments discovered in Khotan.¹³
- i.19 The second surviving translation into Chinese is that by Bao Gui in 597. It is an amalgam of earlier translations that no longer exist and four chapters that were translated by Paramārtha (499–569). As there is no surviving Sanskrit for the additional chapters in the Chinese and Tibetan, Michael Radich has examined the evidence as to whether they are Indian or Chinese in origin.
- i.20 The third translation was by Yijing (635–713), which was published in 703. Because of its clarity and 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.¹⁴ Yijing spent thirty years in India and Sumatra and returned to China in 695. He brought with him four hundred Sanskrit texts, including *The Sūtra of the Sublime Golden Light*, and spent the first decade of the seventh century translating them.¹⁵

- i.21 The Mogao caves of Dunhuang, which were sealed 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.¹⁶
- i.22 The sūtra was of particular importance to monarchs, and starting in seventh-century Japan, the ritual of reciting this sūtra was considered important to perform for the benefit of the state.

· The Sūtra in Tibet ·

- i.23 Toh 557 (the version translated here) does not list its translators in the colophon. Toh 556 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 those 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.¹⁷ 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.¹⁸
- i.26 Dīpaṃkaraśrījñāna, also known as Atiśa, whose pupils founded the influential Kadampa tradition in Tibet, is the author of three of the texts in the Tengyur that refer to this sūtra, including his most famous work, *A Lamp for the Path to Enlightenment*, which contains an encouragement to use the sūtra's prayer both for purification and as a dedication prayer.
- i.27 The commentary in the Tengyur that quotes from the sūtra more than any other—twenty times in all—is the translation by Gö Chödrup of *An Extensive Commentary on the Sūtra that Elucidates the Profound Intention* by the Korean

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

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

· Comparing the Versions ·

- i.29 Toh 556 and Toh 557 were both translated into Tibetan from Sanskrit. Only the Sanskrit that is equivalent to Toh 557 survives. It divides the equivalent of chapter 10 in the Tibetan 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. Toh 556 appears to preserve passages that were lost from Toh 557. For example, chapter 12, “The King’s Treatise,” begins abruptly: “At that time...,” having evidently lost the introductory narrative—present in the equivalent chapter (chapter 20) in the longer version—that sets the action in a distant past.
- i.30 Toh 555 was translated into Tibetan from Chinese.²¹ 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.31 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 an English translation of Toh 557.

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

· · Chapter 1: The Introduction · ·

- i.32 The Buddha is on Vulture Peak Mountain at Rājagṛha with a great assembly. 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 on the Lifespan of the Tathāgata · ·

- i.33 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. At that time on Vulture Peak, the Kauṇḍinya brahmin Vyākaraṇa asks the Buddha that he be given a relic when the Buddha passes away so that he might make offerings to it. Sarvasattvapriyadarśana, a young man from the town of Vaiśālī, tells the Kauṇḍinya brahmin that the Buddha does not pass away and there will never be relics. The Kauṇḍinya brahmin states that he knew that but made his request so that the truth will be revealed that the appearance of passing away and relics is simply a skillful method to benefit beings.

· · Chapter 3: The Dream · ·

- i.34 In his home in Rājagṛha, the bodhisattva Ruciraketu dreams of a brahmin beating a golden drum from which come verses that he is able to remember. He goes to the Buddha on Vulture Peak to repeat those verses to him.

· · Chapter 4: The Confession · ·

- i.35 This chapter comprises the hundred verses that Ruciraketu repeats to the Buddha. He describes hearing the verses in the dream. They begin with a prayer that they will benefit all beings, and then there are a number of verses of 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 Source of Lotus Flowers: A Praise of All the Buddhas · ·

- i.36 The Buddha repeats to a goddess a praise of the buddhas in thirty-five verses made by a king in the distant past.

· · Chapter 6: Emptiness · ·

- i.37 The Buddha recites verses that briefly describe emptiness, which, he states, he has taught extensively in other sūtras. He describes that he has practiced the path for a long time and that it is impossible to calculate his wisdom.

.. Chapter 7: The Four Mahārājas ..

- i.38 The Four Mahārājas, the protectors of the world, promise that they will protect whoever teaches and recites this sūtra and will dispel problems for the king of that country and its population. They 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. Then they praise the Buddha in verse, and the Buddha praises the sūtra in verse.

.. Chapter 8: Sarasvatī ..

- i.39 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. Then the Buddha praises her and teaches beneficial mantras. The Kauṇḍinya brahmin praises Sarasvatī in verse.

.. Chapter 9: The Great Goddess Śrī ..

- i.40 The goddess Śrī promises to aid those who recite the sūtra and its preservation so that beings will have good fortune. She states she had been a follower of the Buddha Ratnakusumaguṇasāgaravaiḍūryakanakagirisuvarṇakāñcanaprabhāśrī 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 states that offerings should be made to her and to that buddha. A mantra is taught for her invocation, and instructions for making offerings to her are given.

.. Chapter 10: Dṛḍhā, the Goddess of the Earth ..

- i.41 The chapter commences with a homage to a series of buddhas and bodhisattvas. Then Dṛḍhā, the goddess of the earth, promises the Buddha that she will come to wherever *The Sūtra of the Sublime Golden Light* is taught, and with her head she will support the feet of the dharmabhāṇaka. Having heard the sūtra, she will make the earth fertile, and 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 one 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.

·· Chapter 11: Saṃjñeya ··

- i.42 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.

·· Chapter 12: The King's Treatise: The Commitment of the Lord of Devas ··

- i.43 After an homage to Buddha Ratnakusumaguṇasāgaravaiḍūryakanakagirisuvarṇakāñcanaprabhāśrī, Śākyamuni, Śrī, and Sarasvatī, the chapter begins abruptly and appears to omit the introduction that sets the narrative in the past, which is in a complete form in the other versions of the sūtra. At his enthronement, King Ruciraketu is told by his father, King Balendraketu, to learn the verse treatise on kingship called *The Commitment of the Lord of Devas*, and he recites it to him. The treatise explains why a king is called a deva even though he is a human: it is because a king 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 13: Susaṃbhava ··

- i.44 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 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 14: The Protection Given by Yakṣas ..

- i.45 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 15: The Prophecy to Ten Thousand Devas ..

- i.46 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.47 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 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 16: Ending Illness ..

- i.48 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 learned medicine from him and was able to cure the many illnesses prevalent in the kingdom.

· · Chapter 17: The Story of the Fish Guided by Jalavāhana · ·

- i.49 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 so that 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 from 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; the ten thousand devas from Trāyastriṃśa were the ten thousand fish; and the goddess Bodhisattvasamuccayā was the tree goddess.

· · Chapter 18: The Gift of the Body to a Tigress · ·

- i.50 The Buddha gives the goddess an account of when he went to the land of Pañcala 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 19: Praise by All Bodhisattvas · ·

- i.51 Hundreds of thousands of bodhisattvas go to the Buddha Suvarṇa-ratnākaracchatrakūṭa and praise him in verse.

· · Chapter 20: The Praise of All Tathāgatas · ·

- i.52 The bodhisattva Ruciraketu comes before the Buddha Śākyamuni and praises him in verse.

· · Chapter 21: The Conclusion · ·

- i.53 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.1.b]

- 1.1 I pay homage to all the buddhas, bodhisattvas, pratyekabuddhas, and noble śrāvakas in the past, future, and present.
- 1.2 Thus did I hear at one time.²²
The Tathāgata was dwelling
On Vulture Peak, in the Dharma realm,
The profound buddha field of activity.
- 1.3 He taught this *Sublime Golden Light*—
Which is the lord king of sūtras—
To the supreme bodhisattvas,
Who are pure and immaculate.
- 1.4 It is profound to listen to
And profound to analyze.
It has received the blessings
Of the buddhas in the four directions:
- 1.5 The Buddha Akṣobhya in the east, [F.2.a]
The Buddha Ratnaketu in the south,
The Buddha Amitābha in the west,
And the Buddha Dundubhisvara in the north.
- 1.6 “I will teach that which is blessed,
Which is a teaching of supreme auspiciousness,
In order to eliminate all bad actions.”²³
- 1.7 “It will bestow every happiness;
It will eliminate all suffering.
It is the basis of omniscience,

And it is adorned by every splendor.

- 1.8 “Beings with impaired faculties,
Whose lives are in decline and ending;
Those who are beset by misfortune,
Who have been forsaken by the devas,
- 1.9 “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;
- 1.10 “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;
- 1.11 “And those who see evil in their dreams
Arising from misery and fatigue
Should wash themselves clean
And listen to this supreme sūtra.
- 1.12 “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—
- 1.13 “For all those beings
All those dreadful misfortunes
Will always come to an end
Through the brilliance of this sūtra.
- 1.14 “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.
- 1.15 “The great goddess Sarasvatī [F.2.b]
And Nairāñjanavasinī,
Hārītī, the mother of spirits,
And Dṛḍhā, the goddess of the earth;
- 1.16 “The lords of Brahmā devas, lords of the devas;²⁴
The greatly powerful lords of the nāgas;
And the lords of the kinnaras, the lords of the asuras,

And similarly the lords of the garuḍas²⁵

- 1.17 “Will come to the place where those people are,
Accompanied by troops and steeds,
And will be their protectors,
Attentive day and night.
- 1.18 “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.
- 1.19 “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,
- 1.20 “Throughout millions of eons
Will themselves receive offerings
From devas, nāgas, and humans,
And from kinnaras, asuras, and yakṣas.²⁶
- 1.21 “For beings who create²⁷ this merit,
There will arise for them
An infinite, incalculable,
Inconceivable mass of merit.
- 1.22 “They will be taken into the care
Of the perfect²⁸ buddhas in the ten directions,
And similarly by the bodhisattvas
Who have profound activity.
- 1.23 “Having put on clean clothes,
Wearing perfumed clothing,²⁹
And having a loving mind,
They should offer without distraction.³⁰
- 1.24 “They should make their
Own minds pure and vast,
And with minds filled with faith,
They should listen to this sublime sūtra.
- 1.25 “Those who listen to this sūtra
Will be welcomed among humans,³¹
Will attain an excellent human existence,³²

And will live happy lives.

1.26 “Those in whose ears
This teaching sounds³³
Will plant good roots
And be praised by many buddhas.”

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

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

- 2.1 Also, at that time, there dwelled in the great city of Rājagṛha [F.3.a] a bodhisattva mahāsattva by the name of Ruciraketu. He had served past jinas, had developed roots of merit, and had attended 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. What are those two? Forsaking killing and giving food.’ The Bhagavat Śākyamuni has forsaken killing and has correctly adopted 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 extent 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 this, with his attention focused upon the Buddha, his house became immense, vast, and made of blue beryl. It was adorned by many divine jewels, its color transformed by the Tathāgata,³⁴ 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 thrones³⁵ were overspread with layers³⁶ of precious, divine cloth decorated with divine jewels.³⁷
- 2.5 Upon those³⁸ thrones appeared divine lotus flowers, their colors transformed by the Tathāgata,³⁹ 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. [F.3.b] To the west appeared the Tathāgata Amitāyus. 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 spread throughout the trichiliocosm world realm,⁴⁰ 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. Through the power of the Buddha, all beings in this trichiliocosm world realm gained divine happiness. The blind saw forms with their eyes; the deaf heard sounds with their ears; the insane gained their sanity; those with distracted minds became undistracted; the naked became clothed; the hungry had their stomachs filled; the thirsty had their thirst quenched; 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 bodhisattva⁴¹ 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. [F.4.a] 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 son, do not think, ‘The Bhagavat Śākyamuni has such a short lifespan.’ Why is that? Noble son, except for the tathāgata arhat samyaksambuddhas, we do not see anyone in 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 length of 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 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 “The number of atoms in all

- Sumerus⁴² can be calculated,⁴³
But no one can calculate
The lifespan of Śākyamuni.
- 2.12 “Someone might calculate
The number of atoms in the earth, [F.4.b]
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:
He has forsaken violence toward others,
And he has given food numerous times.
- 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.⁴⁴
- 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 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.⁴⁵ On hearing these words
concerning the great nirvāṇa of the Tathāgata, he immediately wept,⁴⁶
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
all beings, if you are a mother and father for all beings, if you are unequaled,
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.”
The Bhagavat remained silent.

- 2.19 Then, through the power of the Buddha, there arose confident eloquence in a Licchavī youth 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.5.a]
- 2.20 “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.⁴⁷
- “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!⁴⁸
- 2.21 “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.
- 2.22 “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?
- 2.23 “O Licchavī youth, that is the sublime thing that I have requested.”
- 2.24 Then Sarvasattvapriyadarśana, the Licchavī youth, recited these verses to the Kauṇḍinya brahmin, the Dharma master Vyākaraṇa:
- 2.25 “When flowers grow
On the Ganges River,
Crows become red,
And cuckoos become conch-colored;
- 2.26 “When palm-tree fruit grow on rose-apple trees;
And when bunches of mangoes grow on date trees,
That will be the time when a relic
The size of a mustard seed will appear.
- 2.27 “When clothes made from
The hair of turtles are worn,
And they dispel the cold of winter,
Then there will be a relic.
- 2.28 “When roofs are made
From the legs of flies

- And are solid and stable, [F.5.b]
Then there will be a relic.
- 2.29 “When all the leeches
Grow teeth that are
Long, white, and sharp,
Then there will be a relic.
- 2.30 “When a ladder is built
From the horns of hares
For climbing to the upper realms,
Then there will be a relic.
- 2.31 “When a mouse climbs that ladder
And then eats the moon
And attacks Rāhu,
Then there will be a relic.
- 2.32 “When a village-dwelling fly
Drinks a pitcher of beer
And lives in a house,
Then there will be a relic.
- 2.33 “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.
- 2.34 “When owls and crows
Cavort together in private
And live together in harmony,
Then there will be a relic.
- 2.35 “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.
- 2.36 “When a great oceangoing ship,
With its instruments and sails,
Comes onto and travels over dry land,
Then there will be a relic.
- 2.37 “When an owl picks up
Gandhamādana Mountain

In its beak and flies away,
Then there will be a relic.”

2.38 On hearing those verses, the Kauṇḍinya brahmin, the Dharma master Vyākaraṇa, replied to the Licchavī youth Sarvasattvapriyadarśana with these verses:

2.39 “Good! Good! Best of youths,
Son of the jinas, with great words,
Skilled in methods, heroic,
Who has received the highest prophecy,

2.40 “Young man, listen to me describe,
In order, the inconceivable
Greatness of the world’s lord,
The protector, the Tathāgata.

2.41 “The scope of the buddhas is inconceivable.
The tathāgatas are without any equal.
All buddhas are always in peace.
All buddhas appear perfectly.⁴⁹ [F.6.a]

2.42 “All buddhas have the same color;⁵⁰
That is the intrinsic nature of the buddhas.
The Bhagavat is not fabricated,
And the Tathāgata is not produced.

2.43 “He has a body like a vajra.
He manifests an illusory body.⁵¹
The great Ṛṣi does not have relics,
Not even of the size of a mustard seed.

2.44 “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.

2.45 “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.

2.46 “I made that request for the sacred object,
Having already heard and understood that.
I⁵² spoke in that way

In order to reveal the truth.”⁵³

2.47 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, they recited these verses:

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

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

2.50 Then the bodhisattva Ruciraketu, having heard the teaching on the lifespan of the Bhagavat Śākyamuni from both those buddha bhagavats and those excellent individuals, was filled with joy, delighted, elated, pleased, and happy—he was pervaded by great happiness and delight.

2.51 When this teaching on the lifespan of the tathāgatas was taught, innumerable, countless beings developed the aspiration for the highest, most complete enlightenment, and those tathāgatas vanished. [F.6.b]

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

3.

CHAPTER 3: THE DREAM

3.1 The bodhisattva Ruciraketu then went to sleep and in a dream saw a golden drum⁵⁴ that was shining brightly 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 trees, encircled by assemblies of many hundreds of thousands. Looking straight ahead, they were teaching the Dharma.

3.2 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.

3.3 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.

3.4 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.

3.5 *This concludes “The Dream,” the third chapter of “The Lord King of Sūtras, The Sublime Golden Light.”*

4. CHAPTER 4: THE CONFESSION⁵⁵

- 4.1 “One night, though I was not
Sleepy,⁵⁶ I entered a dream.
I saw a large, beautiful drum
Entirely of golden light.
- 4.2 “It was shining like the sun
And completely bright,
Illuminating the ten directions.
I saw buddhas everywhere,
- 4.3 “Seated beneath precious trees [F.7.a]
On precious beryl thrones,
Looking straight ahead in the middle
Of many hundreds of thousands of followers.
- 4.4 “I saw someone resembling a brahmin
Who beat that big drum.
As he was beating it,
There came these verses:
- 4.5 “ ‘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,⁵⁷ and the suffering of poverty
Cease in the three realms within this trichiliocosm.
- 4.6 “ ‘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.
- 4.7 “ ‘Just like the omniscient lord of sages in saṃsāra
Possesses all the qualities of the āryas,

In that way, may beings become oceans of qualities,
Possessing the qualities of the aspects of enlightenment.

- 4.8 “ ‘Through the sound and words of the great drum,
May all beings possess the voice of Brahmā
And reach the supreme enlightenment of
Sublime buddhahood and turn the good Dharma wheel.
- 4.9 “ ‘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.
- 4.10 “ ‘Those beings who are in the lower realms,
Whose skeleton bodies are burning in fire,
May they hear the sound of the great drum
And hear the words, “Homage to the buddhas!”
- 4.11 “ ‘May all beings remember hundreds of lifetimes—
Thousands of millions⁵⁸ of lifetimes.
May they always remember the Munīndra,
And may they hear his vast teaching.
- 4.12 “ ‘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.
- 4.13 “ ‘May the sound of the great drum
Completely bring to fulfillment
Whatever wishes and prayers are made
By humans, devas, and all beings. [F.7.b]
- 4.14 “ ‘May the fires be extinguished
For the beings born in the terrible hells,
Where their bodies burn completely in fire,
And they wander in anguish without a savior.
- 4.15 “ ‘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.
- 4.16 “ ‘For those who have no support,
No protection, and no refuge,

May there be protection and support,
And may there be the supreme refuge.

- 4.17 “ ‘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.
- 4.18 “ ‘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.
- 4.19 “ ‘Whatever bad actions I have done,
Such as ignoring my mother and father,
Not acknowledging the buddhas,
And not acknowledging good actions;
- 4.20 “ ‘Whatever bad actions I have done,
Such as being arrogant with pride in my wealth,
And arrogant with pride in my family,
My possessions, and my youth;⁵⁹
- 4.21 “ ‘Whatever bad thoughts, bad words,
And harmful actions I have produced;
Whatever bad actions I have done,
Not viewing them as being harmful;
- 4.22 “ ‘Whatever bad actions I have done
Through foolishness of mind,
My mind being darkened by ignorance,
Or being under the influence of bad friends,
- 4.23 “ ‘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;
- 4.24 “ ‘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;
- 4.25 “ ‘Whatever bad actions I have done
During the times when I was in misfortune, [F.8.a]

- Or through fears concerning my desires,
Or when I was parted from my wealth;
- 4.26 “ ‘Whatever bad actions I have done
Under the power of a deceitful mind,
Under the power of desire and anger,
Or because of hunger and thirst;
- 4.27 “ ‘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*—
- 4.28 “ ‘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.
- 4.29 “ ‘I make a confession of all
Disrespect I have shown
To the buddhas, the Dharma,
And likewise to the *śrāvakas*.
- 4.30 “ ‘I make a confession of all
Disrespect I have shown
To pratyekabuddhas
And to bodhisattvas.
- 4.31 “ ‘I make a confession of all
Disrespect I have shown
To teachers of the Dharma and
Disrespect I have shown to the Dharma itself.⁶⁰
- 4.32 “ ‘I make a confession of all
My rejection of the Dharma
And disrespect to my parents
Through being in constant ignorance.
- 4.33 “ ‘I make a confession of all
Obscuration through stupidity and foolishness;
Through desire, anger, and ignorance;
And through pride and arrogance.
- 4.34 “ ‘I will⁶¹ make offerings to those with the ten strengths
In the worlds in the ten directions.

- I will save from all suffering
The beings⁶² in the ten directions.
- 4.35 “ ‘I will bring⁶³ all the
Countless beings onto the ten bhūmis.
When they have reached the ten bhūmis,
May they all become tathāgatas.
- 4.36 “ ‘Until I can free them all
From the ocean of suffering,
For millions of eons I will be active⁶⁴
For the sake of every single being. [F.8.b]
- 4.37 “ ‘I will teach⁶⁵ those beings
This profound teaching
That is called *The Sublime Golden Light*
And purifies⁶⁶ one of all karma.
- 4.38 “ ‘Those who have committed dreadful evil acts
Throughout a thousand eons
Will purify⁶⁷ themselves of them
Through one single confession.
- 4.39 “ ‘Those who are obscured by bad karma
Will quickly become purified of it
Through confessing with these confessions
Through the good *Sublime Golden Light*.⁶⁸
- 4.40 “ ‘I will dwell⁶⁹ upon the ten bhūmis,
The supreme ten that are the source of jewels.⁷⁰
I will cause the qualities of a buddha to appear
And liberate others from the ocean of existence.⁷¹
- 4.41 “ ‘Through the inconceivable qualities of a buddha,
The flow of the ocean of buddhahood,
And the deep ocean of buddha qualities,
I will have the perfection⁷² of omniscience.
- 4.42 “ ‘Through a hundred thousand samādhis,
Through countless powers of mental retention,
And through the strengths, powers, and aspects of enlightenment,
I will become⁷³ a sublime one with the ten strengths.
- 4.43 “ ‘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.⁷⁴

4.44 “ ‘I am tormented by a sorrowful mind,
By wretchedness, by misery, and by terror
Concerning the bad actions I have done
In the past, throughout a hundred eons.

4.45 “ ‘I am terrified of my bad actions.
My mind is always low.
Whatever I do,⁷⁵
I find no happiness.

4.46 “ ‘All the compassionate buddhas
Dispel the fear of all beings.⁷⁶
I pray that you apprehend my faults
And free me from fear.

4.47 “ ‘May the tathāgatas remove
The stain⁷⁷ of my kleśas and karma.
I pray that the buddhas wash me
With the water of their compassion.

4.48 “ ‘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. [F.9.a]

4.49 “ ‘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.

4.50 “ ‘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.

4.51 “ ‘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.

4.52 “ ‘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.
- 4.53 “ ‘Whatever bad karma I possess
Will bring undesirable results.
I make a confession of all of it
In the presence of the buddhas.
- 4.54 “ ‘Whatever good actions have been done,
Whether in this Jambudvīpa
Or in other world realms,
I rejoice in them all.
- 4.55 “ ‘Whatever merit I have created
Through my body, speech, and mind,
Through those meritorious roots
I will reach the highest enlightenment.
- 4.56 “ ‘Whatever dreadful bad actions have been made
By a foolish mind distressed within existences,
I confess each one of those bad actions
Before the unequaled one with the ten strengths.
- 4.57 “ ‘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.
- 4.58 “ ‘In the presence of the unequaled jinas,
I confess every single bad action I have done
Because of perilous, foolish stupidity and kleśas,⁷⁸
Because of perilous association with wicked friends,
- 4.59 “ ‘Because of perilous saṃsāra and perilous desire,
Because of perilous anger and perilous ignorance,⁷⁹
Because of perilous fatigue⁸⁰ and perilous times,
And because of a perilous lack of producing merit.
- 4.60 “ ‘I praise the buddhas, who are like shining golden mountains,
Who are like Sumeru,⁸¹ and like oceans of qualities. [F.9.b]
I go for refuge to those jinas
And bow my head to all those jinas.
- 4.61 “ ‘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
Dispelling deep darkness with the light rays of compassion.
- 4.62 “ ‘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.
- 4.63 “ ‘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.
- 4.64 “ ‘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.
- 4.65 “ ‘The multitude of light rays from the sun of the sugatas dry up⁸²
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 aging⁸³ churn with misery.
- 4.66 “ ‘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.
- 4.67 “ ‘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,
- 4.68 “ ‘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 end of those qualities.
- 4.69 “ ‘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. [F.10.a]
But one could never perceive a limit to the qualities of a buddha.
- 4.70 “ ‘May all beings become like that,
With those qualities, colors, fame, and renown,

With bodies adorned by the signs of goodness
And beautified by the eighty features.

- 4.71 “ ‘May I,⁸⁴ 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.
- 4.72 “ ‘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.
- 4.73 “ ‘May I bring to completion the supreme six perfections,
Just as the jinas of the past have completed them.
May I destroy the kleśas and clear away suffering,
And bring desire, anger, and ignorance to an end.
- 4.74 “ ‘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.
- 4.75 “ ‘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.⁸⁵
- 4.76 “ ‘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.⁸⁶
- 4.77 “ ‘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.
- 4.78 “ ‘May those whose lives are endangered by attacks from kings⁸⁷ 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.
- 4.79 “ ‘Those who are beaten, who are in painful bondage,

- Who remain in various kinds of distress, [F.10.b]
 Who are disturbed by thousands of tribulations
 And meet various kinds of dreadful terrors and miseries,
- 4.80 “ ‘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.
- 4.81 “ ‘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.
- 4.82 “ ‘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.
- 4.83 “ ‘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.
- 4.84 “ ‘May beings, completely endowed with merit, have food and drink⁸⁸
 As soon as they think of them.
 May they have melodious vīnas, mṛdaṅga drums, and paṭaha drums;
 Springs, lakes, ponds, and reservoirs,
- 4.85 “ ‘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.
- 4.86 “ ‘May the word *suffering* not exist in any world.
 May not a single inimical being be seen.
 May they all have an illustrious⁸⁹ color
 And may they illuminate each other.
- 4.87 “ ‘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.
- 4.88 “ ‘May various perfumes, garlands, ointments,

- Clothes,⁹⁰ powders, and flowers
 Rain down from trees throughout the three times,
 And may beings obtain them and be made happy.
- 4.89 “ ‘May they make offerings in the ten directions
 To all the countless tathāgatas,
 Perfect bodhisattvas, śrāvakas, [F.11.a]
 And the eternal, spotless, stainless Dharma.⁹¹
- 4.90 “ ‘May they always avoid lower existences,
 May they transcend the eight unfortunates states,
 May they attain the king of fortunate states,⁹²
 And may they always reach the presence of the buddhas.
- 4.91 “ ‘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.
- 4.92 “ ‘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.
- 4.93 “ ‘May they see the buddhas in the ten directions
 Seated blissfully on thrones⁹³ of beryl jewels
 Beneath supreme, precious trees,
 And may they hear their teaching of the Dharma.
- 4.94 “ ‘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.
- 4.95 “ ‘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 quickly be freed from suffering.⁹⁴
- 4.96 “ ‘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.
- 4.97 “ ‘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.

- 4.98 “ ‘Someone who pays homage and praises
With a mind that is always clear,⁹⁵ pure, and unstained
Will through this recitation of a dedication
Avoid the lower realms for sixty eons.
- 4.99 “ ‘The men, women, brahmins, and kṣatriyas
Who praise the jinas, with palms together in homage,
Through the recitation of these verses [F.11.b]
Will remember their lifetimes in all their lives.
- 4.100 “ ‘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.
- 4.101 “ ‘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.’ ”⁹⁶
- 4.102 *This concludes “The Confession,” the fourth chapter of “The Lord King of Sūtras, The Sublime Golden Light.”*

5.

CHAPTER 5: THE SOURCE OF LOTUS FLOWERS: A PRAISE OF ALL THE BUDDHAS

- 5.1 [B2] 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.
- 5.2 “ ‘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.⁹⁷
- 5.3 “ ‘A lord of munis is peaceful, totally peaceful, and pure.
His body is a perfect golden color.⁹⁸
A buddha’s speech is pleasant with every utterance,⁹⁹
A speech that resounds like the voice of Brahmā.
- 5.4 “ ‘He has hair¹⁰⁰ like a bee, a peacock, and a blue lotus,¹⁰¹
With dark blue curls¹⁰² like the blue jaybird.¹⁰³
His teeth are pure white like snow or a conch,
And he is¹⁰⁴ always beautiful like gold.
- 5.5 “ ‘His eyes are long, dark blue, and stainless;
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.¹⁰⁵
- 5.6 “ ‘The ūrṇā hair on his face is the color of a conch or lotus root;¹⁰⁶
It curls to the right and is the color of white beryl.
It is like a sliver of moon, the last of the moon. [F.12.a]
The Muni’s body¹⁰⁷ has a navel as vivid as a carpenter bee.¹⁰⁸

- 5.7 “ ‘He has a prominent nose that is always gleaming¹⁰⁹
And is soft and an excellent color, like bright gold.
He always, continuously, has the perfect nose¹¹⁰ of all the jinas,
Which is soft, sublime, supreme, and noble.
- 5.8 “ ‘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.
- 5.9 “ ‘As soon as he was born, his body shone,
Filling¹¹¹ all worlds in the ten directions with light,
Ending the endless sufferings in the three worlds,
And satisfying beings with every happiness.
- 5.10 “ ‘He satisfied with happiness
The beings in the hells, animals,
Pretas, devas,¹¹² and human beings,
And brought to an end all lower existences.
- 5.11 “ ‘His light was the excellent color of gold;
His body shone like purified gold.
His perfectly stainless face is a sugata moon,¹¹³
His stainless mouth smiling beautifully.
- 5.12 “ ‘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.
- 5.13 “ ‘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.
- 5.14 “ ‘A multitude of night-bringing¹¹⁴ moons and suns,
In endless hundreds of thousands of realms,
All become eclipsed by
The brilliant light of the Buddha.
- 5.15 “ ‘In endless hundreds of thousands of realms,
May beings see¹¹⁵ the tathāgata suns—
The suns of the buddhas, the lamps of worlds—
As a hundred thousand buddha suns.¹¹⁶

- 5.16 “ ‘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.¹¹⁷ [F.12.b]
- 5.17 “ ‘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 appearing, who are as numerous as atoms;
Those who are present, who are as numerous as atoms—
- 5.18 “ ‘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.
- 5.19 “ ‘The good qualities that the jinas have
Are a manifold multitude of the very best.
I could not describe those qualities of the jinas¹¹⁸
In a thousand eons with a hundred tongues.
- 5.20 “ ‘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?
- 5.21 “ ‘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 it with the tip of a hair.
But one cannot measure a single quality of the sugatas.
- 5.22 “ ‘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.’¹¹⁹
- 5.23 “ ‘When the king had praised the Buddha in that way,
The king prayed in this way:
‘Wherever I am born,
In endless future eons,
- 5.24 “ ‘May I see such a drum¹²⁰ in a dream.
There, may I hear this kind of confession.
May I encounter in every lifetime
A praise such as this *Source of Lotuses*.¹²¹

- 5.25 “ ‘May I hear in a dream of those
Infinite, unequaled qualities of the buddhas,
Which are difficult to acquire even in a thousand eons,
And may I teach them when I am awake.
- 5.26 “ ‘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.¹²²
- 5.27 “ ‘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. [F.13.a]
- 5.28 “ ‘May these two youths, my two sons,
Kanakabhujendra and Kanakaprabhāsvara,
Attain there the prophecy
Of attaining the highest enlightenment.
- 5.29 “ ‘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.
- 5.30 “ ‘May the source of all suffering come to an end.
May there be the source of all happiness.¹²³
May I have the conduct of enlightenment in future eons,
Which are as numerous as the eons of the past.
- 5.31 “ ‘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.
- 5.32 “ ‘May my ocean of merit become complete.
Through¹²⁴ 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.¹²⁵
- 5.33 “ ‘May the precious qualities of enlightenment be complete.¹²⁶
Through the power of *The Sublime Golden Light* confession.
May my merit become radiant.¹²⁷
May the light of my enlightenment be purified.

- 5.34 “ ‘Through¹²⁸ the sublime light of stainless wisdom,¹²⁹
May my body shine with light.
In order that the light of merit be bright,
May I become preeminent within the three worlds.
- 5.35 “ ‘May I always have the power of merit.¹³⁰
May I be liberated from the ocean of suffering
And practice enlightened conduct in future eons
With every happiness that is like an ocean.
- 5.36 “ ‘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.’ ”
- 5.37 *This concludes “The Source of Lotus Flowers: A Praise of All the Buddhas,” the fifth
chapter of “The Lord King of Sūtras, The Sublime Golden Light.”*

6.

CHAPTER 6: EMPTINESS

6.1 [F.13.b] Then the Bhagavat recited these verses:

6.2 “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.

6.3 “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.

6.4 “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.¹³¹

6.5 “This body is like an empty village.
The senses are like six village¹³² thieves,
Who, although they are in the same village,
Are not aware of one another.

6.6 “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;

6.7 “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.

- 6.8 “The mind is unstable, like an illusion.
The six senses experience their fields of perception.
The six village¹³³ thieves present there,
Are like a man running around in an empty village.
- 6.9 “Just as the mind and the six present senses
Know the range of sensory perception—
Forms, sounds, and likewise smells,
Flavors, tactility, and the range of mental phenomena—
- 6.10 “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.¹³⁴
- 6.11 “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. [F.14.a]
It is an empty village; it is like a working machine.
- 6.12 “Earth, fire, water, and air
Dwell here and there outside the village.¹³⁵
They are like poisonous snakes in one location
That are always in conflict with one another.
- 6.13 “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.
- 6.14 “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.
- 6.15 “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.
- 6.16 “When the phlegm, air, and bile come to an end,
The body becomes covered with urine and vomit.¹³⁶
It becomes a disgusting mass of worms
And is cast into the charnel ground as if it were wood.

- 6.17 “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.
- 6.18 “All these great elements¹³⁷ 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.’¹³⁸
- 6.19 “They are not existent and never¹³⁹ were existent.
They come to be because of ignorance.
This ignorance, too, is not existent.¹⁴⁰
Therefore, I teach that this is ignorance.
- 6.20 “Formations, consciousness, and name and form;
The six āyatanas, contact, and sensation;
Craving, grasping, and likewise becoming;
And the misfortunes of birth, aging and death, and misery—
- 6.21 “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,
- 6.22 “And the view that there is a self, should be cut through.
Cut through the net of the kleśas with the sword of wisdom. [F.14.b]
See that the basis of the skandhas is empty.
Reach the vast qualities of the buddhas.
- 6.23 “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 city¹⁴¹ of amṛta,
And I have been satiated by the amṛta liquid.
- 6.24 “I have beaten the sublime great drum¹⁴² 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.
- 6.25 “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.

- 6.26 “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.¹⁴³
- 6.27 “For that reason, through many past eons
I made offerings to innumerable guides,¹⁴⁴
And in seeking for the Dharma body
I practiced resolute discipline for the sake of enlightenment.
- 6.28 “I gave away my arms, eyes, and legs;
My head,¹⁴⁵ beloved sons and daughters,
Wealth, treasures, ornamentations of jewels and pearls,
Gold, beryl, and various kinds of jewels.
- 6.29 “If all the trees in the trichiliocosm,
And all the grasses, the plants,
And the forests—everything that
Grows from the ground—were to be cut down,¹⁴⁶
- 6.30 “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,
- 6.31 “It would not be possible to divide that into portions.¹⁴⁷
There are the particles that exist in the earth—
The countless elemental particles
In all the trichiliocosm worlds—
- 6.32 “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,
- 6.33 “Then the humans with that perfect wisdom,¹⁴⁸
Who would be superior to all other beings,
Could possibly count all those particles,
But still they would not be able to calculate a jina’s wisdom. [F.15.a]
- 6.34 “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.”

6.35 *This concludes “Emptiness,” the sixth chapter of “The Lord King of Sūtras, The Sublime Golden Light.”*

7.

CHAPTER 7: THE FOUR MAHĀRĀJAS

7.1

Then Mahārāja Vaiśravaṇa, Mahārāja Dhṛtarāṣṭra, Mahārāja Virūḍhaka, and Mahārāja Virūpākṣa rose from their seats, and with their upper robe over one shoulder, knelt on their right knee and, with palms together in homage, bowed toward the Bhagavat and said, “Venerable¹⁴⁹ Bhagavat, this *Lord King of Sūtras, The Sublime Golden Light*, is taught by all the tathāgatas; it is viewed by all the tathāgatas; it is thought of¹⁵⁰ 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 calamity¹⁵¹ of famines to an end; it brings the calamity¹⁵² of disease to an end; it dispels all planetary influences;¹⁵³ it brings perfect peace; it ends misery and troubles; and it brings to an end various kinds of calamities—it overcomes a hundred thousand calamities.

7.2

“Venerable Bhagavat, if you extensively elucidate this *Lord King of Sūtras, The Sublime Golden Light*, [F.15.b] 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.

7.3

“Venerable Bhagavat, we Four Mahārājas possess the Dharma, teach the Dharma, and are Dharma kings.

7.4

“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.¹⁵⁴

- 7.5 “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.
- 7.6 “Venerable Bhagavat, for that reason we Four Mahārājas are given the name *world protectors*.
- 7.7 “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—then, venerable Bhagavat, we Four Mahārājas will inspire the bhikṣus who possess this *Lord King of Sūtras, The Sublime Golden Light*.
- 7.8 “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. [F.16.a]
- 7.9 “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.
- 7.10 “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.
- 7.11 “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.¹⁵⁵
- 7.12 “Venerable Bhagavat, if a human king¹⁵⁶ were to make happy, through whatever brings happiness, the bhikṣus, bhikṣuṇīs, upāsakas, and upāsikās who possess this lord of sūtras,¹⁵⁷ 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.
- 7.13 “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.”
- 7.14 Then the Bhagavat congratulated the Four Mahārājas, saying, “Excellent, excellent, Mahārājas! Excellent, excellent, you Mahārājas! [F.16.b]

- 7.15 “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, and have been kings of devas and humans through the Dharma.
- 7.16 “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.
- 7.17 “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, saved them from attack,¹⁵⁸ and brought them peace and well-being.
- 7.18 “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.
- 7.19 “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.”
- 7.20 Then Mahārāja Vaiśravaṇa, Mahārāja Dhṛtarāṣṭra, Mahārāja Virūḍhaka, and Mahārāja Virūpākṣa rose from their seats, [F.17.a] 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, and 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 listens 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.

7.21 “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.

7.22 “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,¹⁵⁹ and bring them peace and well-being. [F.17.b]

7.23 “We will guard the royal courts,¹⁶⁰ 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, and we will repel the armies of enemies.

7.24 “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.

7.25 “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.

7.26 “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 a domain where this *Lord King of Sūtras, The Sublime Golden Light*, is present, then, venerable Bhagavat, [F.18.a] 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.¹⁶¹ We will cause them hundreds of various calamities and create obstacles for them. In that way, the army of the enemy will not even be able to enter that domain, let alone cause its destruction.”

- 7.27 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 offerings¹⁶² to this *Lord King of Sūtras, The Sublime Golden Light*.
- 7.28 “You should also guard, defend, keep in your care, protect, save from attack, and bring peace and well-being to their royal courts,¹⁶³ cities, kingdoms, and dominions. You should also free those dominions from all fear, harm, and disturbances. You should repel the armies of enemies.
- 7.29 “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.
- 7.30 “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. [F.18.b] May they not be harmful to each other’s aggregation of wealth. May they not attack each other. 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.
- 7.31 “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, and the sun 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.
- 7.32 “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 listens to this *Lord King of Sūtras, The Sublime Golden Light*, [F.19.a] 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.

7.33 “Those human kings will have also made inconceivably vast offerings to me, the tathāgata arhat samyaksaṃbuddha 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.¹⁶⁴ 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, without enemies, and not oppressed, harmed, or disturbed by enemy armies.”

7.34 Then Mahārāja Vaiśravaṇa, Mahārāja Dhṛtarāṣṭra, Mahārāja Virūḍhaka, and Mahārāja Virūpākṣa said to the Bhagavat, [F.19.b] “Venerable Bhagavat,¹⁶⁵ 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;¹⁶⁶ 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*.

- 7.35 “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. [F.20.a] He should set out for himself a low seat, and seated on that he should not have the arrogant conceit of a king.
- 7.36 “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.
- 7.37 “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. He should think he will attain a great benefit.¹⁶⁷ He should be delighted with a great delight. He should welcome the dharmabhāṇaka with great pleasure.”
- 7.38 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 articles¹⁶⁸ and leave the royal palace to go to welcome the dharmabhāṇaka.¹⁶⁹
- 7.39 “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, [F.20.b] 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 divinely human royal families with 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; 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.

7.40 “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 samyaksaṃbuddha Śākyamuni will enter this my royal palace. Today the tathāgata arhat samyaksaṃbuddha Śākyamuni will take his meal in this my royal palace. Today I will hear the Dharma of the tathāgata arhat samyaksaṃbuddha 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. [F.21.a] 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. 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 liberation¹⁷⁰ 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.’

7.41 “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, [F.21.b] 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. All his opponents will be eliminated, in accord with the Dharma, together with all his enemies.”

7.42 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*, *The Sublime Golden Light*, 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.

7.43 “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*, there will appear from the various aromas 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, [F.22.a] and there will spread a vast aroma. There will appear a golden light that will illuminate our palaces.

7.44 “Venerable Bhagavat, the vines of various perfumes and incenses, 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, the lord of Sahā; of Śakra, the lord of the devas; of the great goddess Sarasvatī; of the great goddess Dṛḍhā; of the great yakṣa general Saṃjñeya¹⁷¹ 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.¹⁷² A vast aroma will spread and a golden light will appear inside those palaces, and that light will illuminate everything.”

7.45 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, [F.22.b] a billion Cakravāḍa and Mahācakravāḍa kings of mountains, a billion four-continent world realms, a billion Mahārājakāyikas, a billion Trāyastriṃśas, 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.

7.46 “Mahārājas, just as parasols composed of vines of incenses and perfumes are present above all the divine palaces in the world realms in these billion world realms, in the same way, as soon as the king makes an offering of 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. 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 many 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.23.a]

7.47 “Mahārājas, as soon as those miracles occur, many hundreds of thousands of quintillions of tathāgatas,¹⁷³ 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, not to mention someone who obtains it, possesses it, explains it,¹⁷⁴ 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.’ [B3]

7.48 “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.

7.49 “ ‘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 quintillions¹⁷⁵ of disciplines and ascetic practices that are superior to all the three worlds and transcend all beings. [F.23.b]

7.50 “ ‘Good man, you will perfectly adorn the Bodhimaṇḍa.

7.51 “ ‘Good man, you will protect all the world realms of a billion worlds.

7.52 “ ‘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.

7.53 “ ‘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.

7.54 “ ‘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,¹⁷⁶ is supremely profound, and has the twelve forms.¹⁷⁷

7.55 “ ‘Good man, you will beat the unsurpassable great drum of the Dharma.

7.56 “ ‘Good man, you will blow the unsurpassable conch of the Dharma.

7.57 “ ‘Good man, you will raise the great banner of the Dharma.

7.58 “ ‘Good man, you will light the unsurpassable lamp of the Dharma.

7.59 “ ‘Good man, you will send down the unsurpassable rain of the Dharma.

7.60 “ ‘Good man, you will be victorious over many thousands of kleśa enemies.

7.61 “ ‘Good man, you will free many hundreds of thousands of quintillions of beings from the terrifying ocean of great terrors.

7.62 “ ‘Good man, you will free many hundreds of thousands of quintillions of beings from the wheel of saṃsāra.

7.63 “ ‘Good man, you will please many hundreds of thousands of quintillions of buddhas.’ ”¹⁷⁸

7.64 When the Bhagavat had said that, the Four Mahārājas said to him, [F.24.a] “Venerable Bhagavat, when we 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 this *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,¹⁷⁹ 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 Saṃjñeya; 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 dharmabhāṇaka's high Dharma throne, which has been perfectly adorned with various adornments and set up on a floor that has been scattered with flowers.

7.65 “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,¹⁸⁰ who has accomplished goodness, and who makes the vast gift of the unsurpassable Dharma. [F.24.b] 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,¹⁸¹ 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.

7.66 “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.

- 7.67 “Venerable Bhagavat, we, the Four Mahārājas, and our army, attendants, and many hundreds of thousands of yakṣas, will abandon that domain.
- 7.68 “Venerable Bhagavat, if we abandon that domain, all the devas who dwell in that domain will also abandon it.
- 7.69 “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. [F.25.a] All the beings who dwell in that domain will become belligerent, quarrelsome, contentious,¹⁸² 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. The moon will pass through the sky as if it is the sun. Though the moon and sun will be in the sky, eclipses will continually obscure them. From time to time there will be swirling rainbow colors¹⁸³ 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.
- 7.70 “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.
- 7.71 “Venerable Bhagavat, if there is a human king who wishes to be well guarded; 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, [F.25.b] 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.
- 7.72 “Why is that? Venerable Bhagavat, the human king should listen with conviction to this *Lord King of Sūtras, the Sublime Golden Light*.
- 7.73 “Venerable Bhagavat, this *Lord King of Sūtras, the Sublime Golden Light* is much greater than, 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.

7.74 “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 hundreds of thousands of 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.

7.75 “The bhagavat arhat samyaksaṃbuddha 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 samyaksaṃbuddha 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.26.a] 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.

7.76 “Whatever worldly or nonworldly kingly duties,¹⁸⁴ 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 samyaksaṃbuddha in this¹⁸⁵ *Lord King¹⁸⁶ of Sūtras, the Sublime Golden Light*. [F.26.b]

- 7.77 “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.”
- 7.78 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*.
- 7.79 “Mahārājas, you should cause the bhikṣus, bhikṣuṇīs, upāsakas, and upāsikās who possess this lord king of sūtras to possess buddha activity.¹⁸⁷ 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*.
- 7.80 “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. [F.27.a]
- 7.81 “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*.”
- 7.82 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 knee, and with palms together in homage, bowed toward the Bhagavat.
- 7.83 At that time, they directly praised the Bhagavat with these appropriate verses:
- 7.84 “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,
And to the spotless lotus roots of the Jina’s teeth;
- 7.85 “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;
- 7.86 “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;
- 7.87 “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.
- 7.88 “To the Tathāgata who is like the sun and moon,¹⁸⁸
To the one who is similar to and equal to space,¹⁸⁹
Who has no impediment like a mirage or illusion,¹⁹⁰
To the stainless Jina we pay homage.”
- 7.89 The Bhagavat then spoke these verses to the Four Mahārājas: [F.27.b]
- 7.90 “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,
- 7.91 “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.
- 7.92 “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.
- 7.93 “Within this Jambudvīpa,
May all the kings in Jambudvīpa
With great, perfect joy
Protect their domains through the Dharma.¹⁹¹
- 7.94 “May those who make Jambudvīpa happy
With excellent harvests and joy
Make all beings become happy
Throughout the whole of Jambudvīpa.
- 7.95 “Those who are lords of humans here,
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.
- 7.96 “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.¹⁹²

- 7.97 “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.
- 7.98 “Just as cool water dispels thirst
When¹⁹³ 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.
- 7.99 “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.
- 7.100 “The devas make offerings to this lord of sūtras.
The lords of the devas pay homage to it. [F.28.a]
The four protectors of the world,
With great miracles, guard it well.
- 7.101 “The buddhas in the ten directions
Always think of¹⁹⁴ this lord of sūtras.
Whenever this sūtra is taught,
The buddhas express their approval.
- 7.102 “The million million yakṣas that guard
The domains in the ten directions
Listen to this lord of sūtras
With joyful minds and with delight.
- 7.103 “The hosts of devas that dwell
In Jambudvīpa are beyond number.
Those hosts of devas, with complete joy,
Listen to this lord of sūtras.
- 7.104 “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.”
- 7.105 The Four Maharajas, 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.

7.106 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.”

7.107 *This concludes “The Four Mahārājas,” the seventh chapter of “The Lord King of Sūtras, the Sublime Golden Light.”*

8.

CHAPTER 8: SARASVATĪ

- 8.1 [F.28.b] 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 wisdom. If any line of verse or syllables of this *Lord King of Sūtras, the Sublime Golden Light* is left out or forgotten, I will bring all definitions, lines of verse, and syllables to those dharmabhāṇaka bhikṣus.¹⁹⁵
- 8.2 “So that¹⁹⁶ 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;¹⁹⁷ 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;¹⁹⁸ so that they may become learned¹⁹⁹ in all treatises; and so that they may attain²⁰⁰ perfection²⁰¹ in a variety of arts, I will bestow the power of retention so that they will not forget.
- 8.3 “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, [F.29.a] nightmares, and misleaders; and the harms from all evil spirits and vetālas will cease.
- 8.4 “These are the herbs and medicines through which the wise can cleanse themselves:
- 8.5 “Sweet flag, cow bezoar, and fenugreek,

- Canafistula, acacia, and shami,²⁰²
Orris root and musk,²⁰³
Crepe ginger, cinnamon, and agarwood;
- 8.6 “Chir pine rosin and dammar gum,
Bdellium and frankincense,
Valerian and black stone flower,
Sandalwood and realgar;
- 8.7 “Bezoar²⁰⁴ and costus root,
Saffron, nut grass, and mustard seed,
Linseed, cardamom, and spikenard,
And ironwood flowers and vetiver:
- 8.8 “Combine equal amounts of each
During the Puṣya lunar house.
Recite these mantra words
A hundred times over the powder:
- 8.9 *tadyathā | sukr̥te²⁰⁵ kṛtakamalanīlajinakarate²⁰⁶ haṃkarāte²⁰⁷ indrajali²⁰⁸ śakaddre
vaśaddre²⁰⁹ avartakasike²¹⁰ nakutra kukavilakavimalamati śīlamati²¹¹ sandhi-
dhudhumamavati śīśiri satyasthite²¹² svāhā |*²¹³
- 8.10 “Make a circle of cow dung
And scatter flower petals.
Pour sweetened water
Into a gold bowl and a silver bowl.
- 8.11 “You should also place there
Four men dressed in armor,
And place there four maidens
Who are adorned and holding pots.
- 8.12 “Perfume the air with bdellium
And play the five kinds of musical instruments.²¹⁴
Adorn the goddess with
Banners, parasols, and flags.
- 8.13 “In between, place mirrors
And arrange arrows and spears.
Then, after closing the boundary,
Commence on what is to be done.
- 8.14 *syād yathedaṃ²¹⁵ arake nayane hile mile gile khikhile svāhā |*²¹⁶

8.15 “Engage in the peaceful activity of cleansing by reciting this mantra while washing the body of the Bhagavat:

8.16 *tadyathā | sugaṭe vigaṭe vigaṭāvati svāhā |*²¹⁷

8.17 “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, [F.29.b]
The fears that arise from a multitude of actions,
And the disturbances of the elements.

8.18 *tadyathā*²¹⁸ | *śame viṣame svāhā | sogaṭe vigaṭe svāhā | sukhatināte svāhā | sāgara-
saṁbhūtāya svāhā | skandhamatāya svāhā | nīlakaṇṭhāya svāhā | aparājitavīryāya
svāhā | himavatsaṁbhūtāya svāhā | animilavaktrāya svāhā | namo bhagavate
brāhmaṇe | namaḥ sarasvatyai devyai | sidhyantu mantrapadā daṁ brahma
anumanyatu svāhā |*²¹⁹

8.19 “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.

8.20 “Together with a host of devas,²²⁰ I will end all illness in those villages,
towns, marketplaces, and monasteries.

8.21 “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 lifespan will be
benefited and they will abandon saṁsāra, will progress irreversibly to the
highest, most complete enlightenment, and will quickly attain the highest,
most complete enlightenment of buddhahood.”

8.22 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.”

The great goddess Sarasvatī bowed down to the Bhagavat’s feet and sat to
one side.

8.23 Then the Kauṇḍinya brahmin, the Dharma master Vyākaraṇa, called upon
the goddess Sarasvatī:

8.24 “Great goddess Sarasvatī,
You are worthy of offering, a great ascetic;
You are renowned²²¹ in all worlds;
You give the best and have great qualities;²²²

- 8.25 “You have the highest attainment, are beautiful,
And have put on a darbha grass robe— [F.30.a]
You are wearing darbha grass²²³ clothing,
And you stand on one leg.²²⁴
- 8.26 “All the devas have gathered,
And they all speak in one voice:
‘Loosen your tongue and speak
The words that will benefit beings.’
- 8.27 *syād yathedaṃ²²⁵ | mure cire | avaje avajavate²²⁶ | higule²²⁷ migule²²⁸ |
pigalavati²²⁹ maguśe²³⁰ marici samati daśamati agrimagri tara citara²³¹ capati²³²
cicirī śirimiri marici praṇaye²³³ lokajyeṣṭhe²³⁴ lokapriye²³⁵ siddhiprite²³⁶
vimamukhiśucikharī²³⁷ apratihate²³⁸ apratehata²³⁹ buddhe namuci namuci
mahādevī²⁴⁰ pratigṛhṇanamaskaraṃ²⁴¹ | ²⁴²*
- 8.28 “May I²⁴³ have unimpeded understanding. May I accomplish the
knowledge²⁴⁴ of treatises, verses, tantras, piṭakas, poetry, and so on.
- 8.29 *tadyathā | mahāprabhavā²⁴⁵ hili hili mili mili | ²⁴⁶*
- 8.30 “May I be victorious through the power of the Bhagavatī, the goddess
Sarasvatī.
- 8.31 *karāṇe keyūre keyūravati²⁴⁷ hili mili hili mili hili hili | ²⁴⁸*
- 8.32 “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.
- 8.33 *tadyathā | hili hili²⁴⁹ hili mili, hili mili | ²⁵⁰* May I be victorious! I pay homage
to the Bhagavatī, the great goddess Sarasvatī! May I accomplish the
mantra words! *svāhā |*
- 8.34 Then the Kauṇḍinya brahmin, the Dharma master Vyākaraṇa, praised the
goddess Sarasvatī with these verses:
- 8.35 “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.
- 8.36 “The one named Sarasvatī is endowed with vast eyes.
Her limbs are adorned by an accumulation of various qualities. [F.30.b]

- She shines with merit, a vastness of stainless wisdom and qualities.
She is like a vision of an accumulation of different jewels.
- 8.37 “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.
- 8.38 “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.
- 8.39 “She is the source of wisdom and has sublime memory.
She is a supreme lion, the divine steed of humans.
She is adorned by eight arms²⁵¹
And she shines like the full moon.
- 8.40 “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*.²⁵²
- 8.41 “I²⁵³ 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 me²⁵⁴ in the midst of enemies.
- 8.42 “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.”
- 8.43 *This concludes “Sarasvatī,” the eighth chapter of “The Lord King of Sūtras, the Sublime Golden Light.”*

9.

CHAPTER 9: THE GREAT GODDESS ŚRĪ

9.1

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 dharmabhāṇaka bhikṣus so that they will gain freedom from deprivation; will have a resolute²⁵⁵ 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*, [F.31.a] 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 disappear, and 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 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 a future time 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 dharmabhāṇaka bhikṣus.

9.2

“I,²⁵⁶ the great goddess Śrī, developed good roots with the tathāgata arhat samyaksaṃbuddha Ratnakusumaguṇasāgaravaiḍūryakanakagirisuvarṇa-kāñcanaprabhāśrī. 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. Those beings are endowed with all requisites.²⁵⁷ [F.31.b] Through the power of the great goddess Śrī, they make offerings to that tathāgata. They make offerings of perfumes, flowers, and incense.²⁵⁸ They recite the name ‘the great

goddess Śrī²⁵⁹ three times and offer him perfume, incense, and flowers.²⁶⁰ They also offer him a variety of flavors, and then their great accumulations of grain increase. It is said concerning this:

- 9.3 “The fertility of the earth increases in the earth.
The devas will be constantly, perfectly happy.
The deities of fruits, harvests, plants, and trees
Cause a great variety of harvests to arise.
- 9.4 “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.
- 9.5 “The great goddess Śrī²⁶¹ dwells in a palace called Suvarṇadhvaja²⁶² that is made of the seven precious materials in the sublime park called Puṇyakusumaprabha in the environs of the palace of Alakāvati. Any person who wishes to increase their accumulation of grain should clean their house well, wash well, wear clean white clothes, wear clothes that have been perfumed, bow down to the tathāgata arhat samyakṣaṃbuddha Ratnakusumaguṇasāgaravaidūryakanakagirisuvarṇakāñcanaprabhāśrī, and say his name three times. Then the great goddess Śrī²⁶³ 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. [F.32.a]
- 9.6 “Those who wish to invoke the great goddess Śrī should remember these mantras:
- 9.7 “ ‘I pay homage to all the buddhas of the past, the future, and the present.
- 9.8 “ ‘I pay homage to all the buddhas and bodhisattvas.
- 9.9 “ ‘I pay homage to the bodhisattvas such as Maitreya.
- 9.10 “ ‘Having paid homage to them, I will practice this mantra.
- 9.11 “ ‘This vidyāmantra will bring me wealth:
- 9.12 *syād yathedam²⁶⁴ pratipūrṇavare samantavedanagate²⁶⁵ mahākāryapratiprāpaṇe sattvārthasamatānuprapūre ayāna²⁶⁶dharmatā²⁶⁷ mahābhogine²⁶⁸ mahāmaitre upasaṃhihe²⁶⁹ saṃgrhīte²⁷⁰ samarthānupālāne²⁷¹ |*
- 9.13 “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.

- 9.14 “The practice for beings of middling capacity is to possess and recite this while keeping the eight vows for seven years²⁷² without transgressions but only roots of merit. In order for themselves and others to perfect omniscient wisdom, morning and afternoon make offerings of flowers and incense to all buddhas, and pray, ‘May I fulfill this wish of mine, may I fulfill it quickly.’
- 9.15 “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.
- 9.16 “Then, in that instant, the great goddess Śrī²⁷³ 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 utensils; they will become happy through all that brings happiness. [F.32.b]
- 9.17 “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.”
- 9.18 *This concludes “The Great Goddess Śrī,” the ninth chapter of “The Lord King of Sūtras, the Sublime Golden Light.”*

10. CHAPTER 10: DṚDHĀ, THE GODDESS OF THE EARTH²⁷⁴

- 10.1 “I pay homage to the Bhagavat Tathāgata Ratnaśikhin.
- 10.2 “I pay homage to the Bhagavat Tathāgata Vimalajvalaratnasuvarṇaraśmi-prabhāśikhin²⁷⁵
- 10.3 “I pay homage to the Tathāgata Jambu Golden Victory Banner Golden Appearance.²⁷⁶
- 10.4 “I pay homage to the Tathāgata Suvarṇaprabhagarbha.²⁷⁷
- 10.5 “I pay homage to the Tathāgata Radiance of a Hundred Suns’ Illuminating Essence.²⁷⁸
- 10.6 “I pay homage to the Tathāgata Suvarṇaratnākaracchatrakūṭa.
- 10.7 “I pay homage to the Tathāgata Suvarṇapuṣpajvalaraśmiketu.
- 10.8 “I pay homage to the Tathāgata Mahāpradīpa.
- 10.9 “I pay homage to the Tathāgata Ratnaketu.
- 10.10 “I pay homage to the bodhisattva Ruciraketu.
- 10.11 “I pay homage to the bodhisattva Suvarṇaprabhāsottama.
- 10.12 “I pay homage to the bodhisattva Golden Essence.²⁷⁹
- 10.13 “I pay homage to the bodhisattva Sadāprarudita.
- 10.14 “I pay homage to the bodhisattva Dharmodgata.
- 10.15 “I pay homage to the Tathāgata Akṣobhya in the east.
- 10.16 “I pay homage to the Tathāgata Ratnaketu in the south.
- 10.17 “I pay homage to the Tathāgata Amitāyus in the west.
- 10.18 “I pay homage to the Tathāgata Dundubhisvara in the north.
- 10.19 “Whoever possesses, reads, or learns these names of the tathāgatas and the names of the bodhisattvas from this *Lord King of Sūtras, the Sublime Golden Light* will remember their past lives.” [F.33.a]
- 10.20 Then Dṛdhā, the goddess of the earth, said to the Bhagavat, “Venerable Bhagavat, wherever this *Lord King of Sūtras, the Sublime Golden Light* is taught, in the present or in future times, whether in a village, town, market town,

region, wilderness, mountain cave,²⁸⁰ or royal residence—wherever, Bhagavat, this *Lord King of Sūtras, the Sublime Golden Light* is taught at length²⁸¹—I, Dṛḍhā, the goddess of the earth, will come to that place.

10.21 “Wherever a Dharma throne is arranged for the dharmabhāṇaka bhikṣu, and wherever the dharmabhāṇaka, upon that throne, extensively teaches this *Lord King of Sūtras, the Sublime Golden Light*, venerable Bhagavat, I, Dṛḍhā, the goddess of the earth, will come to that place. With my body invisible, I will go beneath that Dharma throne, and with my highest limb, my head, I will support that dharmabhāṇaka bhikṣu under the soles of his feet.

10.22 “I also will listen to the Dharma and be satiated by this distilled nectar of the Dharma. I will honor him; I will make offerings to him. Having been satiated, having honored him, and being delighted, I will increase the fertility of this sixty-eight-thousand-yojana-wide aggregation of the earth down to its vajra foundation. I will honor it and perfect it. On its surface I will saturate it, this disk of the earth, as far as the ocean, with the oil of the earth’s fertility. I will cause this great earth to be resplendent. Then, in this Jambudvīpa, the grass, bushes, herbs, and forests will grow with perfect resplendence. [F.33.b] All parks, forests, trees, leaves, flowers, fruits, and harvests of various kinds will be resplendent, aromatic, lustrous, delicious, beautiful, and huge.

10.23 “When beings consume them as various kinds of drink and food, their lifespan, strength, complexion, and faculties will increase. Being endowed with such majesty, strength, complexion, and form, they will accomplish 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.

10.24 “Venerable Bhagavat, this will cause all of Jambudvīpa to have peace, good harvests, increase, and joy. It will become filled with human beings. All beings in Jambudvīpa will become happy and experience various kinds of joy. Those beings will possess majesty, strength, and excellent color and form.

10.25 “For the sake of this *Lord King of Sūtras, the Sublime Golden Light*, bhikṣus, bhikṣuṇīs, upāsakas, and upāsikās should approach the Dharma seat of those who possess this lord 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.

10.26 “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 resplendence and supreme strength. Our bodies

will develop strength, diligence, and great power. [F.34.a] Our bodies will gain magnificence, glory, and splendor.

10.27 Venerable Bhagavat, I, the earth goddess Dṛḍhā, will be satiated by this distilled nectar of the Dharma. I will attain great magnificence, strength, diligence, power, and speed.²⁸² The great fertility of earth will increase in this Jambudvīpa's seven thousand yojanas. The great earth will become magnificent.

10.28 "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,²⁸³ dwellings, houses, divine palaces, parks, rivers, pools, springs, ponds, lakes, and reservoirs.

10.29 "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, listened to, honored, venerated, revered, and offered to.

10.30 "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. [F.34.b] 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.'

10.31 "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 just one four-line verse or even a single line of verse, and those other beings hear it—or even if they teach others only the name 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, all those places will become very resplendent. 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.” [F.35.a]

10.32 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* then 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.²⁸⁴

10.33 “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 paradises²⁸⁵ 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. They will experience the inconceivable bliss of the devas.”

10.34 When the Bhagavat had spoken, the earth goddess Dṛḍhā said to the Bhagavat, “Therefore, venerable Bhagavat, I, the earth goddess Dṛḍhā, will be present in the ground below the Dharma seat that is the Dharma seat upon which the dharmabhāṇaka bhikṣu is seated. 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 dharmabhāṇaka 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 [F.35.b] will in a future time attain the highest, most complete enlightenment of buddhahood and become completely free of the suffering of the hells, the lives of animals, and the world of Yama.”

10.35 This concludes “Dṛḍhā, the Goddess of the Earth,” the tenth chapter of “The Lord King of Sūtras, the Sublime Golden Light.”

11.

CHAPTER 11: SAṂJÑEYA²⁸⁶

- 11.1 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,²⁸⁷ 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,²⁸⁸ or royal residence.
- 11.2 “I will make my body invisible and will guard that dharmabhāṇaka bhikṣu. I will defend him, take care of him, protect him, save him from punishment, and bring him peace and well-being.
- 11.3 “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, [F.36.a] or even just hears and retains the name of this *Lord King of Sūtras, the Sublime Golden Light*, I will defend them all, take care of them, protect them, save them from punishment, 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.
- 11.4 “Venerable Bhagavat, why am I named the great yakṣa general Saṁjñeya? ²⁸⁹ 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 classes²⁹⁰ of Dharmas, venerable Bhagavat, I have direct knowledge of all Dharmas.

- 11.5 “Venerable Bhagavat, in all Dharmas my illumination by wisdom is inconceivable, my clarity²⁹¹ of wisdom is inconceivable, my activity of wisdom is inconceivable, and my accumulation of wisdom is inconceivable.
- 11.6 “Venerable Bhagavat, in all Dharmas my engagement in the field of wisdom is inconceivable.
- 11.7 “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. [F.36.b]
- 11.8 “Venerable Bhagavat, I will bring eloquence to the dharmabhāṇaka 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 dharmabhāṇaka’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, of birth as animals, or of the world of Yama.”
- 11.9 *This concludes “Saṃjñeya,” the eleventh chapter of “The Lord King of Sūtras, the Sublime Golden Light.”*

12. CHAPTER 12: THE KING'S TREATISE: THE COMMITMENT OF THE LORD OF DEVAS

- 12.1 [B4] I pay homage to the bhagavat tathāgata arhat samyaksaṃbuddha Ratnakusumaguṇasāgaravaiḍūryakanakagirisuvarṇakāñcanaprabhāśrī.
[F.37.a]
- 12.2 I pay homage to Śākyamuni, who lights the lamp of the Dharma, the bhagavat tathāgata arhat samyaksaṃbuddha whose body is adorned by many hundreds of thousands of quintillions of qualities.
- 12.3 I pay homage to the great goddess Śrī, who has a perfection of immeasurable grains and a fortune of qualities.
- 12.4 I pay homage to the great goddess Sarasvatī, in whom is the unity of measureless qualities of wisdom.
- 12.5 “Then, at that time,²⁹² King Balendraketu²⁹³ said to his son, King Ruciraketu, soon after he was enthroned²⁹⁴ and when he was the new sovereign, ‘Soon after I was enthroned, I received from my father, King Varendraketu,²⁹⁵ the treatise on kingship called *The Commitment of the Lord of Devas*. For twenty thousand years I ruled in accordance with this treatise on kingship, *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 this treatise on kingship, *The Commitment of the Lord of Devas*?’
- 12.6 “Then, at that time, in that time, noble goddess, King Balendraketu²⁹⁶ taught extensively, through these verses, the treatise on kingship, *The Commitment of the Lord of Devas*, to his son King Ruciraketu:
- 12.7 “ ‘I will teach the treatise on kingship
Which benefits all beings,
Cuts through all doubts,
And destroys all wrongdoing.
- 12.8 “ ‘Each and every king,
Have a joyful mind!

- And with palms together, listen to
All the commitments of the lord of devas.
- 12.9 “ ‘On this lord of mountains, Vajraprākara,
The lords of the devas assembled,
And the protectors of the world stood up
In order to question the lord of Brahmās:
- 12.10 “ ‘ “You, Brahmā, the principal deity, [F.37.b]
The one who is the lord over all devas,
We pray that you cut through our doubts
And cut through our concerns.
- 12.11 “ ‘ “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’?
- 12.12 “ ‘ “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?”²⁹⁷
- 12.13 “ ‘ “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:
- 12.14 “ ‘ “The world protectors have thus
Asked me such kinds of questions,
So I will teach an excellent treatise
In order to bring benefit to beings.
- 12.15 “ ‘ “I will describe the births
Of kings within human existences
And the causes through which
They become the kings of their domains.
- 12.16 “ ‘ “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.
- 12.17 “ ‘ “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.'
- 12.18 " " "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.
- 12.19 " " "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.
- 12.20 " " "The lord of men, whether
 A human or a gandharva,
 A caṇḍāla or a rākṣasa,
 Prevents wickedness.
- 12.21 " " "The lord of men is a father and mother
 For those who engage in good actions.
 He has been blessed by the kings of devas²⁹⁸
 To teach them the ripening of results.
- 12.22 " " "He has been blessed by the kings of devas²⁹⁹
 In order to teach the ripened results
 Of the karma of performing good actions
 And performing bad actions in this life.
- 12.23 " " "Whenever a king does nothing about
 The wicked inhabitants in his realm [F.38.a]
 And does not appropriately punish
 The people who are guilty of bad acts,
- 12.24 " " "And ignores the evils that are done,
 Then unrighteousness will increase greatly,
 Conflicts and dishonesty
 Will subsequently arise in the land,
- 12.25 " " "And the lords of devas³⁰⁰ will be disturbed
 Within their Trāyastriṃśa palace.
 Whenever a king does nothing about
 The wicked inhabitants in his realm,
- 12.26 " " "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,
- 12.27 “ ‘ “And they will destroy property and families.
People will steal from one another,
Using many forms of dishonesty,
Whatever wealth has been accumulated.³⁰¹
- 12.28 “ ‘ “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.
- 12.29 “ ‘ “Disastrous winds will blow,
Disastrous rains will fall,
And the sun, the moon, the planets,
And lunar asterisms will bring disaster.
- 12.30 “ ‘ “In the land where the king is impassive,
Seeds, harvests, flowers, and fruit
Will fail to ripen properly
And famines will occur.
- 12.31 “ ‘ “Whenever a king does nothing about
The wicked inhabitants in his realm,
Then the devas in their palaces
Will at that time become displeased.³⁰²
- 12.32 “ ‘ “All of those lords of devas
Will be saying to one another,
‘This king³⁰³ has no righteousness;
He is on the side of unrighteousness.’
- 12.33 “ ‘ “Such a king will before long
Cause the devas to be disturbed,
And because the devas are disturbed,
His kingdom will be completely destroyed.
- 12.34 “ ‘ “Unrighteousness will arise in that land,
And it will also be destroyed by weapons.³⁰⁴
Dishonesty and conflicts
And also illness will arise.
- 12.35 “ ‘ “The lords of devas will be enraged
And the devas will abandon him.

- The kingdom will be destroyed
And the king will encounter misery.
- 12.36 “ ‘ “He will be separated from those he loves
Whether they be brothers or sons.
He will even be separated from his beloved wife [F.38.b]
Or it will be that his daughter will die.
- 12.37 “ ‘ “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.
- 12.38 “ ‘ “His cherished minister and
Cherished elephant will die.
Afterward, his cherished
Camels will also die.³⁰⁵
- 12.39 “ ‘ “People will steal from one another
Homes, possessions, and wealth.
In this and that region, they will
Strike³⁰⁶ one another with weapons.
- 12.40 “ ‘ “There will arise in those regions
Fighting, quarreling, and dishonesty.
A demon will enter the kingdom
And there will be dreadful illnesses.
- 12.41 “ ‘ “After that, even the recipients of
Offerings will become unrighteous.
His court and his ministers
Will also become unrighteous.
- 12.42 “ ‘ “Those individuals who are righteous
Will constantly be punished.
If unrighteous individuals are honored
And the righteous are punished,
- 12.43 “ ‘ “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.³⁰⁷
- 12.44 “ ‘ “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.

- 12.45 “ ‘ “Through honoring evil people
And dishonoring good people,
There are three things that will occur:
Death, lightning, and famine.
- 12.46 “ ‘ “Afterward, the vitality and flavor
Of fruits and harvests will vanish,³⁰⁸
And in those regions there will be
A multitude of people with illnesses.
- 12.47 “ ‘ “Although that land had fruits
That were large and sweet,
They will become bitter and hot,
And they will become small.
- 12.48 “ ‘ “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.
- 12.49 “ ‘ “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. [F.39.a]
- 12.50 “ ‘ “Beings will have bad complexions,
Little strength, and will be emaciated.³⁰⁹
Even though they eat a lot of food,
They will not become satiated.
- 12.51 “ ‘ “They will afterward cease to have
Strength, power, and diligence.
In that land, there will be
Beings with weak diligence.
- 12.52 “ ‘ “There will be many sick beings
Afflicted by various diseases.
There will planets and lunar asterisms
That arise from various rākṣasas.
- 12.53 “ ‘ “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.
- 12.54 “ ‘ “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.
- 12.55 “ ‘ “If the king ignores evil actions,
He does not fulfill the purpose
For which the lords of devas
Blessed him to become a king.
- 12.56 “ ‘ “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.
- 12.57 “ ‘ “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.
- 12.58 “ ‘ “If he is not acting as a king,³¹⁰
Then he will also not be a son,
And in the realm of his fathers, the deva kings,³¹¹
He will have become guilty of a crime.
- 12.59 “ ‘ “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.
- 12.60 “ ‘ “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.
- 12.61 “ ‘ “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.
- 12.62 “ ‘ “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,
And all those devas³¹² are gladdened by him. [F.39.b]

- 12.63 “ ‘ “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.
- 12.64 “ ‘ “To accept unrighteousness
And to knowingly pay it no attention
Is a dreadful danger for the realm
With which nothing else can compare.
- 12.65 “ ‘ “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.
- 12.66 “ ‘ “They will destroy that kingdom
Like elephants do a great pond.
The lords of devas will also become angry,
And it will bring ruin to the paradises.
- 12.67 “ ‘ “Everything in the land
Will become pernicious.
Therefore, the evil actions of those who
Are wicked should be successively subdued.
- 12.68 “ ‘ “He should protect the kingdom with righteousness,
And he should never practice unrighteousness.
He should not become a sinful lord,³¹³
Even if he has to give up his life.
- 12.69 “ ‘ “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.
- 12.70 “ ‘ “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.
- 12.71 “ ‘ “They will think, ‘Our son in Jambudvīpa
Is in this way a righteous king.

- He displays³¹⁴ a Dharma kingdom,
And establishes beings in good actions.'
- 12.72 " " "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.
- 12.73 " " "Displaying there a Dharma kingdom
Will cause the kings to rejoice.
The lords of devas will favor him,
And they will protect that human king.
- 12.74 " " "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.
- 12.75 " " "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. [F.40.a]
- 12.76 " " "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.
- 12.77 " " "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.
- 12.78 " " "He protects the realm with righteousness,
And he correctly teaches righteousness.
He establishes beings in good actions
And turns them away from bad actions.
- 12.79 " " "When he correctly subjugates
Those who commit bad actions,
There will be good harvests in the kingdom
And the king will have majesty.
- 12.80 " " "The king will be renowned
And will protect the happiness of beings." " "

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

13.

CHAPTER 13: SUSAM̐BHAVA

- 13.1 “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.
- 13.2 “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.
- 13.3 “Many countless eons ago,
I was King Susam̐bhava
Within the teaching of the sugata Ratnaśikhin,
A sugata who had passed into nirvāṇa.
- 13.4 “He was a cakravartin who ruled the four continents,
And he reigned³¹⁵ 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.
- 13.5 “In a dream, he heard the qualities of a buddha,
And in the middle of his sleep,³¹⁶ he clearly saw
The dharmabhāṇaka Ratnoccaya
Teaching this lord of the sūtras.
- 13.6 “That king awoke from his sleep,
His entire body filled with joy.
He reverently left the royal capital
And approached the excellent śrāvaka saṅgha. [F.40.b]
- 13.7 “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?'

- 13.8 "At that time, Ratnoccaya
Was dwelling in another cave
In a state of happiness, contemplating
And reciting this king of sūtras.
- 13.9 "Just then they showed the king
The dharmabhāṇaka Ratnoccaya,
Shining with perfect, glorious magnificence
And residing in another cave.
- 13.10 "There the dharmabhāṇaka Ratnoccaya,
Who possessed the profound range of the jinas,³¹⁷
Was constantly teaching the lord king of sūtras
That is called *The Sublime Golden Light*.
- 13.11 "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.'
- 13.12 "When Ratnoccaya promised that king,
Susaṃbhava, that he would do so,
All the devas throughout all the worlds
In the trichiliocosm became overjoyed.
- 13.13 "At that time, the lord of men sprinkled
Precious water and scented water
In a pure and superior place,
Scattered flower petals, and arranged a throne.
- 13.14 "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.
- 13.15 "Devas, nāgas, asuras, kinnaras,
Yakṣa lords, yakṣas, and mahoragas
Rained down upon that throne
A shower of divine coral tree flowers.
- 13.16 "Countless thousands of quintillions of devas
Who longed for the Dharma arrived,

And they scattered sa³¹⁸ flowers
When Ratnoccaya was brought forth.

- 13.17 “The dharmabhāṇaka Ratnoccaya
Washed his body and wore clean robes,
And when he approached that throne
With his palms together, he bowed to it. [F.41.a]
- 13.18 “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.
- 13.19 “The dharmabhāṇaka bhikṣu Ratnoccaya,
Remembering countless thousands of millions
Of buddhas in the ten directions,
Mounted the throne and sat upon it.
- 13.20 “Thinking of all beings with kindness
And developing a compassionate mind,
At that time he taught this sūtra
To that king, Susaṃbhava.
- 13.21 “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.
- 13.22 “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:
- 13.23 “ ‘May there rain down on this Jambudvīpa
Jewelry that contains the seven jewels
And whatever great wealth³¹⁹ that will bring
Happiness to the beings in this Jambudvīpa.’
- 13.24 “Just then a rain of the seven jewels,
Of armlets, necklaces, and excellent earrings,
And similarly, food, drink, and clothing
Rained down upon the four continents.
- 13.25 “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.³²⁰

- 13.26 “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.
- 13.27 “The dharmabhāṇaka bhikṣu Ratnoccaya,
Who was the one at that time who taught
This sūtra to King Susaṃbhava,
Became the Tathāgata Akṣobhya.
- 13.28 “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, [F.41.b]
- 13.29 “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.
- 13.30 “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.³²¹
- 13.31 “For countless eons I have been Śakras, and likewise
I have been lords of Brahmās with peaceful³²² minds,
And I have attained³²³ the unquantifiable ten strengths,
The extent of which can never be known.
- 13.32 “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.”
- 13.33 *This concludes “Susaṃbhava,” the thirteenth chapter of “The Lord King of Sūtras, the Sublime Golden Light.”*

14. CHAPTER 14: THE PROTECTION GIVEN BY
YAKṢAS

- 14.1 “Great goddess Śrī, any noble man or noble woman who has faith and wishes to make an inconceivably, extremely vast and great offering of requisites to the past, future, and present buddha bhagavats, and wishes to know the profound field of activity of the past, future, and present buddhas, whether in a temple or in a wilderness, in whatever place *The Lord King of Sūtras, the Sublime Golden Light* is being correctly taught, in that place they should, with an undoubting and undistracted mind, pay attention and listen to this *Lord King of Sūtras, the Sublime Golden Light*.”
- 14.2 Then the Bhagavat, in order to describe this extensively to the assembly, recited these verses:
- 14.3 “Someone who wishes to make an
Inconceivable offering to all the buddhas,
And wishes to know the profound
Field of activity of all the buddhas,
- 14.4 “Should go to the place, whether
It is a temple or a dwelling, [F.42.a]
Where is taught this³²⁴ sūtra of
The Sublime Golden Light.
- 14.5 “This sūtra is inconceivable;
Its ocean of qualities is endless,
And it liberates all beings
From the oceans of many sufferings.³²⁵
- 14.6 “I see the beginning of this sūtra
And also its middle and its conclusion.
This lord of sūtras is extremely profound.

There is no analogy that exists for it.

- 14.7 “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.
- 14.8 “The entrance to the Dharma realm
Should be entered at that time.
Jina Śākyamuni should be seen
In the center of a stūpa,
- 14.9 “Which is the profound, enduring stūpa
That is the embodiment of the Dharma,
Teaching this sūtra perfectly
With a voice that is beautiful.
- 14.10 “May the happiness of³²⁶ devas
And of humans be experienced
For as many countless, innumerable
Millions of eons as there are.
- 14.11 “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.
- 14.12 “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.
- 14.13 “Then as soon as they enter into
The temple or the dwelling,
Their bad karma will be eliminated
And all the qualities of nightmares,
- 14.14 “Harm from planets and lunar asterisms,
And terrible evil spirits and demons
Will be entirely driven away
The moment that they enter there.
- 14.15 “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.³²⁷

- 14.16 “Having sat upon that seat,
They should teach this sūtra,
Write it out, and read it out loud,
And similarly, they should learn it.
- 14.17 “After they have risen from that seat,
Even if they go to another land,
Miraculous manifestations
Will appear on that seat.
- 14.18 “Sometimes the form of the
Dharmabhāṇaka will appear there, [F.42.b]
And sometimes the form of a buddha,
Sometimes that of a bodhisattva,
- 14.19 “Sometimes that of Samantabhadra,
Sometimes that of Mañjuśrī,
And sometimes that of Maitreya
Will appear upon that seat.
- 14.20 “Sometimes only light will appear.
Sometimes devas will appear—
They will appear there briefly,
And then they will disappear.
- 14.21 “If a buddha is seen, there will be praise.³²⁸
Everything will be accomplished.
There will be perfect grain and good fortune.
This is an omen emanated by the Buddha.³²⁹
- 14.22 “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.
- 14.23 “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.³³⁰
- 14.24 “One will have fame that will spread
Throughout the entirety of this Jambudvīpa.
All the enemies that he has

Will be completely defeated.

- 14.25 “Enemies will constantly be vanquished.
All bad actions will be abandoned.
There will be victory in battle,
Freedom from enemies, and perfect joy.
- 14.26 “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;
- 14.27 “The lord of nāgas, Anavatapta;
And likewise Sāgara,
The lord of kinnaras and lord of asuras;
And also the lord of the garuḍas—
- 14.28 “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.
- 14.29 “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,
- 14.30 “ ‘Look at them, they who have
Accumulated merit, glory, and majesty!
Those humans who have developed³³¹
Good roots have arrived here. [F.43.a]
- 14.31 “ ‘They have come here
To listen to this profound sūtra.
They have reverence for the stūpa of the Dharma,
With their faith that is inconceivable.
- 14.32 “ ‘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.
- 14.33 “ ‘They have entered through

The entrance to the Dharma realm.
They who listen to this sublime goodness,
The Sūtra of the Sublime Golden Light,

- 14.34 “ ‘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.’
- 14.35 “All the lords and kings of devas—
Sarasvatī, and similarly
Śrī and Vaiśravaṇa,
And similarly the Four Mahārājas,³³²
- 14.36 “And the hundred thousand yakṣas
Who have great might and miraculous powers—
All of them in the four directions³³³
Will give them perfect protection.
- 14.37 “Indra, Soma, and Yama,
Vāyu and Varuṇa,
Skanda, Viṣṇu, Sarasvatī,
Consumer of Burnt Offerings, and Prajāpati,³³⁴
- 14.38 “Those who with great power subjugate adversaries,
All those protectors of the world,
Day and night, never inattentive,
Will give them their protection.³³⁵
- 14.39 “The yakṣa lords that have great might³³⁶—
Nārāyaṇa and Maheśvara,
Saṃjñeya, and also the rest of
The other twenty-eight yakṣas,³³⁷
- 14.40 “And the hundred thousand yakṣas
With their great might and miraculous powers—
Will give them their protection
From all terror and fears.
- 14.41 “Vajrapāṇi, the lord of yakṣas,
With five hundred yakṣas
And all the bodhisattvas,
Will give them his protection.
- 14.42 “Mañibhadra, the lord of yakṣas,

And similarly, Pūrṇabhadra,
Kumbhīra and Aṭāvika,
Piṅgala and Kapila—

- 14.43 “Each of those lords of yakṣas,
Accompanied by five hundred yakṣas—
Will give their protection to
Those who listen to this sūtra.
- 14.44 “Gandharva and Citrasena,
Jinarāja and Jinarṣabha, [F.43.b]
Maṇikaṇṭha and Nikaṇṭha,
And similarly Varṣādhpati;
- 14.45 “Mahāgrāsa and Mahākāla,³³⁸
And similarly also Svarṇakeśin,
Pāṇcika and Chagalapāda,
And similarly Mahābhāga;
- 14.46 “Praṇālin and Dharma Protector,
Markaṭa and also Vāli,
Sūciroma and Sūryamitra,³³⁹
And similarly Ratnakeśa;
- 14.47 “Mahāpraṇālin and Nakula,
Kāmaśreṣṭha and Candana,
Nāgāyana³⁴⁰ and Haimavata,
And similarly Sātāgirista—
- 14.48 “All of them, who have great might,
Subjugate adversaries, and have miraculous power—
Will give their protection to
Those who listen to this sūtra.
- 14.49 “The nāga lord Anavatapta,
And similarly Sāgara,
Both Elapatra and Mucilinda,
And Nanda and Upananda,
- 14.50 “With a hundred thousand nāgas
With great might and miraculous powers,
Will give them their protection
From all terrors and fears.
- 14.51 “Bali, Rāhu, and Namuci,

- Vemacitra and Saṃvara,
Pahrāda and Kharaskandha,
And similarly the other lords of asuras,
- 14.52 “With a hundred thousand asuras
With great might and miraculous powers,
Will give them their protection
From all terrors and fears.
- 14.53 “Hārītī, the mother of spirits,
With her five hundred children,
Will give them their protection
While they sit, sleep, or are intoxicated.³⁴¹
- 14.54 “Caṇḍā and Caṇḍālikā,
And similarly the yakṣiṇīs Caṇḍikā,
Armed with Spear³⁴² and Kūṭadantī,
And also Seeing All Sentient Beings³⁴³—
- 14.55 “All of them, who have great might,
Subjugate adversaries, and have miraculous power—
Will give their protection to them
Everywhere in the four directions.
- 14.56 “Sarasvatī and all the other
Countless numbers of goddesses,
And similarly Śrī and
All of the other goddesses—
- 14.57 “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—
- 14.58 “Every one of those goddesses, [F.44.a]
With their minds filled with joy,
Will here give their protection
To those who delight in this sūtra.
- 14.59 “They will bestow on those beings
Life and color and strength,
And will constantly adorn them with perfect
Glory and merit and magnificence.
- 14.60 “They will end all harm from

- The planets and the lunar asterisms.
They will bring to an end all troubles,
Bad actions, and nightmares.
- 14.61 “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.
- 14.62 “For sixty-eight thousand
Times a hundred yojanas,
As far down as the vajra foundation,
The fertility of the earth will increase.
- 14.63 “The fertility of the earth that has sunk
A whole hundred yojanas below
Will rise back upward
And enrich the surfaces.
- 14.64 “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.*
- 14.65 “They will become perfectly brilliant,³⁴⁴
And similarly they will have strength.
They will be happy and satisfied.
Throughout the entirety of Jambudvīpa,³⁴⁵
- 14.66 “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.
- 14.67 “Then the fruits and the harvests,
And the various kinds of flowers
And the various kinds of fruit trees,
Will all develop perfectly.
- 14.68 “All the fruit trees,
The parks, and the forests
Will blossom with flowers
Emitting their various aromas.
- 14.69 “All the plants and trees
That have various kinds of flowers

- And various kinds of fruits
Will grow upon the earth.
- 14.70 “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.
- 14.71 “And there will grow in all the ponds
A variety of night lotuses,
Red lotuses, and similarly
Blue lotuses and white lotuses. [F.44.b]
- 14.72 “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.
- 14.73 “A bright and beautiful net of light rays
That has a thousand rays of sunlight
Brings the most perfect joy
With its profound brightness.
- 14.74 “Even that lord, the deva Sūrya,
Dwelling in his divine palace
Made of Jambū River³⁴⁶ gold,
Will gain satisfaction through this sūtra.
- 14.75 “When Lord Sūrya is gladdened,
He will shine onto Jambudvīpa,
And he will completely illuminate it
With an infinite net of light rays.
- 14.76 “Simply through his rising,
He will shine a net of light rays,
And the lotuses that fill
A variety of ponds will open.
- 14.77 “Throughout the entirety of this Jambudvīpa,
The various flowers, fruits, and herbs
Will perfectly, completely ripen,
And the entire earth will be satisfied.
- 14.78 “The moon and the sun also
Will at that time be brighter.

The lunar asterisms will move perfectly,
And similarly so will the winds.

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

14.80 *This concludes “The Protection Given by Yakṣas,” the fourteenth chapter of “The Lord King of Sūtras, the Sublime Golden Light.”*

15.

CHAPTER 15: THE PROPHECY TO TEN THOUSAND DEVAS

- 15.1 When the Bhagavat had said that, the noble goddess Bodhisattvasamuccayā asked him, “Venerable Bhagavat, 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?
- 15.2 “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. [F.45.a] He will appear in that world as the tathāgata arhat samyaksaṃbuddha, the one with wisdom and virtuous conduct,³⁴⁷ 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.
- 15.3 “When the tathāgata arhat samyaksaṃbuddha 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 Rūpyaketu³⁴⁸ will appear as the tathāgata arhat samyaksaṃbuddha by the name of Suvarṇajambudhvajakāñcānābha in the world realm called Virajadhvajā.
- 15.4 “When the tathāgata arhat samyaksaṃbuddha Suvarṇajambudhvajakāñcānābha 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 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 Radiance of a Hundred Golden Lights.

15.5 “All of that was the Bhagavat’s prophecy of their attainment of the highest, most complete enlightenment. [F.45.b]

15.6 “Venerable Bhagavat, Jvalanāntaratejorāja and the rest of those ten thousand devas have not had such a great, extensive bodhisattva conduct as that.

15.7 “It is not said that they have previously practiced the six perfections.

15.8 “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.

15.9 “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.

15.10 “It is not said that they have previously given away food, drink, steeds, clothes, beds, seats,³⁴⁹ houses, divine palaces, parks, ponds, or pools.

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

15.12 “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 to countless hundreds of thousands of quintillions of tathāgatas for countless hundreds of thousands of quintillions of eons. 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. [F.46.a] They had given away food, drink, steeds, clothes, beds, seats, houses, divine palaces, parks, pleasure groves,³⁵⁰ 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.

15.13 “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 Śalendradhvajāgravatī, 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, becoming tathāgatas, arhats, samyak-

saṃbuddhas, 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?"

15.14 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. [F.46.b]

15.15 "Noble goddess, when they heard the prophecy of the enlightenment of these three excellent beings, as soon as they heard it, they gained reverence³⁵¹ 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.

15.16 "Noble goddess, Jvalanāntaratejorāja and the rest of these ten thousand devas, in just that way, as soon as they heard this *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.

15.17 "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."

15.18 This concludes "The Prophecy to Ten Thousand Devas," the fifteenth chapter of "The Lord King of Sūtras, the Sublime Golden Light."

CHAPTER 16: ENDING ILLNESS

- 16.1 “Noble goddess, 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.
- 16.2 “Noble goddess, at that time, in that time, after the Tathāgata Arhat samyaksaṃbuddha Ratnaśikhin had passed into nirvāṇa [F.47.a] 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.
- 16.3 “Noble goddess, at that time, in that time, in the kingdom of King Sureśvaraprabha, there was a head merchant by the name of Jaṭiṇḍhara. He was a doctor, a physician, perfectly skilled in the humors, and was endowed with all eight branches of the Āyurveda tradition.
- 16.4 “O noble goddess, at that time, in that time, the head merchant Jaṭiṇḍhara 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.
- 16.5 “Noble goddess, at that time, in that time, 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.

- 16.6 “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 Jaṭiṃdhara, 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. [F.47.b] 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, Jaṭiṃdhara, 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.’
- 16.7 “Noble goddess, at that time, in that time, Jalavāhana, the head merchant’s son, went to his father, Jaṭiṃdhara, 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, Jalavāhana, the head merchant’s son, recited these verses to his father, Jaṭiṃdhara, questioning him about skill in the humors:
- 16.8 “ ‘How are physical powers destroyed³⁵²
And how do the humors change?
At what times do illnesses
Arise within physical beings?
- 16.9 “ ‘What foods should be eaten or not
At different times for health,
So that within someone’s body
The body’s heat³⁵³ will not be harmed?
- 16.10 “ ‘What are the medical practices
For healing the illnesses
That arise from air, from bile,
From phlegm, and from their combination?
- 16.11 “ ‘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?’

- 16.12 “Then the head merchant, Jaṭiṃdhara, taught his son Jalavāhana skill in the humors by reciting these verses:
- 16.13 “ ‘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,³⁵⁴
And there are twelve months in one year. [F.48.a]
- 16.14 “ ‘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.
- 16.15 “ ‘The faculties and the humors
Are in groups within each year.
It is when the faculties transform
That various illnesses arise in beings.
- 16.16 “ ‘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.
- 16.17 “ ‘Illness that is primarily air arises in the summer.³⁵⁵
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.³⁵⁶
- 16.18 “ ‘In summer: oily, warm, 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.³⁵⁷
- 16.19 “ ‘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.
- 16.20 “ ‘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.
- 16.21 “ ‘Know the groups that are primarily
Air, bile, aggregation, or phlegm.

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

- 16.22 "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.
- 16.23 "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. [F.48.b] I promise to be your doctor, and I will free you from your various illnesses and bring you relief.'
- 16.24 "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.
- 16.25 "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.
- 16.26 "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 went to Jalavāhana, the head merchant's son. 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.
- 16.27 "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."
- 16.28 *This concludes "Ending Illness," the sixteenth chapter of "The Lord King of Sūtras, the Sublime Golden Light."* [F.49.a]

17.

CHAPTER 17: THE STORY OF THE FISH GUIDED BY JALAVĀHANA

- 17.1 [B5] “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,³⁵⁸ 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.’
- 17.2 “Noble goddess, Jalavāhana, the head merchant’s son, had a wife by the name of Jalāmbujagarbhā.
- 17.3 “Noble goddess, the wife, Jalāmbujagarbhā, had two sons. The name of one was Jalāmbara and the name of the other was Jalagarbha.
- 17.4 “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.
- 17.5 “Noble goddess, at another time, Jalavāhana, the head merchant’s son, went into the wilderness. In that 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.’
- 17.6 “Noble goddess, then Jalavāhana, the head merchant’s son, went along in that way until he eventually came to the lake in the wilderness where they were going. Ten thousand fish lived in that great lake. He saw that many hundreds³⁵⁹ of the fish had no water, [F.49.b] 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.³⁶⁰ Therefore, act in accordance with your name!'

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

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

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

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

17.10 "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.

17.11 "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.

17.12 "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 wilderness.³⁶¹ At that time, a wicked being,³⁶² [F.50.a] in order to obtain those ten thousand fish, had caused the river to flow over a great cliff³⁶³ 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.

17.13 "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 to one side, and told his story: 'I had eliminated illness in all the villages, towns, and market towns within Your Majesty's domain.³⁶⁴ 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.'

- 17.14 “King Sureśvaraprabha gave his ministers the command: ‘Give the great king of doctors twenty elephants!’
- 17.15 “The ministers said to him, ‘Great being! Go to the elephant pen, take away twenty elephants, and bring benefit and happiness to beings!’
- 17.16 “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 the great river Jalāgamā flowed. They filled those bags with water, loaded them onto the elephants, and hurried back to the lake in the wilderness. When they 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. [F.50.b]
- 17.17 “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.’
- 17.18 “Then, noble goddess, Jalavāhana, the head merchant’s son, said to his son Jalāmbara, ‘Mount the fastest one of these elephants, ride as quickly as you can to our³⁶⁵ home, and say to your grandfather, the head merchant, “O grandfather, Jalavāhana has said, ‘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!’ ” ’
- 17.19 “Then the boy Jalāmbara, riding that elephant, rode and galloped as quickly as he could and came to his home. Arriving 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.
- 17.20 “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.
- 17.21 “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.³⁶⁶ So I will teach the fish the profound Dharma of dependent origination and also recite the name of the tathāgata arhat samyak-saṃbuddha Ratnaśikhin.’
- 17.22 “At that time, the beings in Jambudvīpa had two views. Some had faith in the Mahāyāna [F.51.a] and some disparaged it.

- 17.23 “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 samyak-saṃbuddha 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, after their passing be reborn with the good fortune of becoming devas in Trāyastriṃśa.”’
- 17.24 “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 āyatana; because of the factor of the six āyatana, there is contact; because of the factor of contact, there is sensation; because of the factor of sensation, there is craving; because of the factor of craving, there is grasping; because of the factor of grasping, there is becoming; because of the factor of becoming, there is birth; because of the factor of birth, there is aging and death, misery, lamenting, suffering, unhappiness, and distress. In that way there is produced this great mass of nothing but suffering.
- 17.25 “ ‘Thus, through the cessation of ignorance, formation ceases, and so on, until in that way this great mass of nothing but suffering ceases.’
- 17.26 “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.
- 17.27 “At another time, Jalavāhana, the head merchant’s son, ate a great feast [F.51.b] 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: ‘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.’

- 17.28 “Then those ten thousand devas vanished from among the Trāyastriṃśa devas and arrived at the home of Jalavāhana, the head merchant’s son.
- 17.29 “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. [F.52.a] 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.
- 17.30 “In Jambudvīpa, at dawn, King Sureśvaraprabha saw that these signs had occurred, and he asked his astrologers and prime ministers, ‘Why did these signs appear last night?’
- 17.31 “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.’
- 17.32 “King Sureśvaraprabha said to his ministers, ‘You go and summon Jalavāhana, the head merchant’s son, with pleasant words.’
- 17.33 “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.’
- 17.34 “Then Jalavāhana, the head merchant’s son, went with the prime ministers to King Sureśvaraprabha.
- 17.35 “King Sureśvaraprabha said to him, ‘Jalavāhana, such kinds of signs appeared last night. Do you know why there were those signs?’
- 17.36 “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.’
- “The king asked, ‘How do you know that, Jalavāhana?’
- 17.37 “ ‘Your Majesty,’ said Jalavāhana, ‘I will send Jalāmbara to that lake to see whether those ten thousand fish are dead or alive.’
- “ ‘Do that!’ commanded the king.

- 17.38 “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.’
- 17.39 “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. [F.52.b] He returned and said to his father, ‘Their time of death had come.’
- 17.40 “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 my³⁶⁷ power that those good signs appeared last night. There also fell a rain of forty thousand strings of pearls and divine coral tree flowers in my home.’
- “Then the king was happy, pleased, and overjoyed.”
- 17.41 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.
- 17.42 “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.
- 17.43 “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.
- 17.44 “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.
- 17.45 “Rāhula was at that time the son Jalāmbara, and Ānanda was at that time the son Jalagarbha. [F.53.a]
- 17.46 “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. 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, trust, and supreme joy, they have received their prophecies and names.³⁶⁸

- 17.47 “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.
- 17.48 “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.”
- 17.49 *This concludes “The Story of the Fish Guided by Jalavāhana,” the seventeenth chapter of “The Lord King of Sūtras, the Sublime Golden Light.”*

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- 18.9 “The Bhagavat then stamped on the ground’s surface with the sole of his foot,³⁷⁶ 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.
- 18.10 “The Bhagavat then said to Venerable Ānanda, ‘Ānanda, open this stūpa!’
 “Venerable Ānanda, obeying the Bhagavat, opened the stūpa and saw inside it some golden caskets covered with jewels and pearls that shone³⁷⁷ with a golden light. Having seen that, he told the Bhagavat, ‘Bhagavat, there are golden caskets.’ [F.54.a]
- 18.11 “ ‘Open all these seven caskets!’³⁷⁸ said the Bhagavat.
 “He thus opened them all, and he saw in them bones that were the color of snow and water lilies. Having seen them, he told the Bhagavat, ‘Bhagavat, there are bones.’
- 18.12 “ ‘Ānanda, bring the bones of the great being!’ said the Bhagavat.
 “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:
- 18.13 “ ‘These are the bones of someone who possessed the accumulation of supreme qualities, had supreme understanding,³⁷⁹ And had sublime, supreme self-control, meditative stability, patience,³⁸⁰ 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.’³⁸¹
- 18.14 “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.’
 “Those bhikṣus placed their palms together and with aspiration paid homage to the bones.
- 18.15 “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?’
- 18.16 “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. [F.54.b]

18.17 “ ‘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.

18.18 “ ‘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!”

18.19 “ ‘Mahādeva said, “I am not afraid, but in my heart there is the thought of being separated from beloved people.”

18.20 “ ‘Mahāsattva said:

18.21 “ ‘ “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.”

18.22 “ ‘As the young princes were wandering in the midst of those twelve great, dense forests, they saw a tigress who had given birth seven days before, encircled by her five cubs. She was so hungry and thirsty and exhausted that her body was completely weakened.

18.23 “ ‘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.”

18.24 “ ‘ “What does this tormented one eat?” asked Mahāsattva.

“ ‘ “Fresh meat and warm blood is said to be the food of tigers, black bears, brown bears,³⁸² and lions,”³⁸³ answered Mahāpraṇāda.

18.25 “ ‘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?” [F.55.a]

18.26 “ ‘ “Oh! To give up one’s body would be a difficult thing to do!” said Mahāpraṇāda.

18.27 “ ‘ “For us,” said Mahāsattva, “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.

18.28 ³⁸⁴ “ ‘ “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.”

18.29 “ ‘As they went away, the young prince³⁸⁵ was very unhappy and kept looking back at the tigress, staring at her from afar.

18.30 “ ‘Mahāsattva thought, “The time has come for me to give away my body. Why is that?

18.31 “ ‘ “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.

18.32 “ ‘ “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.³⁸⁶ 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.³⁸⁷

18.33 “ ‘ “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.”³⁸⁸

18.34 “ ‘With a heart that was filled with perfect 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.

18.35 “ ‘The young prince then returned into the great forest [F.55.b] and went to the location of the tigress. He hung his clothes on a branch, and prayed, “I wish to attain the unequaled 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.”

18.36 “ ‘Mahāsattva then laid himself down before the tigress, but the tigress did nothing to the loving bodhisattva.

18.37 “ ‘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.

18.38 “ ‘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.

18.39 “ ‘Then a deva with a marveling mind praised the bodhisattva:

- 18.40 “ ‘ “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.”
- 18.41 “ ‘The tigress licked³⁸⁹ the bodhisattva’s body soaked in blood, and soon there was nothing left of the body but bones without flesh or blood.
- 18.42 “ ‘Then Mahāpraṇāda, thinking about the earthquake, said to Mahādeva:
- 18.43 “ ‘ “This earth, as far as the oceans and including the oceans, shook;
The sun was without light, and there was a rain of flowers. [F.56.a]
Also, my mind became disturbed, so it seems as if
Our younger brother has given away his body.”
- 18.44 “ ‘Mahādeva said:
- 18.45 “ ‘ “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.”
- 18.46 “ ‘Then those two young princes, oppressed by sadness, their eyes filled with tears, returned along their path and reached the tigress. 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.
- 18.47 “ ‘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.
- 18.48 “ ‘ “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?’
- 18.49 “ ‘ “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?”

- 18.50 “ ‘Then the two young princes, weeping and crying out pitifully in many ways, returned.
- 18.51 “ ‘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?”
- 18.52 “ ‘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:
- 18.53 “ ‘ “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. [F.56.b]
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?”
- 18.54 “ ‘As she was thinking in this way, a servant, deeply distressed,³⁹⁰ 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!”
- 18.55 “ ‘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!”
- 18.56 “ ‘The king’s heart quivered also, and he was very distressed and cried, “Alas! I have lost my beloved sons!”
- 18.57 “ ‘Then the king, in order to reassure the queen, said, “I will diligently search for the boys, so do not distress yourself, Your Majesty.”³⁹¹
- 18.58 “ ‘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:
- 18.59 “ ‘ “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?”³⁹²
- 18.60 “ ‘Then the queen, oppressed by misery like a heartbroken she-camel,³⁹³ emitted dreadful cries.
- 18.61 “ ‘ “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?"

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

18.63 " "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.

18.64 " "The queen asked:

18.65 " " "Where is my beloved youngest son?
This heart of mine is about to break,
My body is struck by unendurable pain, [F.57.a]
And my mind is fainting, so tell me quickly!"

18.66 " "The two youths then related in detail what had occurred, and as soon as the king and queen³⁹⁴ heard it, they swooned.³⁹⁵ When they recovered from their swoon, they cried piteously and went to that place.

18.67 " "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.

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

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

18.70 " " "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."

18.71 " "The queen also, when she had recovered from her faint, loosened her hair and 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:

18.72 " " "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?

18.73 " " "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.³⁹⁶

- 18.74 “ ‘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.
- 18.75 “ ‘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.”
- 18.76 “ ‘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, [F.57.b] and then they placed the bones in this spot.
- 18.77 “ ‘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.
- 18.78 “ ‘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, let alone now when I am a samyaksaṃbuddha who is
free of all faults.
- 18.79 “ ‘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.’
- 18.80 “The Bhagavat then spoke these verses:
- 18.81 “ ‘For many eons, I³⁹⁷ 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.
- 18.82 “ ‘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.
- 18.83 “ ‘He had two elder brothers
Named Mahāpraṇāda and Mahādeva.
The group of siblings³⁹⁸ went into a thick forest
Where they saw a tigress tormented by hunger.

- 18.84 " '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."
- 18.85 " 'Mahāsattva, Mahāratha's son,
 Seeing the hungry tigress, with compassion
 So as to save the tiger cubs
 Leapt from a mountain cliff.³⁹⁹
- 18.86 " 'The earth and the mountains shook,
 The multitudes of birds scattered,⁴⁰⁰
 The herds of deer were frightened,
 And this world was enveloped in darkness.
- 18.87 " 'His older brother Mahāpraṇāda,
 And likewise Mahādeva, both
 Looked in that great forest [F.58.a]
 But could not find Mahāsattva.
- 18.88 " '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.
- 18.89 " 'Those two young princes,
 Mahāpraṇāda and Mahādeva,
 Came near the place where
 The weakened tigress was lying.
- 18.90 " 'They saw blood on the mouths
 Of the tigress and the tiger cubs,
 And some bones and hair were
 Scattered there upon the ground.
- 18.91 " 'There were a few drops of blood
 That had fallen onto the ground.
 Those two princes saw that
 The earth was bloodstained.⁴⁰¹
- 18.92 " 'They completely fainted away
 And lay on the ground unconscious,
 Their bodies covered with dirt,⁴⁰²
 Without awareness, their minds in a swoon.

- 18.93 “ ‘All of their entourage
Wept piteously, overcome with misery.
They sprinkled water upon them
And with arms outstretched, wept.
- 18.94 “ ‘The moment that they had fainted,
Their mother, the beloved principal queen,
Was happily dwelling in the palace
With five hundred other women.
- 18.95 “ ‘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.
- 18.96 “ ‘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.
- 18.97 “ ‘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.
- 18.98 “ ‘ “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.
- 18.99 “ ‘ “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!
- 18.100 “ ‘ “In a dream that I had today,
I found three dove chicks.
One of the dove chicks was,
To me, the loveliest and prettiest. [F.58.b]
- 18.101 “ ‘ “A hawk came, and that hawk
Took my dove chick away.
A grief like that in the dream
Has entered here into my heart.

- 18.102 “ ‘ “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!”
- 18.103 “ ‘After she had spoken, the principal queen
Fainted and lay there on the floor,
The faculty of awareness lost,
Her mind scattered and unconscious.
- 18.104 “ ‘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.
- 18.105 “ ‘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.
- 18.106 “ ‘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:
- 18.107 “ ‘ “Is he alive or is he dead?
Where has Mahāsattva gone?
Will we see him today?
How joyful to see that delightful being!”
- 18.108 “ ‘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.
- 18.109 “ ‘King Mahāratha, standing up,
Oppressed by misery and weeping,
Continually sprinkled water on
The principal queen lying on the floor.
- 18.110 “ ‘He continued to sprinkle water
Until she had regained consciousness.
She asked with a despairing mind,
“Are my sons alive or dead?”

- 18.111 “ ‘King Mahāratha said
To his principal queen,
“The ministers and the court
Have gone in search of the boys.
- 18.112 “ “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.
- 18.113 “ ‘The king came out of the palace
Oppressed by misery and weeping,
Accompanied by his ministers,
In despair, his body weakened.
- 18.114 “ ‘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. [F.59.a]
- 18.115 “ ‘When they saw the king departing,
They all followed after the king.
When King Mahāratha came out
Of the city, he immediately
- 18.116 “ ‘Looked around with wild eyes
Seeking for his beloved sons.
He saw a man approaching
With head shaved⁴⁰³ and bloody hands,
- 18.117 “ ‘His body stained with dirt, weeping,
With tears streaming down his face.
Then there was an unendurable misery
Within the heart of Mahāratha.
- 18.118 “ ‘He wept, tears running down his face.
Standing with arms outstretched, he wept.
Then another minister came quickly,
Hurriedly, from the far distance.
- 18.119 “ ‘When he arrived, he said to the king,
The lord of men, Mahāratha,
“My lord, do not be sad,
Your beloved sons are alive.

- 18.120 “ ‘ “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.
- 18.121 “ ‘ “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.
- 18.122 “ ‘ “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 craving to eat her own cubs.
- 18.123 “ ‘ “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!
- 18.124 “ ‘ “ ‘May I in the future reach that vast,
Profound enlightenment that I long for!’
Mahāsattva leapt from a mountain cliff
And was taken by the tigress tormented by hunger.
- 18.125 “ ‘ “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.
- 18.126 “ ‘ “He fell to the ground and lost consciousness,
Burned by the unendurable fire of grief. [F.59.b]
His court and the ministers with piteous cries wept,
And though oppressed by misery,
- 18.127 “ ‘ “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.
- 18.128 “ ‘ “They were lying on the ground, unconscious,
And we sprinkled water upon them
Until they recovered and stood up.
Ablaze, they looked into the four directions,

- 18.129 “ ‘ “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.”
- 18.130 “ ‘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:
- 18.131 “ ‘ “My one beloved, beautiful son
Mahāsattva has been seized by impermanence,
And the other two sons of mine
Will lose their lives to the fire of grief.
- 18.132 “ ‘ “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.
- 18.133 “ ‘ “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.”
- 18.134 “ ‘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.
- 18.135 “ ‘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.
- 18.136 “ ‘In the past, I, Śākyamuni, the Tathāgata,
Was that excellent Mahāsattva,
Who was the son of King Mahāratha
That brought happiness to the tigress. [F.60.a]
- 18.137 “ ‘The excellent lord of kings, Śuddhodana,
Was the king who was named Mahāratha.
The queen was the excellent Queen Māyā.
Mahāpraṇāda was Maitreya.

- 18.138 “ ‘Similarly, Prince Mahādeva
Was Mañjuśrī Kumārabhūta.
The tigress was Mahāprajāpatī,
And the tiger cubs were the five bhikṣus.⁴⁰⁴
- 18.139 “ ‘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.
- 18.140 “ ‘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.” ’
- 18.141 “When this teaching was given, countless, innumerable beings, including
humans and devas, developed the aspiration to attain the highest, most
complete enlightenment.
- 18.142 “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.”
- 18.143 *This concludes “The Gift of the Body to a Tigress,” the eighteenth chapter of “The Lord
King of Sūtras, the Sublime Golden Light.”*

19. CHAPTER 19: PRAISE BY ALL BODHISATTVAS

- 19.1 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: [F.60.b]
- 19.2 “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.
- 19.3 “Your body is adorned by the excellent signs;
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.
- 19.4 “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.
- 19.5 “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.
- 19.6 “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.
- 19.7 “You bestow the bliss of deathlessness;⁴⁰⁵
You are a jina who teaches the Dharma of deathlessness;⁴⁰⁶
You are a guide for the city of deathlessness.
You are the source of all happiness, the basis of happiness.
- 19.8 “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.
- 19.9 “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.
- 19.10 “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.
- 19.11 “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.” [F.61.a]
- 19.12 *This concludes “Praise by All Bodhisattvas,” the nineteenth chapter of “The Lord King of the Sūtras, the Sublime Golden Light.”*

20.

CHAPTER 20: THE PRAISE OF ALL TATHĀGATAS⁴⁰⁷

- 20.1 Then the bodhisattva Ruciraketu rose from his seat and, with his upper robe over one shoulder, knelt on his right knee with palms together, bowed toward the Bhagavat, and then praised the Bhagavat through these verses:
- 20.2 “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 exalted⁴⁰⁸ color, you manifest supreme peace,
And you shine with light like a thousand suns.
- 20.3 “You pervade with light by radiating numerous light rays
Filled⁴⁰⁹ with various colors,⁴¹⁰ so that you resemble a jewel;
You have blue, white, golden, and beryl lights,
And lights like copper, the dawn, and crystals.
- 20.4 “They reach the vajra mountain, lord of mountains, Sumeru,
And they illuminate numerous millions of realms
And bring to an end fierce, terrible suffering,
And bring perfect happiness that satisfies beings.
- 20.5 “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.
- 20.6 “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.
- 20.7 “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.
- 20.8 “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.
- 20.9 “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.
- 20.10 “A hair like white beryl⁴¹¹ curls to the right,
Within your peaceful, moon-like face. [F.61.b]
Its white light is as beautiful
As the sun in the middle of the sky.”
- 20.11 *This concludes “The Praise of All Tathāgatas,” the twentieth chapter of “The Lord King of Sūtras, the Sublime Golden Light.”*

21.

CHAPTER 21: THE CONCLUSION

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

21.2 “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.

21.3 “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!

21.4 “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—

21.5 “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.

21.6 “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.

21.7 “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.

- 21.8 “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. [F.62.a]
- 21.9 “I am completely burned by the fire of my grief.
I pray you always give me the cooling water of your sight.
I⁴¹² am in extreme thirst for the sight of your form.
Refresh⁴¹³ me with the rain of your compassion.
- 21.10 “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.
- 21.11 “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.”^{414 415}
- 21.12 The Bhagavat then rose from his seat and with the voice of Brahmā said,
“Noble goddess, well done! Well done!”
- 21.13 When the Bhagavat had spoken, the noble goddess
Bodhisattvasamuccayā, the noble goddess Sarasvatī, and all the other
goddesses⁴¹⁶—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.
- 21.14 *This concludes “The Conclusion,” the twenty-first chapter of “The Lord King of
Sūtras, the Sublime Golden Light.” The Mahāyāna sūtra “The Lord King of Sūtras, the
Sublime Golden Light” is concluded.*⁴¹⁷
- 21.15 *ye dharmahetuprabhavā hetun teśān tathāgato hy avadat eśāṇ ca yo nirodhā evaṃ vādī
mahāśramanaḥ svāhā*⁴¹⁸

n.

NOTES

- n.1 *The Sūtra of the Sublime Golden Light (2)*
(<https://read.84000.co/translation/toh556.html>) (*Suvarṇaprabhāṣottamasūtra*, Toh 556).
- n.2 *The Sūtra of the Sublime Golden Light (1)*
(<https://read.84000.co/translation/toh555.html>) (*Suvarṇaprabhāṣottamasūtra*, Toh 555).
- n.3 *dbu ma rin po che'i sgron ma* (*Madhyamakaratnapradīpa*) Toh 3854.
- n.4 (1) *The Root Manual of the Rites of Mañjuśrī* (*Mañjuśrīmūlakalpa*, Toh 543), 2.129;
(2) *ral pa gyen brdzes kyi rtog pa chen po, byang chub sems dpa' chen po'i rnam par 'phrul pa le'u rab 'byams las bcom ldan 'das ma 'phags ma sgrol ma'i rtsa ba'i rtog pa* (*Ūrdhvaajāṭā-mahākālpamahābodhisattvavikurvaṇapaṭalavisaṛā bhagavatī āryatārā-mūlakalpa*), Toh 724, folio 238.a; (3) *dkiil 'khor thams cad kyi spyi'i cho ga gsang ba'i rgyud* (*Sarvamaṇḍalasāmānyavidhiguhyantra*), Toh 806, folio 152.b;.
- n.5 (1) Vinayadatta, *sgyu 'phrul chen mo'i dkiil '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* (*Pradīpodyotanābhisamdhīprakāśikānāmaavyākhyātīkā*), Toh 1793, folio 201.a; (3) Pramuditākaravarman, *gsang ba 'dus pa rgyud kyi rgyal po'i bshad pa zla ba'i 'od zer* (*Guhyasamājatantrarājaṭīkācandraprabhā*), Toh 1852, folio 169.b; (4) Vitapāda, *gsang ba 'dus pa'i dkiil 'khor gyi sgrub pa'i thabs rnam par bshad pa* (*Guhyasamāja-maṇḍalopāyikāṭīkā*), Toh 1873, folio 209.a; (5) Ānandagarbha, *rdo rje dbyings kyi dkiil '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 dkiil '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 (*Sarvadurgatipariśodhanatejorājanāmamahākālpa-rājaṭīkā*), 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-saṃbuddhanāmakaḥpaṭīkā*), Toh 2628, folio 73.a; (9) *Sthiramati, rgyan dam pa sna tshogs rim par phye ba bkod pa* (*Paramālaṃkāraṇiśvapaṭalavyūha*), 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* (*Samantamukhapraveśaśmivimaloṣṇīṣa-prabhāśasarvatathāgatahṛdayasamayavilokitanāmadhāraṇīṭvṛtti*), Toh 2688, folio 292.b.

- n.6 (1) *Bodhisattva, kun nas sgor 'jug pa'i 'od zer gtsug tor dri ma med par snang ba'i gzungs bklag cing chod rten brgya rtsa brgyad dam mchod rten lnga gdab pa'i cho ga mdo sde las btus pa* (*Samantamukhapraveśaśmivimaloṣṇīṣaprabhāśadhāraṇīṭvacana-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 phye ba zhes bya ba* (*Ratnakaraṇḍodghāṭanāmamadhyamakopadeśa*), 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) *Vairocanarakṣita, 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.7 (1) *Anonymous, gser 'od dam pa mdo sde dbang po'i smon lam* (*Suvarṇa-prabhāśottamasūtrendrapraṇidhāna*), Toh 4379; (2) *Anonymous, rgyal po gser gyi lag pa'i smon lam* (*Rājasuvarṇabhujapraṇidhāna*), Toh 4380.
- n.8 (1) *Dīpaṃkaraśrījñāna, mngon par rtogs pa rnam par 'byed pa* (*Abhisamaya-vibhaṅga*), 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* (*Mañjuśrīnāmasaṃgīṭīṭīkā*), Toh 2534, folio 217.b; (4) *Dīpaṃkaraśrījñāna, shes rab kyi pha rol tu phyin pa brgyad stong pa'i bshad pa mngon par rtogs pa'i rgyan gyi snang ba* (*Aṣṭasāhasrikā-prajñāpāramitāvyaḥkhyānābhisamayālaṃkāraloka*), 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* (*Abhisamayālaṃkāranāmaprajñāpāramitopadeśaśāstravṛttidurbodhāloka-nāmaṭīkā*), 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 (*Abhisamayālaṃkāṛakārikāprajñāpāramitopadeśaśāstraṭīkā-prasphuṭapadā*), Toh 3796, folio 104.a.

- n.9 (1) Āryadeva, Toh 1803, folio 217.b; (2) Dīpaṃkaraśrījñāna, Toh 3791, folio 84.b.
- n.10 (1) Ekādaśanirghoṣa, *rdo rje 'chang chen po'i lam gyi rim pa'i man ngag bdud rtsi gsang ba* (*Mahāvajradharapathakramopadeśāmṛtaguhya*), Toh 1823, folio 274.a; (2) 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* (*Laṅkāvatāranāmamahāyānasūtravṛttitathāgata-hṛdayālaṃkāra*), Toh 4019, folios 29.a, 29.b, 152.b, 279.b, 302.a.
- n.11 Termed the Navadharmas ("Nine Dharmas") or Navagrantha ("Nine Texts"), these works are (1) *Prajñāpāramitā*, (2) *Gaṇḍavyūha* (<https://84000.co/translation/toh44-45>), (3) *Daśabhūmi* (<https://read.84000.co/translation/toh44-31.html>), (4) *Samādhirāja* (<https://read.84000.co/translation/toh127.html>), (5) *Laṅkāvatāra*, (6) *Saddharmapundarīka* (<https://read.84000.co/translation/toh113.html>), (7) *Lalitavistara* (<https://read.84000.co/translation/toh95.html>), (8) *Suvarṇaprabhāsa*, and (9) *Tathāgatagūhya*. See Lewis 1993, p. 327, n. 15.
- n.12 *The Princeton Dictionary of Buddhism*, p. 248.
- n.13 Emmerick 2004, p. xxi.
- n.14 Emmerick 2004, p. xii.
- n.15 *The Princeton Dictionary of Buddhism*, p. 1028.
- n.16 Tyomkin 1995, p. 30.
- n.17 Paltsek, *gsung rab rin po che'i gtam rgyud dang śākya'i rabs rgyud*, Toh 4357, folios 273.a and 331.b.
- n.18 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* (*Laṅkāvatāranāmamahāyānasūtravṛttitathāgata-hṛdayālaṃkāra*), Toh 4019, folios 29.a, 29.b, 152.b, 279.b, 302.a.
- n.19 This is his name as given in *The Princeton Dictionary of Buddhism* (p. 996). His name is variously given elsewhere as Wonchuk, Wen Tshig, Yüan ts'e, Yuan Tso, and in Tibetan translation as Dzoksal (*rdzog gsal*).
- n.20 *The Princeton Dictionary of Buddhism*, p. 189.

- n.21 No Sanskrit title is given since this version was translated from the Chinese. The rendering of the Chinese title varies in different editions of the Kangyur. The Degé has *tā shin kyin kwang myutsa'i shin wang kyin*. The Yongle has *ta'i ching gim gom mang dza'i shing wang gyi*. The Kangxi has *ta'i ching gin grom ming dza'i shing wang gyi*. The Narthang reads *de'i shing ki ma kwang med dzwa'i shing wang kyang*. The Lhasa version has *tā shin kyin kwang mya ru tsa'i shin wa da kyin*. These appear to be variants as a result of differing regional pronunciations and scribal corruptions of what would now be written as *Da cheng jin guang ming zui sheng wang jing* 大乘金光明最勝王經. Zhiyi 智顗 (538–97), a.k.a. *Tian tai zhi da shi* 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. *Zhen di* 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閼那修多羅, presumably transcribing *Suvarṇaprabhāṣottamarājasūtram*. The CBETA collection appears to concur.
- n.22 In the Sanskrit version of this text, this phrase is part of the first verse, while in the Tibetan, keeping to the traditional phraseology, has more syllables than the following lines. 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.23 At this point, the Buddha’s words begin abruptly. The Sanskrit has four lines of verse compared to the Tibetan’s three: “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 an end to all evil.” Because of Tibetan syntax, the first line of this verse occurs at the end of the following verse.
- n.24 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.25 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)."

- n.26 According to the Tibetan *gnod byin*. The Sanskrit has *guhya* ("secret ones").
- n.27 According to the Sanskrit *kṛta*. The Yongle, Kangxi, Narthang, and Toh 556 have *bsod nams byed*. The Degé version of Toh 557 has *bsod nams med* ("without merit").
- n.28 According to the Tibetan. The Sanskrit has *sarva* ("all").
- n.29 According to the Tibetan. The Sanskrit has "purified by perfume."
- n.30 According to the Tibetan. Sanskrit has *atandrita* ("without sleepiness or lethargy").
- n.31 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.32 According to the Tibetan. The Sanskrit has "will easily attain a human result," which presumably means the result of becoming human.
- n.33 According to the Tibetan. The Sanskrit translates as "enters."
- n.34 This obscure compound, in Sanskrit *tathāgata-vigrahaṃ* ("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.35 According to the Sanskrit *teṣu*. The Tibetan has *las* ("from"), apparently in error for *la*.
- n.36 From the Tibetan *phrugs*. The Sanskrit *paryāṅka* could mean a "seat" or "cushion."
- n.37 From the Sanskrit *divyāratnapuṣpapatraiḥ*. The Tibetan has the less specific *bcos bu'i rin po che'i phrugs*.
- n.38 According to the Sanskrit *teṣu*. The Tibetan has *las* ("from"), apparently in error for *la*.

- n.39 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.40 The Degé here has “throughout all the world realms in the ten directions,” which appears to be a scribal error of repetition and is absent from the Yongle, Lithang, Kangxi, and Choné versions of Toh 557, from Toh 556, and from the Sanskrit.
- n.41 The Sanskrit here has “bodhisattva mahāsattva.”
- n.42 The plural is according to the Tibetan. It is singular in the available Sanskrit.
- n.43 Toh 556 has: “If all Sumerus were reduced to atoms, / Their number could be calculated ...”
- n.44 According to the Tibetan. The Sanskrit has *saṃkhyā* (“numbers”) instead of *asaṃkhyā* (“countless”).
- n.45 This line shows significant variation across sources and is difficult to interpret precisely. Toh 556 and Toh 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 kauṇḍīnyo 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 *kauṇḍinya* 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 *kauṇḍinya* 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 *kauṇḍinya* 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.46 According to Toh 555, Toh 556, and the Yongle, Kangxi, and Narthang versions of Toh 557, which have *ngus*. The Degé version of Toh 557 has *’dus*

("gathered"). The Sanskrit has *utthāya* ("stood up").

- n.47 In this instance, the Sanskrit version of that paradise's name is *tridaśa* ("thirty" instead of "thirty-three").
- n.48 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.49 According to the Tibetan. The Sanskrit has *samācāra* ("perfect conduct").
- n.50 Vaidya's Sanskrit has *vaṇa*, apparently in error for *varṇa*.
- n.51 The Sanskrit has *nirmitakāya*, which is synonymous with *nirmāṇakāya*. Both are translated in Tibetan as *sprul pa'i sku*.
- n.52 According to the Tibetan *bdag gis*, presumably from the Sanskrit *mayā*. The available Sanskrit has *mune* ("from the Muni" or "of the Muni").
- n.53 This verse is absent in Toh 555.
- n.54 The Sanskrit translates as "he saw a bherī drum made of gold."
- n.55 According to the Tibetan *bshags pa*. In Sanskrit the title is *deśana* ("The Teaching").
- n.56 According to the Sanskrit *atandrena*. The Tibetan translates as *g.yel ba med pa*, which usually means "undistracted," although that does not appear to be the meaning here.
- n.57 According to the Sanskrit *yāmaloka*, which denotes the realm of the pretas. This is normally translated into Tibetan *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.58 Literally “thousands of ten millions.”
- n.59 According to the Sanskrit *tāruṇya* and the Yongle, Lithang, Kangxi, and Choné *gzhon pa*. The Degé has *bzhon pa* (“steed” or “vehicle”).
- n.60 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.61 *mchod par bgyi*. Toh 556 has *mchod par shog* (“may I make offerings”).
- n.62 *sems can*. Toh 556 has *’jig rten* (“worlds”).
- n.63 *’god par bgyi*. Toh 556 has *’god par shog* (“may I bring”).
- n.64 *spyad par bgyi*. Toh 556 has *spyod par shog* (“may I be active”).
- n.65 *bstan par bgyi*. Toh 556 has *ston gyur cig* (“may I teach”).
- n.66 According to the Tibetan *byang bgyid pa*. Toh 556 has *byang byed pa*. The Sanskrit has *kṣaya* (“eliminate”).
- n.67 According to the Tibetan *byang ba*. The Sanskrit has *vrajanu* (“destroy”).
- n.68 According to the Tibetan. The Sanskrit has *deśayīṣye imāṃ dharmāṃ svarṇa-prabhāmanuttarām | ye śṛṇvanti śubhāṃ teṣāṃ saṃyāntu pāpasaṃkṣayam* (“I will teach this Dharma, / The Sublime Golden Light, / And those who listen to this goodness / Will have their bad karma eliminated”).
- n.69 *gnas par bgyi*. Toh 556 has *gnas par shog* (“may I dwell”).
- n.70 Although the Tibetan translated this as a “source of jewels,” the Sanskrit is *ratnākara* could also mean “form,” “shape,” 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 jewels.” No version translated *ratna* as *dkon mchog* (which would mean “the Three Jewels”).
- n.71 Toh 556 has: “May the qualities of a buddha appear / And may I liberate others from the ocean of existence.”
- n.72 *rdzogs par bgyi*. Toh 556: *rdzogs par shog* (“may I have the perfection”).
- n.73 *’gyur bar bgyi*. Toh 556: *’gyur bar shog* (“may I become”).
- n.74 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.75 Toh 556 translates as “wherever it is that I go.” Toh 555 translates as “the four kinds of physical actions.”
- n.76 According to the Tibetan. The Sanskrit translates as “the jinas who free beings from fear.”
- n.77 According to the Tibetan, apparently translating from *mala*. The present Sanskrit has *phala* (“the result”).
- n.78 According to the Tibetan. The Sanskrit has *cāpalyamadanacitta* (“fickle, passionate mind”).
- n.79 According to the Tibetan. The Sanskrit has *dveṣamohatamasanikaṭair* (“the deep darkness of ignorance and anger”).
- n.80 According to the Tibetan *ngal ba*, presumably translating from the Sanskrit *āyāsa*. The available Sanskrit has *akṣaya* (“unceasing”).
- n.81 According to the Tibetan. The Sanskrit has *suvarṇavarṇānavabhāsitadigantān* (“who are golden in color, illuminating to the ends of the directions”).
- n.82 According to the Tibetan *skoms*. The Sanskrit has *saṃtāraya* (“to bring across” or “to liberate from”).
- n.83 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.84 According to the Sanskrit nominative case, Toh 556 (which has *ni*), and the Lithang, Yongle, and Kangxi versions of Toh 557, which have the instrumental *gis*, which would have the same translation. The Degé version of Toh 557 has the genitive *gi* (“through my good karma”).
- n.85 According to the Tibetan. The Sanskrit has “meritorious good actions.”
- n.86 According to Narthang and Toh 556 *de ring* (“today”) and the Sanskrit *saṃpratam* (“in the present”). The Degé has *de’u re* (“a little”).
- n.87 The Sanskrit has *kurāja* (“bad kings”).
- n.88 According to the Tibetan *zas skom*, presumably translating from *anna*. The available Sanskrit has *śānta* (“peace”).
- n.89 From the Sanskrit *udara*, which has been translated into Tibetan as *rgya chen* (“vast”).

- n.90 According to the Tibetan *gos*. The Sanskrit has *dhūpa* (“incense”).
- n.91 According to the Tibetan. In the Sanskrit the final line has *dharmasya bodhipratīṣṭhitasya* (“to the Dharma that is established in enlightenment”).
- n.92 According to the Tibetan *dal ba’i rgyal po*, presumably translating from *jihyarāja*. The available Sanskrit has *jinarājamurti* (“meeting the king of jinas”).
- n.93 The Sanskrit translates as “lion thrones.”
- n.94 Toh 556 translates as “and may they attain freedom from suffering.” The Sanskrit has *upajā* (“may they eventually be liberated”).
- n.95 From the Tibetan *rtag dag*, apparently translating *prasanna*.
- n.96 According to the Sanskrit, Toh 556, and the Yongle, Lithang, Kangxi, Narthang, and Choné versions of Toh 557. The Degé version of Toh 557 has *ma yin* instead of *pa yin*, and therefore translates as “not in the presence of...”
- n.97 The Sanskrit translates as “the saṅgha of those jinas.”
- n.98 According to the Tibetan, which presumably translates *prabhūta*. The Sanskrit has *prabhāsita* (“shines with a golden color”).
- n.99 According to the Tibetan. The Sanskrit has *surāsurasusvara*: (“The lovely sounds of the suras and asuras”).
- n.100 According to the Sanskrit *keśa*. The Tibetan has *dbu* (“head”) with “hair” in the next line.
- n.101 According to the Tibetan, with “peacock” presumably translating *mayūra*. The Sanskrit has *maula* (“essential,” “intrinsic”) in the compound *ṣaṭpa-damaulamahīruhakeśa*: (“hair like a bee, essential, and teak”).
- n.102 From the Sanskrit *kuñcita*. The Tibetan translates as *lcang lo*, often used for long locks of hair, but presumably here meaning “short curls.”
- n.103 According to the Tibetan, that transliterates *caśa* (correctly *cāṣa*). The Sanskrit has *kaśanikāśa*, which is translated by Emmerick as “blue jay.”
- n.104 According to the Tibetan, presumably translating from *prabhūta*. The Sanskrit has *prabhāsita* (“always shines like gold”).
- n.105 According to the Tibetan *zer ba*, perhaps translating *mukha*. The Sanskrit has *mukhābhasa* (“shining face” or “shining blossom”).

- n.106 According to the Sanskrit *mṛṇāla*. The Tibetan has just *pad+ma* (“red lotus.”).
- n.107 According to the Sanskrit syntax. The Tibetan has “the Muni’s moon is slender.”
- n.108 The Sanskrit has *mramarā* in error for *bhramarā*. The Tibetan simply has *bung ba*. The carpenter bee has a glossy abdomen in contrast to the bumblebee.
- n.109 Toh 556 here translates as “His face has a high nose that is always prominent.”
- n.110 According to the Sanskrit *sunāsa*. The 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.111 According to the Tibetan, presumably translating from *pūrvita*. The available Sanskrit has *pūjita* (“offered”).
- n.112 According to the Tibetan. The Sanskrit has *surāsura* (“suras and asuras”).
- n.113 According to the Tibetan *bde gshegs* in all three versions of the sūtra. The Sanskrit has *saumya*, which means “being happy” and also “lunar.” In Toh 556 as well as here in Toh 557, it appears to have been used as an adjective for the moon.
- n.114 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.115 According to the Sanskrit, where the verb is optative.
- n.116 Literally “day makers.”
- n.117 According to the Tibetan. The Sanskrit translates as “his hands are beautified by stainless signs.”
- n.118 The Sanskrit here has “buddhas.”
- n.119 The Sanskrit has *jinatva*, which literally translates as “jinahood.” This is rendered in Tibetan simply as *rgyal ba*.
- n.120 The Sanskrit specifies that it is a bherī drum.

- n.121 According to the Sanskrit *kamalākara* and the Tibetan elsewhere. Here the Tibetan has *pad+ma 'byung rgyal* instead of *pad+ma 'byung gnas*.
- n.122 According to the Sanskrit *asarthya* and Toh 556 '*gran zla med*. Toh 555 has *dgra med* ("without an enemy"), which is probably a scribal error for '*gran med*. The Degé has *lhod pa med* ("without looseness"), the Yongle has *stod pa med* ("without reliance"), the Kangxi has the meaningless *ltong ba med*, and the Choné has *ldong pa med* ("without blindness").
- n.123 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.124 According to the Sanskrit, Toh 556, and the Yongle, Kangxi, and Narthang versions of Toh 557, which have *yi*s. The Degé has the genitive *yi*.
- n.125 According to the Tibetan here and in Toh 556. 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.126 According to the Tibetan. The Sanskrit has *bodhiguṇair guṇaratnaprapūrṇā* ("Through the qualities of enlightenment may the precious qualities be complete").
- n.127 According to the Tibetan. Here the Sanskrit and Toh 555 would translate as "may I have the light of merit."
- n.128 According to the Degé version Toh 556 and the Yongle, Kangxi, Narthang, and Choné version of Toh 557, which have *yi*s. The Degé version of Toh 557 has *yi*.
- n.129 This line is absent in the Sanskrit but is included in all three Tibetan versions.
- n.130 The distribution of the lines of the Tibetan verses does not perfectly match up with the Sanskrit from this point onward.
- n.131 According to the Tibetan. The Sanskrit translates as "for the sake of the arising of compassion for beings."
- n.132 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.133 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.134 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.135 According to Yongle, Kangxi, and Narthang versions. The Degé omits *grong* (“village”). The Sanskrit has *cauraḡrāmantāḡ* (“outside the village of thieves”); *gzhan* is therefore taken here as meaning “other than the village,” in other words, “outside the village” instead of “other villages.”
- n.136 According to the Tibetan *ngan skyugs*. The Sanskrit has *śakṛnmūtra* (“urine and feces”).
- n.137 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.138 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.139 According to Toh 556, which has *nam yang*. The Tibetan here has the obscure *gzhar*. This line in Sanskrit is “being in ignorance there is ignorant speech.”
- n.140 This line is absent in the Sanskrit.
- n.141 The Sanskrit translates as “the good city.”
- n.142 Sanskrit specifies the *bherī* drum.
- n.143 These first two lines and the fourth are absent in the Sanskrit but included in Toh 555.
- n.144 An epithet for buddhas. The Sanskrit has *nākyaka*. The Tibetan has *’dren pa*.
- n.145 Literally “the supreme limb.”
- n.146 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.147 According to the Sanskrit and the version in Toh 555. This version translates as “one could divide it into three parts.”

- n.148 The single verse in Sanskrit is equivalent to two in Tibetan, possibly as a result of the loss of some lines in the Sanskrit.
- n.149 “Venerable” is here absent in the Sanskrit.
- n.150 According to the Tibetan *dgongs pa*. The Sanskrit has *samanvāgataḥ* (“provided by”).
- n.151 From the Sanskrit *kāntāra*. The Tibetan translates as its other meaning *dgon pa* (“wilderness”). Toh 555 has *dus ngan* (“bad times”).
- n.152 From the Sanskrit *kāntāra*. The Tibetan translates as its other meaning *dgon pa* (“wilderness”). Toh 555 has *sdug bsngal* (“suffering”).
- n.153 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.154 This sentence is absent in the Sanskrit, though a version of it is included in Toh 555.
- n.155 From the Sanskrit *svasti*. The Tibetan translates as *bde legs*.
- n.156 The Sanskrit has “all human kings.”
- n.157 The last half of this paragraph and the first half of the next are absent in the Sanskrit version.
- n.158 “Saved them from attack” is absent in the Sanskrit and 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.159 Absent in the Sanskrit and the Yongle, Lithang, Kangxi, and Choné versions of Toh 557.
- n.160 The Sanskrit has *rājakula* (“royal family”), and the Tibetan has *pho brang 'khor* (“palace entourage”).
- n.161 According to Toh 556 and the Yongle, Lithang, Kangxi, Choné, and Narthang versions of Toh 557. The Degé version of Toh 557 has *yul* (“domain, land”) instead of *shul* or *bshul* (“route,” “track”). The Sanskrit has *mārga*.
- n.162 The Sanskrit has only “listens to.”

- n.163 The Sanskrit has *rājakula* (“royal family”) and the Tibetan has *pho brang ’khor* (literally “palace entourage”).
- n.164 The Sanskrit has *rājakula* (“royal family”) and the Tibetan has *pho brang ’khor* (literally “palace entourage”).
- n.165 The text from here until “that human king should wash his body” is absent in the Sanskrit.
- n.166 The Sanskrit has *rājakula* (“royal family”) and the Tibetan has *pho brang ’khor* (literally “palace entourage”).
- n.167 According to the Tibetan here and in Toh 555. The Sanskrit translates as “I have gained great might.”
- n.168 The Sanskrit translates as “auspicious jewels” or “precious articles.”
- n.169 The Sanskrit has *dharmabhāṇaka bhikṣu*.
- n.170 According to the Tibetan. The Sanskrit translates as “I have liberated beings.”
- n.171 According to the Tibetan *yang dag shes* and other occurrences of the name. The Sanskrit has *saṃjaya*.
- n.172 The Sanskrit omits “the nāga king” but does not further on when the list is repeated.
- n.173 The Sanskrit and Toh 555 translate as “tathāgatas in many hundreds of thousands of quintillions of buddha realms.”
- n.174 Rather than translating as “explains it,” the Sanskrit here translates as “writes it” or “has it written.”
- n.175 The Sanskrit translates as “for hundreds of thousands of quintillions of eons.”
- n.176 According to Toh 555 (which has “buddhas”) and Toh 556; “the jinas” is absent in Toh 557. The Sanskrit has *sarvajana* (“all beings”), presumably in error for *sarvajina*.
- n.177 Here “the twelve forms” refers to the twelve forms of the Buddha’s teaching.
- n.178 The Sanskrit has “tathāgatas” rather than “buddhas.”
- n.179 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.180 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.181 The Sanskrit has *rājakula* ("royal family") and the Tibetan has *pho brang 'khor* (literally "palace entourage").
- n.182 At this point the Tibetan has *rdzogs pa* ("perfect," "complete"), which appears to be a scribal corruption. Toh 556 along with the Yongle, Narthang, and Choné versions of Toh 557 have *dngogs pa*, which also appears to be a scribal corruption. There does not appear to be a Sanskrit equivalent in this passage.
- n.183 According to the Tibetan. The Sanskrit has "comet-like colors."
- n.184 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.185 According to the Yongle, Lithang, Kangxi, and Choné versions, which have *'dir*. The Degé has *'di*.
- n.186 According to the Sanskrit, Choné, and Urga versions, and to other instances of the title in this sūtra. The Degé omits "king."
- n.187 According to the Tibetan. The Sanskrit translates as "show them the buddha realms."
- n.188 According to the Tibetan. The Sanskrit translates as "like the moon in the sky."
- n.189 According to the Tibetan. The Sanskrit translates as "who is like the moon on high."
- n.190 According to the Tibetan. The Sanskrit does not have "has no impediment."
- n.191 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.192 Three lines of Sanskrit here form four lines in the Tibetan.
- n.193 According to the Lithang, Kangxi, Choné, and Urga versions of Toh 557, which have *tshe*. The Degé version of Toh 557 has *che* ("great").
- n.194 The Sanskrit translates as "recite."

- n.195 The Sanskrit here has *dhāraṇīm cānupradāsyāmi smṛtyasaṃpramoṣaṇāya*, “and bestow on him the power of mental retention, so perfect memory.” It occurs further on in the Tibetan.
- n.196 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.197 The Sanskrit translates as “so that they will have no misfortune in life,” which is absent in the Tibetan.
- n.198 This line is absent in the Sanskrit.
- n.199 Following Toh 557, the Sanskrit *kuśala*, and the Yongle, Lithang, Kangxi, and Choné versions of Toh 556. The Degé version of Toh 556 has *rab tu mkhas pa* (“perfectly learned”).
- n.200 According to Toh 556, the Sanskrit, and the Yongle, Lithang, Kangxi, and Choné versions of Toh 557. The Degé version of Toh 557 has *rab tu’thob* (“completely attain”).
- n.201 According to the Tibetan *phun sum tshogs pa*. The Sanskrit has *jñā* (“knowledge”).
- n.202 In the Tibetan, the order of medicines in this line differs from the Sanskrit.
- n.203 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.204 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 *goroconā* 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.205 According to Toh 557 and the Sanskrit. The Kangxi version of Toh 557 has *sukrite*. Toh 555 and 556 have *sute kṛte*. The Yongle, Kangxi, and Narthang versions of Toh 556 have *sute tekṛ*.
- n.206 The Yongle version has *kṛtakamalinalijanakarate*. The Kangxi has *kritakamalinalijanagarte*. The Lithang and Choné versions have *kṛtakamalinalajinakarate*. The Degé version of Toh 556 has *kamatāli nalejanakarate*. 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*. The Degé version of Toh 557 has *kṛtakamala nīlajinakarate*. The Yongle version of Toh 557 has *kṛtakama linalijanakarate*. The Kangxi version of Toh 557 has *kritakamalinalijanagarte*. The Lithang and Choné versions of Toh 557 have *kṛtakamali nalajinakarate*. The Sanskrit has *karajātabhāge*. Toh 555 has *kamatali nalejanakarte*.

- n.207 According to Toh 557. Toh 555 and 556 have *haṅkarate*. The Sanskrit has *haṁsaraṇḍe*.
- n.208 According to the Degé versions of Toh 555, 556, and 557. The Kangxi and Yongle versions of Toh 557 have *indrajālini*. The Sanskrit has *indrajāla*.
- n.209 The Choné version has *vaśaddri*.
- n.210 Toh 555 has *avartakasike*. Toh 556 has *avartakaseke*. The Sanskrit has *avatāsike*.
- n.211 The Lithang and Choné versions have *śīlamate*.
- n.212 The Yongle and Kangxi versions have *sadyasthite*.
- n.213 The Nobel version reads *sukṛte kṛtakamalijanakarate haṅkarāte indrajāli śakad drepaśaddre abartaksike na kutraku kapala-kapimalamati śīlamati sandhi-dhudhumamabati śiri śiri satyasthite svāhā*. The Bhagji version reads *sukṛte karajātabhāge haṁsaraṇḍe indrajālamalilaka upasade avatāsike kutra kukalavimalamati śīlamati saṁdhibudhamati śiśiri satyasthita svāhā*.
- n.214 This may refer to musical instruments such as the *vīṇā* (Indian lute), the *mṛdaṅga* (drum), the *muraṇḍa* (tambourine), *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 Sūtra* and *The King of Samādhis Sūtra* (Sanskrit: *pañcāṅgika*; Tibetan: *yan lag lnga dang ldan pa*).
- n.215 The Sanskrit is transliterated as *syād yathedan* (for *syād yathedaṁ*): “It should be thus.”
- n.216 The Bhagji edition has *ane nayane hili hili gili khile svāhā*.
- n.217 “It is thus: O one who has gone well, who has departed, who has departure! *Svāhā*.” The Bhagji edition has *sugate vigate vigatāvati svāhā*. The Nobel edition

has *sagaṭe bigaṭe bigaṭābati svāhā*. *Va* is transliterated into Tibetan as *ba*, reflecting the north Indian dialect, as recorded in the Nobel edition.

- n.218 According to the Sanskrit.
- n.219 The Bhagji edition has *same viṣame svāhā | sugate svāhā | sāgarasaṃbhūtāya svāhā | skandhamātrāya svāhā | nīlakaṇṭhāya svāhā | aparāhitavīryāya svāhā | himavat-saṃbhūtāya svāhā | animiṣacakrāya svāhā | namo bhagavatyai brāhmaṇyai | namaḥ sarasvatyai devyai | sidhyantu mantrapadāstaṃ brahma namasyantu svāhā*. The Nobel edition has *śame biṣame svāhā | sagaṭe vigaṭe 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.220 The Bhagji edition translates as “siddhas, yakṣas, and devas [filling] the sky.”
- n.221 According to the Sanskrit *vikhyātā*. The Tibetan in Toh 557 and Toh 556 appears to have the scribal error *grangs* (“number”) instead of *grags*. Toh 555 has *grags*.
- n.222 In contrast with other verses, the Tibetan translates the Sanskrit *śloka*s as two long lines of verse. Here they are presented as four lines for consistency.
- n.223 The Bhagji edition has *śubhavastra* (“beautiful clothes”).
- n.224 Wearing a robe made of *darbha*, also known as kusha grass, and standing on one leg, was a description of an Indian ascetic.
- n.225 The Tibetan transliterates this phrase as *syād yathedan* (for *syād yathedaṃ*).
- n.226 According to Toh 556 and 557. Toh 555 has *avajavati*.
- n.227 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.228 The Yongle and Kangxi versions of Toh 555, 556, and 557 have *miṅgule*. The Bhagji edition has *piṅgale*.
- n.229 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.230 Toh 555 has *maṅguṣe*. The Yongle has *miṅguṣe*. The Kangxi has *maṅguṣe*. The Narthang has *miṅguṣe*. The Bhagji edition has *mukhe*.
- n.231 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.232 In the Yongle version, *capati* is missing. The Bhagji edition has *ca vaḍi*.
- n.233 The Yongle and Kangxi versions have *pranaye*. The Bhagji edition has *vicarī mariṇi pāṇaye*.
- n.234 The Yongle version has *lokajyeṣṭhe*. The Lithang and Choné versions have *lokajyeṣṭha*. The Kangxi has *lokajyeṣṭhe*. The Narthang has *lokaśeṣṭhe*. The Bhagji edition has *lokajyeṣṭha*.
- n.235 The Urga has *logapriye*. The Bhagji edition has *ke priya*.
- n.236 The Yongle has *siddhaprite*. The Narthang has *siddhaprite*. The Lhasa has *siddhiprete*. The Bhagji edition has *siddhivrate*.
- n.237 The Lhasa has *vimamukhiśucikhare*. The Bhagji edition has *bhīmamukhiśacivarī*.
- n.238 The Lithang, Choné, and Lhasa versions have *apratehate*.
- n.239 The Narthang and Urga versions have *apratihatabuddhe*. The Lhasa version has *apratehate buddhe*. The Bhagji edition has *apratihatabuddhi*.
- n.240 Yongle, Kangxi, and Narthang versions have *mahādevi*.
- n.241 The Yongle version has *pratigrīnanamaskarana*. The Lithang and Choné versions have *pratigrīnanamaskarana*. The Kangxi version has *prati-grihanamaskarana*. The Urga version has *pratigrīnanamaskaroṃ*.
- n.242 The Bhagji edition has *sure vire araje arajavati hi gule piṅgale piṅgale vatimukhe marīcisumati diśamati agrāmagrītalavitale ca vaḍivicarī mariṇipāṇaye lokajyeṣṭhake priyasiddhivrate bhīmamukhiśacivarī apratihate apratihatabuddhi namuci namuci mahādevi pratigrīṇa namaskāra*.
- n.243 According to the Tibetan. The Bhagji edition has “all beings.”
- n.244 According to the Sanskrit *vidyā*, which Tibetan translates as *rig sngags* (“vidyāmantra”).
- n.245 The Lithang and Choné versions have *mahāprabhava*.

- n.246 The Bhagji and Nobel editions have *mahāprabhāve hili hili mili mili*.
- n.247 The Bhagji edition has *kadāraḥ yuvati*. The Nobel edition has *karāṭe keyūre keyūrabati*.
- n.248 In the Yongle, Lithang, Kangxi, and Choné versions, *hili hili* is absent. The Narthang has *hili mili*. The Bhagji edition has *kadāraḥ yuvati hili mili*. The Nobel edition has *karāṭe keyūre keyūrabati hili mili hili mili hili mili*.
- n.249 In the Yongle version, *hili hili* is absent. The Kangxi has *hasa hasa*.
- n.250 The Bhagji edition has *hili hili mili*.
- n.251 According to the Tibetan. The Sanskrit has *ratnamaṇi* ("precious jewels"), which makes the Tibetan appear to have *brygaḍ rnam kyis* ("by eight") in error for *brgyan rnam kyis* ("by jewelry," "by ornaments"). However, Toh 555 goes on to list the eight articles held in the eight hands.
- n.252 Sanskrit has *namaḥ* ("homage") *svāhā*.
- n.253 According to the Sanskrit *ahaṃ* ("I"). The Tibetan has *bdag cag* ("we").
- n.254 The Sanskrit translates as "and all beings."
- n.255 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.256 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.257 The Sanskrit appears to associate the following "through the power of the great goddess Śrī" with beings receiving all requisites.
- n.258 The Sanskrit adds "to the Tathāgata" and lists "lamps" as an offering.
- n.259 The Sanskrit has Śrī Devī.
- n.260 The Sanskrit has "and lamps."
- n.261 From this point on, the great goddess Śrī speaks of herself in the third person.
- n.262 "Golden Banner"

- n.263 From this point on, the great goddess Śrī speaks of herself in the third person.
- n.264 According to the Sanskrit and Kangxi.
- n.265 According to the Tibetan. The Sanskrit has *samantagata*.
- n.266 According to Yongle, Lithang, Kangxi, and Choné versions of Toh 557, as well as Toh 555 and 556. The Sanskrit and the Degé version of Toh 557 have *āyāna*.
- n.267 According to Toh 555, 556, and 557. The Yongle and Kangxi versions of Toh 557 have *dhārmata*. The Sanskrit has *dharmitā*.
- n.268 According to Toh 555, 556, and 557. The Sanskrit has *mahābhāgine*.
- n.269 The Sanskrit has *mahātejopamaṇi hite*. Toh 556 has *upasaṇhihe*.
- n.270 According to the Yongle, Kangxi, and Narthang. The Sanskrit has *ṛṣisaṃgrahīte*. The Degé has *saṃgrahītete*.
- n.271 The Sanskrit has *samayānupālāne*.
- n.272 Toh 555 has “seven days and nights.”
- n.273 According to the Sanskrit, the Choné version, and Toh 556. The Degé has just Śrī.
- n.274 In the Sanskrit, this chapter is divided into chapters 10 and 11, with the former being a very short chapter, “The Dhāraṇī of All the Buddhas and Bodhisattvas.” In Toh 555 and Toh 556, that chapter forms part of the conclusion of chapter 17.
- n.275 The Sanskrit has only Ratnaśikhin.
- n.276 Absent in the Sanskrit.
- n.277 Absent in the Sanskrit.
- n.278 Absent in the Sanskrit.
- n.279 The Sanskrit has Suvarṇagandha.
- n.280 According to the Sanskrit *girikandara*. Toh 557 has *ri’i sman ljongs* (“land of mountain herbs”).
- n.281 According to the Sanskrit. This verb appears to be missing from the Tibetan.

- n.282 According to the Sanskrit *vega*. In the Sanskrit, the adjective “great” is clearly meant to refer to this entire list of qualities.
- n.283 According to the Sanskrit and Toh 556. Not in Toh 557 in an apparent scribal omission.
- n.284 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.”
- n.285 The standard list of desire-realm paradises has only six. Perhaps this is meant to include the realm of the asuras, or it may be simply an error. Toh 555 has six paradises.
- n.286 The title of this chapter in Toh 556 translates as “Saṃjñeya, the Lord of Yakṣas.” The Sanskrit translates as “The Great Yakṣa General Saṃjñeya.”
- n.287 According to the Sanskrit *girikandara*. Toh 557 has *ri'i sman ljongs* (“land of mountain herbs”).
- n.288 According to the Sanskrit *girikandara*. Toh 557 has *ri'i sman ljongs* (“land of mountain herbs”).
- n.289 This name can be translated in many ways, one of which could be “that which is to be understood.”
- n.290 From Toh 557, which has *rigs*. Toh 556 has *gnas* (“basis”).
- n.291 The Sanskrit has *loka* (“light”).
- n.292 The introduction to this chapter appears to have been lost but is preserved in Toh 555 and Toh 556, where in response to a question by Dṛḍhā, the earth goddess, the Buddha states that in the past there was a certain king and his son, giving their names. And then it continues: “At that time...”
- n.293 According to Toh 555 and 556 and Emmerick. The Bhagji edition has Baladaketu. According to the instrumental *gis* in the Yongle, Lithang, Kangxi, and Choné versions of Toh 557. The Degé version of Toh 557 has the genitive *gi*.
- n.294 Literally “consecrated.”
- n.295 According to Emmerick based on Nobel. Toh 555 has *shes pa'i stobs kyi gtso bo* (Foremost Power of Knowledge). Toh 556 has *dbang po'i tog* (Pinnacle of Lords).

- n.296 According to the instrumental *gis* in the Yongle, Narthang, and Choné. The Degé has the genitive *gi*.
- n.297 This verse is absent in the Sanskrit.
- n.298 According to the plural instrumental of the Sanskrit and the instrumental *gis* in the Yongle, Kangxi, and Choné versions. The Degé has the genitive *yi*.
- n.299 According to the plural instrumental of the Sanskrit.
- n.300 The plural is in accordance with the Sanskrit.
- n.301 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.302 The Sanskrit does not have the second half of this verse.
- n.303 According to the Sanskrit *nājā*. The Tibetan has just *rgyal*.
- n.304 The Sanskrit has the country being destroyed by unrighteousness and weapons.
- n.305 The Sanskrit and Toh 555 have “horses and camels.”
- n.306 The Sanskrit translates as “kill.”
- n.307 According to Toh 555, there is a missing first half of this verse in Sanskrit, Toh 556, and Toh 557: “Because the malevolent are loved and honored / And because the good are punished.”
- n.308 These two lines in the Sanskrit edition are an extra two lines for verse 36.
- n.309 According to Tibetan *shin tu rid pa*. The Sanskrit has *sudurbala* (“very weak”).
- n.310 In the Sanskrit this is one of the results, and it appears at the end of the verse.
- n.311 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.312 The Sanskrit translates as “the lords of devas.”
- n.313 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 companion”). 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.314 According to the Tibetan *bstan*. The Sanskrit has *dharmena śāsyate rāṣṭram* ("the kingdom is ruled through righteousness").
- n.315 According to the Sanskrit *praśāsyate*. Toh 557 translates according one of its other meanings: "teach" (*ston*). Toh 555 has *btul* ("subjugated").
- n.316 The Sanskrit and Toh 555 have "in the middle of a sun." Toh 557 has *gnyid* ("sleep"), which could be a scribal error from dictation for *nyi* ("sun"), but 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 translated as either *gnyid* ("sleep") or *rmi lam* ("dream") instead of *sūrya*.
- n.317 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.318 According to the Sanskrit *sāla* and Toh 557 *sā la'i*. Toh 556 has *sa la*, which could be translated as "on the ground."
- n.319 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.320 The buddha of that time whose teachings Ratnoccaya follows.
- n.321 According to the Tibetan of Toh 555, 556, and 557. The Sanskrit has "the three worlds."
- n.322 According to the Sanskrit *praśantamānasai* and the Yongle version of Toh 557, which has *gid zhir*. The Degé versions of Toh 557 and Toh 556 have *gid bzhin*.
- n.323 According to the Sanskrit *ārāgitā* and the Degé version of Toh 557, which has *brnyes* ("attained the ten strengths"). Toh 556 and the Yongle, Kangxi, and Choné versions of Toh 557 have *mnyes* ("pleased").
- n.324 According to the Sanskrit *idam*. The Tibetan has *dam pa* ("the sublime").
- n.325 According to the Sanskrit and the Chinese. The Tibetan could be translated as "many oceans of suffering."

- n.326 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.327 Toh 555 omits the second half of this verse.
- n.328 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.329 This line, the next verse, and the first three lines of the following verse are absent in the Sanskrit and Toh 555.
- n.330 This line forms the last line in verse 19 in the Sanskrit.
- n.331 Here Toh 556 and Toh 557 briefly diverge in the order of the lines of verse.
- n.332 The Sanskrit has *mahādhipa*.
- n.333 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.334 This verse is absent in the Sanskrit.
- n.335 Only the last line of the Sanskrit—third line in translation—is present in the Sanskrit version.
- n.336 According to the Sanskrit instrumental plural for “yakṣa lords” and the nominative dual case for the compound of the two following names.
- n.337 According to the Sanskrit. The Tibetan syntax appears to list Saṃjñeya as distinct from the twenty-eight yakṣas.
- n.338 According to the Sanskrit and to Toh 557. The Tibetan has just *nag po*, which translates from the Sanskrit *kāla*.
- n.339 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.340 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.341 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.342 The Bhagji edition has *dantī*, which would have been translated as *so can*.
- n.343 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.344 Toh 556 has *gzi byin ldan*. Toh 557 has *mdangs dang ldan*.
- n.345 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.346 According to the Sanskrit *jambūnada*. The Tibetan has *'dzam bu'i gling* ("Jambudvīpa").
- n.347 This refers to the eightfold path, with wisdom being the right view and conduct being the other seven aspects of the path.
- n.348 The Sanskrit *daraka* can mean "son" as well as "boy." In Toh 555, the Tibetan specifies that Rūpyaketu is Ruciraketu's son.
- n.349 According to Sanskrit, Toh 556, and the list when repeated here in Toh 557.
- n.350 Absent in the previous list and the Sanskrit.
- n.351 According to the BHS meaning of *citrikara*. The Tibetan translates literally according to the classical Sanskrit meaning of "making a drawing."
- n.352 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"), which we follow here. *'jig* may be a translation of the Sanskrit *kṣīyate*. The Bhagji edition has *lakṣyante* ("identified," "discerned").

- n.353 According to the Sanskrit *agni* and to Toh 555, which has *me*. Toh 556 and 557 have *mi* (“human”).
- n.354 The six seasons, each two months in length, are *vasanta* (“spring”), *grīṣma* (“heat”), *varṣā* (“monsoon”), *śarad* (“autumn”), *hemanta* (“winter”), and *śīśira* (“cool”).
- n.355 The Sanskrit *varṣā* literally means “the rains,” meaning the wet monsoon months.
- n.356 The Sanskrit *grīṣma* means “the time of heat,” before the coming of the monsoon rains.
- n.357 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.358 Absent in the Sanskrit.
- n.359 According to the Sanskrit, Toh 556, and the Yongle, Lithang, Kangxi, Narthang, and Choné versions of Toh 557: *brgya phrag mang*. The Degé version of Toh 557 has *khri* (“ten thousand”) instead of “many hundreds.”
- n.360 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.361 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 557 in the following passage.
- n.362 The Sanskrit is in the singular. Toh 555 has “many fishermen.”
- n.363 Toh 556 has *grog* (“ravine”). Toh 557 has *g.yangsa* (“cliff”).
- n.364 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.365 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.366 In Toh 555, the bhikṣu is also teaching the twelve phases of dependent origination.
- n.367 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.368 According to the Sanskrit and Toh 555. Toh 556 and 557 appear to have translated it as meaning “obtained the name Vyākaraṇa (‘prophecy’).”
- n.369 Although this is presented as a narration by the Buddha, he is described in the third person.
- n.370 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.371 The Sanskrit also has “having attained the five kinds of vision.”
- n.372 According to the Tibetan *lga lan pa* and in Toh 555 the transliterated *pañcala*. The Bhagji edition has *prañcala*.
- n.373 According to the Sanskrit *hita*. The Tibetan has *smān* (“medicine”), which is a common scribal error for *phan* (“benefit”).
- n.374 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.375 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.376 According to the Sanskrit *carāṇa*, Toh 556, and the Yongle, Lithang, Kangxi, Choné, and Narthang versions of Toh 557. Toh 557 has *phyag gi mthil* (“palm of the hand”) in error for *zhabs kyi mthil* (“sole of the foot”). Toh 555, however, has “hand.”
- n.377 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.378 This is in spite of Ānanda stating there was only one. The Sanskrit is specifically in the singular.
- n.379 According to the Tibetan. “Supreme understanding” is absent in the Sanskrit but included in Toh 555.
- n.380 According to Toh 556 and the Sanskrit. In Toh 557 “patience” has an instrumental particle.
- n.381 This follows the syntax of Toh 556, with reference to the Sanskrit.
- n.382 The Sanskrit terms *tarakṣu* and *rakṣa* mean “hyena” and “bear” respectively. Toh 555 translates as “jackals and wolves.”
- n.383 This sentence appears in verse in the Sanskrit and is the third verse.
- n.384 The Sanskrit has a longer conversation between the brothers, including two verses that do not appear here.
- n.385 According to the Tibetan. The Sanskrit is in the plural.
- n.386 In the Sanskrit this prose is in verse form and appears as the seventh verse.
- n.387 In the Sanskrit this prose is in verse form and appears as the eighth verse.
- n.388 In the Sanskrit this prose is in verse form and appears as the ninth verse.
- n.389 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.390 From the Sanskrit *saṃtrastahṛdaya* (“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.391 From the Sanskrit *devi*, as an address to a monarch. The Tibetan translates as *bzang mo* (“good one”).
- n.392 According to the Sanskrit. The Tibetan appears to read “those without children and dead, or humans who have living sons.”
- n.393 They are said to be particularly grief-stricken when separated from their offspring and are therefore often used as an analogy.
- n.394 The Sanskrit translates as “and the attendants.”
- n.395 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.396 In the Bhagji edition, this verse and the previous verse occupy six lines each.
- n.397 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.398 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.399 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.400 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.401 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.402 According to the Sanskrit, 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.403 A traditional gesture of grief after the death of a family member.
- n.404 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.405 Only the first line of this verse is included in the Sanskrit.
- n.406 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.407 In the Sanskrit, this is a continuation of the previous chapter and not a separate chapter.
- n.408 From the Sanskrit *udāra*, which the Tibetan has translated as *rgya che* (“vast”).
- n.409 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.410 According to the Tibetan and Nobel’s Sanskrit. The Bhagji edition has *ratna* (“jewel”).
- n.411 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.412 The Sanskrit translates as “beings are in extreme thirst.”
- n.413 According to the Sanskrit *prahladyet* and Toh 557, which has *sim*. Toh 556 has *tshim* (“satisfy”).
- n.414 According to the Sanskrit *mahānta* and Toh 556 *che dang ldan pa*. Toh 557 (and Toh 556 Narthang) has *tshe dang ldan pa*, the equivalent of *āyusman* (“living one,” a term of respect used for equals or inferiors, roughly equivalent to the English use of “brother” in monastic settings).
- n.415 The Khotanese Sanskrit and Toh 555 have additional verses at this point.
- n.416 The Sanskrit here translates as “great goddesses.”
- n.417 There is no translator’s colophon; however, the translation is identical, except for a few variations, to the passages as found in Toh 556, which was translated by Jinamitra, Nelendrabodhi, and Lotsawa Yeshe Dé.
- n.418 This mantra translates as: “Those that are the causes of the arising of phenomena have been taught by the Tathāgata, and the great mendicant has also taught those that are their cessation, *svāhā*.” This mantra is often found with *om* at the beginning.

b.

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GLOSSARY

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

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

g.1 acacia

shi ri sha

ཤིརིཤ།

śirīṣa^{AS}

Albizia lebbbeck. A tall tree that can grow to 100 feet. Other common names include Indian walnut, lebbbeck, lebbbeck tree, flea tree, frywood, koko, and "woman's tongue tree." The bark is used medicinally.

g.2 aerial palace

gzhal med khang

གཙལ་མེད་ཁང་།

vimāna ^{AS}

These palaces served as both residences and vehicles for deities.

g.3 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.4 aging and death

rga shi

རྒ་ཤི།

jarāmaraṇa ^{AS}

Twelfth of the twelve links or phases of dependent origination.

g.5 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.6 Alakāvati

lcang lo can

ལྷང་ལོ་ཅན།

alakāvatī ^{AS}

The kingdom of yakṣas located on Mount Sumeru and ruled over by Kubera, also known as Vaiśravaṇa.

g.7 Amitābha

'od dpag med

འོད་དཔག་མེད།

amitābha ^{AS}

Definition from the 84000 Glossary of Terms:

The buddha of the western buddhafiield of Sukhāvatī, where fortunate beings are reborn to make further progress toward spiritual maturity.

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

Amitābha, “Infinite Light,” is also known in many Indian Buddhist works as Amitāyus, “Infinite Life.” In both East Asian and Tibetan Buddhist traditions he is often conflated with another buddha named “Infinite Life,”

Aparimitāyus, or “Infinite Life and Wisdom,” Aparimitāyurjñāna, the shorter version of whose name has also been back-translated from Tibetan into Sanskrit as Amitāyus but who presides over a realm in the zenith. For details on the relation between these buddhas and their names, see *The Aparimitāyurjñāna Sūtra* (1) Toh 674, i.9.

g.8 Amitāyus

tshe dpag med

ཚེ་དཔག་མེད།

amitāyus ^{AS}

The Buddha in the western realm of Sukhāvatī, better known by his alternative name Amitābha. Not to be confused with the buddha of long life, Aparimitāyus, whose name has been rendered in Sanskrit as Amitāyus also. See also “Amitābha.”

g.9 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.10 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.11 Anavatapta

ma dros pa

མ་རྩོམ་པ།

anavatapta ^{AS}

A nāga king.

g.12 arhat

dgra bcom pa

དགའ་བཙུག་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.13 Armed with Spear

mdung can

མདུང་ཅན།

—

A fierce goddess.

(Toh 556 Degé: *dung can*; Toh 555: *dung chen*; Toh 555 Narthang: *rung chen*)

g.14 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.15 asaṃkhyeya eon

bskal pa grangs med pa

བསྐྱེད་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.16 aspects of enlightenment

byang chub yan lag

བྱང་ཆུབ་ཡན་ལག

bodhyaṅga ^{AS}

The seven branches of enlightenment are mindfulness, analysis of phenomena, diligence, joy, tranquility, samādhi, and equanimity.

g.17 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.18 Aṭāvika

'brog gnas

འབྲོག་གནས།

aṭāvika ^{AS}

A yakṣa king.

g.19 Aṭavīsaṃbhavā

dgon pa na yod pa

དགོན་པ་ན་ཡོད་པ།

aṭavīsaṃbhavā ^{AS}

A lake in a wilderness.

(Toh 556: *'brog khong khong na yod*)

g.20 āyatana

skye mched

སྐྱེ་མཆེད།

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.

g.21 **Āyurveda**

tshe'i rig byed

ཆེ་འི་རིག་བྱེད།

āyurveda ^{AS}

The classical system of Indian medicine.

g.22 **Balendraketu**

stobs kyi dbang po'i tog

སྟོབས་ཀྱི་དབང་པོའི་རྟ་ག

balendraketu ^{AD}

A king in the distant past.

Bhagji Sanskrit: *Baladaketu*; Toh 557

g.23 **Bali**

stobs can

སྟོབས་ཅན།

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.24 **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.”

g.25 becoming

srid pa

སྤྲིད་པ།

bhava ^{AS}

Tenth of the twelve links or phases of dependent origination.

g.26 bezoar

gi wang

གི་ཁང་།

sarocanā ^{AS}

As this is distinguished from *gorocanā* (“cow bezoar”), this may be bezoar obtained from the head of an elephant, in distinction from that obtained from a cow. Used in Āyurveda for both external and oral application in treating worm infestation, pruritus (itching), psychiatric disorders, low digestion strength, and more.

g.27 Bhagavat

bcom ldan 'das

བཅོམ་ལྷན་འདས།

bhagavat ^{AS}

Definition from the 84000 Glossary of Terms:

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

g.28 **bhagavatī**
bcom ldan 'das ma
བཙུན་ལྷན་འདས་མ།
bhagavatī ^{AS}
See “bhagavat.”

g.29 **bherī drum**
rnga
ར།
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.30 **bhikṣu**
dge slong
དགེ་སློང་།
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.31 **bhikṣuṇī**
dge slong ma
དགེ་སློང་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 *ṇī* is

added) literally means “beggar” or “mendicant,” referring to the fact that Buddhist nuns and monks—like other ascetics of the time—subsisted on alms (*bhikṣā*) begged from the laity. In the Tibetan tradition, which follows the Mūlasarvāstivāda Vinaya, a *bhikṣuṇī* follows 364 rules and a *bhikṣu* follows 253 rules as part of their moral discipline.

For the first few years of the Buddha’s teachings in India, there was no ordination for women. It started at the persistent request and display of determination of Mahāprajāpatī, the Buddha’s stepmother and aunt, together with five hundred former wives of men of Kapilavastu, who had themselves become monks. Mahāprajāpatī is thus considered to be the founder of the nun’s order.

g.32 **bhūmi**

sa

ཁ།

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.33 **bhūta**

’byung po

འབྱུང་པོ།

bhūta ^{AS}

Definition from the 84000 Glossary of Terms:

This term in its broadest sense can refer to any being, whether human, animal, or nonhuman. However, it is often used to refer to a specific class of nonhuman beings, especially when *bhūtas* are mentioned alongside *rākṣasas*, *piśācas*, or *pretas*. In common with these other kinds of nonhumans, *bhūtas* are usually depicted with unattractive and misshapen bodies. Like several other classes of nonhuman beings, *bhūtas* take spontaneous birth. As their leader is traditionally regarded to be Rudra-Śiva (also known by the name *Bhūta*), with whom they haunt dangerous and wild places, *bhūtas* are especially prominent in Śaivism, where large sections of certain tantras concentrate on them.

g.34 **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.35 birth

skye ba

སྐྱེ་བ།

jāti ^{AS}

Eleventh of the twelve links or phases of dependent origination.

g.36 black stone flower

rdo dreg lo ma

རྫོང་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.

g.37 blue jaybird

tsha sha

ཅ་ཤ།

cāṣa ^{AS}

More commonly known as the Indian roller (*Coracias benghalensis*).

g.38 Bodhimaṇḍa

byang chub kyi snying po

བྱང་ཆུབ་ཀྱི་སྙིང་པོ།

bodhimaṇḍa ^{AS}

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.39 bodhisattva mahāsattva

byang chub sems dpa' sems dpa' chen po

བྱང་ཆུབ་སེམས་དཔའ་སེམས་དཔའ་ཆེན་པོ།

bodhisattvamahāsattva^{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-* is closer in its connotations to the *mahā-* in “Mahāyāna” than to the *mahā-* in “mahāsiddha.” 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.40 Bodhisattvasamuccayā

byang chub yang dag par bsdu pa

བྱང་ཆུབ་ཡང་དག་པར་བསྐྱུས་པ།

bodhisattvasamuccayā^{AD}

A goddess. In Toh 555 called “goddess of the Bodhi tree.”

g.41 Brahmā

tshangs pa

ཆོངས་པ།

brahmā^{AS}

Definition from the 84000 Glossary of Terms:

A high-ranking deity presiding over a divine world; he is also considered to be the lord of the Sahā world (our universe). Though not considered a creator god in Buddhism, Brahmā occupies an important place as one of two gods (the other being Indra/Śakra) said to have first exhorted the Buddha Śākyamuni to teach the Dharma. The particular heavens found in the form realm over which Brahmā rules are often some of the most sought-after

realms of higher rebirth in Buddhist literature. Since there are many universes or world systems, there are also multiple Brahmās presiding over them. His most frequent epithets are “Lord of the Sahā World” (*sahāṃpati*) and Great Brahmā (*mahābrahman*).

g.42 Brahmā devas

tshangs pa

མངས་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.43 brahmin

bram ze

བླ་མ།

brāhmaṇa ^{AS}

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.44 caitya

mchod rten

མཚན་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.45 Cakravāḍa

khor yug

ཁོར་ལུག་

cakravāḍa ^{AS}

“Circular mass”; there are at least three interpretations of what this name refers to. In the *Kṣitigarbha Sutra* it is a mountain that contains the hells. In that case, it is equivalent to the Vaḍaba submarine mountain of fire, which is 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, thus preventing it from overflowing. Jambudvīpa, the world of humans, is a continent in the ocean to Sumeru’s south. However, Cakravāḍa is also used to mean the entire disk, including Meru and the paradises above it. An alternate form is Cakravāla.

g.46

cakravartin

’khor los sgyur ba

འཁོར་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 (*varṭate*) 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.47 Canafistula

sha myang

ཤ་མྱུང་།

śyābhyaka ^{AS}

Cassia fistula. An Indian tree with pods that are used medicinally.

g.48 Caṇḍā

gdol pa mo

གདོལ་པ་མོ།

caṇḍā ^{AS}

A fierce goddess.

(Toh 555: *ma rungs pa*)

g.49 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.50 Caṇḍālikā

gtum mo

གཏུམ་མོ།

caṇḍālikā ^{AS}

A fierce goddess.

(Toh 555: *gdug pa*)

g.51 Candana

tsan+dan

ཅན་ན།

candana ^{AS}

A yakṣa king.

- g.52 Caṇḍikā
gtum mo
 གུམ་མོ།
caṇḍikā ^{AS}
 A fierce goddess.
 (Toh 555: *lag na dbyug thogs*)
- g.53 cardamom
sug smel
 སུག་སྒྲེལ།
sūkṣmailā ^{AS}
Elettaria cardamomum. A digestive medicine in Āyurveda.
- g.54 Chagalapāda
ra rkang
 ར་རྒང།
chagalapāda ^{AD}
 A yakṣa king.
- g.55 chir pine rosin
shi ri be sta
 ཤི་རི་བེ་སྟ།
nīveṣṭaka ^{AS}
 This is a product of the chir pine, also known as the long leaf pine: *Pinus roxburghii* or *Pinus longifolia*. It is used in Āyurvedic medicine. Also known in Sanskrit as *śrīveṣṭa*, which appears to be the version in the manuscript from which the Tibetan was transliterated.
- g.56 cinnamon
shing tsha
 ཤིང་ཅ།
tvaca ^{AS}
Cinnamomum tamale. Specifically, the Indian species of cinnamon, which has medicinal properties.
- g.57 Citrasena
sna tshogs sde

སྒྲོ་ཚགས་ལྷོ།

citrasena ^{AD}

A yakṣa king.

g.58 consciousness

rnam shes

རྣམ་ཤེས།

vijñāna ^{AS}

Fifth of the five aggregates and third of the twelve links of dependent origination.

g.59 Consumer of Burnt Offerings

sbyin sreg za

སྤྱིན་སྲེག་བ།

hutaśana ^{AS}

This is another name for Agni, the god of fire.

(Toh 557: *sbyin sreg za*)

g.60 contact

reg pa

རེག་པ།

sparśa ^{AS}

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.61 costus root

ru rta

རུ་ར།

kuṣṭha ^{AS}

Saussurea lappa. This is a 3–4-foot-tall shrub. Alternatively identified as *Saussurea costus* and *Costus speciosus*.

g.62 cow bezoar

gi'u wang

གི་ཁུ་ཕང་།

gorocanā ^{AS}

A yellow stone that forms within the stomach of ruminants and is held to have medicinal properties.

g.63 craving

sred pa

ཤིན་པ།

trṣṇā ^{AS}

Definition from the 84000 Glossary of Terms:

Eighth of the twelve links of dependent origination. Craving is often listed as threefold: craving for the desirable, craving for existence, and craving for nonexistence.

g.64 crepe ginger

dza+nya ma

རྩ་མ།

vyāmaka ^{AS}

Cheilocostus speciosus. This rhizome is used in Āyurvedic medicine to treat fever, rash, asthma, bronchitis, and intestinal worms.

g.65 dammar gum

sra rtsi

ས་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.

g.66 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, Mayā, and also the uncle of the Buddha's other wife, Yaśodhara. 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.67 dependent origination

rten cing 'brel par 'byung ba

རྟེན་ཅིང་འབྲེལ་པར་འབྱུང་བ།

pratītyasamutpāda ^{AS}

g.68 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.69 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.70 Dharma body

chos kyi sku

ཚོས་ཀྱི་སྒྲི།

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.71 Dharma Protector

chos skyong

ཚོས་སྐྱོང་།

—

A yakṣa king.

g.72 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.73 dharmabhāṇaka

chos smra ba

ཚོས་སྒྲ་བ།

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 of the teachings. Various groups of bhāṇakas specialized in memorizing and reciting specific sets of sūtras or the vinaya.

g.74 Dharmodgata

chos 'phags

ཚོས་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.75 Dhṛtarāṣṭra

yul 'khor srung

ཡུལ་འཁོར་སྤྱང་།

dhṛtarāṣṭra ^{AS}

One of the Four Mahārājas, he is the guardian deity for the east and lord of the gandharvas.

g.76 Dṛḍhā

brtan ma

བརྟན་མ།

dṛḍhā ^{AD}

The goddess of the earth.

(Toh 555: *sra ba*)

g.77 Dundubhisvara

rnga sgra

རྒྱ་སྒྲ།

dundubhisvara ^{AD}

The principal buddha of the northern direction.

g.78 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.79 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 (*mahākalpa*) is divided into eighty lesser eons. In the course of one great eon, the universe takes form and later disappears. During the first twenty of the lesser eons, the universe is in the process of creation and expansion; during the next twenty it remains; during the third twenty, it is in the process of destruction; and during the last quarter of the cycle, it remains in a state of empty stasis. A fortunate, or good, eon (*bhadrakalpa*) refers to any eon in which more than one buddha appears.

g.80 fenugreek
'u su
ཅུ་སུ།
spṛkā ^{AS}
Trigonella corniculata.

g.81 fig tree flower
u dum bā ra
ཡུ་དུམ་བཱ་ར།
udumbara ^{AS}

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.82 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.83 Four Mahārājas

rgyal po chen po bzhi

ཀླུ་པོ་ཆེན་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.84 fourfold army

dpung gi tshogs yan lag bzhi

དཔུང་གི་ཚོགས་ཡན་ལག་བཞི།

caturaṅga balakāya ^{AS}

Definition from the 84000 Glossary of Terms:

The ancient Indian army was composed of four branches (*caturaṅga*)—infantry, cavalry, chariots, and elephants.

g.85 frankincense

sha+la la ki

ཤ་ལ་གེ

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*.

g.86 Gandhamādana

spos kyi ngad ldang ba

སྤོས་ཀྱི་ངག་ལྷང་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.

(In other sūtras, this is translated as *spos ngad can*; *spos ngad ldang*; or *spos nad ldan*)

g.87 **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.88 **Gandharva**

dri za

དྲི་ཟ།

gandharva^{AD}

A yakṣa king.

g.89 **Ganges River**

gang gA'i klung

གང་གཱའི་ཀླུང།

gaṅgānadī^{AS}

Definition from the 84000 Glossary of Terms:

The Gaṅgā, or Ganges in English, is considered to be the most sacred river of India, particularly within the Hindu tradition. It starts in the Himalayas, flows through the northern plains of India, bathing the holy city of Vārāṇasī, and meets the sea at the Bay of Bengal, in Bangladesh. In the sūtras, however, this river is mostly mentioned not for its sacredness but for its abundant sands—noticeable still today on its many sandy banks and at its delta—which serve as a common metaphor for infinitely large numbers.

According to Buddhist cosmology, as explained in the *Abhidharmakośa*, it is one of the four rivers that flow from Lake Anavatapta and cross the southern continent of Jambudvīpa—the known human world or more specifically the

Indian subcontinent.

g.90 **garuḍa**
nam mkha' lding

ནམ་མཁའ་ལྷིང་།

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.91 **Golden Essence**
gser gyi snying po

གསེར་གྱི་སྙིང་པོ།

—

A bodhisattva.

(Toh 555: *gser mdzod*)

g.92 **Gopā**
sa 'tsho ma

ས་འཛོམས།

gopā ^{AS}

A wife of the Buddha Śākyamuni when he was Prince Siddhartha, and the daughter of Daṇḍapāni.

g.93 **grasping**
len pa

ལེན་པ།

upādāna ^{AS}

Definition from the 84000 Glossary of Terms:

This term, although commonly translated as “appropriation,” also means “grasping” or “clinging,” but it has a particular meaning as the ninth of the twelve links of dependent origination, situated between craving (*tṛṣṇā*, *sred*

pa) and becoming or existence (*bhava, srid pa*). In some texts, four types of appropriation (*upādāna*) are listed: that of desire (*rāga*), view (*dṛṣṭi*), rules and observances as paramount (*śīlavrataparāmarśa*), and belief in a self (*ātmavāda*).

g.94 Haimavata

gangs can

གངས་ཅན།

haimavata ^{AS}

A yakṣa king.

(Toh 555: *gangs ri*)

g.95 Hārītī

'phrog ma

འཕྲོག་མ།

hārītī ^{AS}

A rākṣasī with hundreds of children whom the Buddha converted into a protector of children.

g.96 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.97 ignorance

ma rig pa

མ་རིག་པ།

avidyā ^{AS}

The first of the twelve links or phases of dependent origination. “Ignorance” has also been used to render *moha* (*gti mug*).

g.98 illusory 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.99 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 the thunderbolt. He is also known as Śakra (Tib. *brgya byin*, “hundred offerings”). *Śakra* is an abbreviation of *śata-kratu*: “one who has performed a hundred sacrifices.” The highest Vedic sacrifice was the horse sacrifice, and there is a tradition that Indra became the lord of the gods through performing them.

g.100 ironwood flowers

nA ga ge sar

ནཱ་ག་གེ་སར།

nāgakeśara ^{AS}

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.101 Jalāgamā

chu ’bab pa

ཚུ་འབབ་པ།

jalāgamā ^{AS}

A river.

g.102 Jalagarbha

chu’i snying po

ཚུ་འི་སྤྱིང་པོ།

jalagarbha ^{AD}

The younger son of Jalavāhana and Jalāmbujagarbhā.

g.103 Jalāmbara

chu'i gos

ཕུ་འི་གོས།

jalāmbara ^{AS}

The elder son of Jalavāhana and Jalāmbujagarbhā.

g.104 Jalāmbujagarbhā

chu'i pad ma'i snying po

ཕུ་འི་པད་མའི་སྙིང་པོ།

jalāmbujagarbhā ^{AS}

The wife of Jalavāhana.

g.105 Jalavāhana

chu 'bebs

ཕུ་འབེབས།

jalavāhana ^{AS}

A learned physician in the distant past and son of Jaladhara; who, as a result of performing Dharma recitations while standing in a lake, ensured the rebirth of ten thousand fish into the paradise of Trāyastriṃśa. He was the Buddha in a previous life.

g.106 Jambu Golden Victory Banner Golden Appearance

'dzam bu gser gyi rgyal mtshan gser du snang ba

འཛམ་བུ་གསེར་གྱི་རྒྱལ་མཚན་གསེར་དུ་སྟངས་བ།

**jambusuvārṇadhvajanakaprabha* ^{RS}

A tathāgata.

(Toh 555: *gser tog 'od*)

g.107 Jambū River

'dzam bu'i chu klung

འཛམ་བུ་འི་ཕུ་ཁྲུང་།

jambūnada ^{AS}

The rivers that flow down from the immense lake at the foot of the legendary Jambu tree, including the Ganges. 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.108 Jambudvīpa

'dzam bu'i gling

འཛམ་བུ་ནི་གླིང་།

jambudvīpa ^{AS}

Definition from the 84000 Glossary of Terms:

The name of the southern continent in Buddhist cosmology, which can signify either the known human world, or more specifically the Indian subcontinent, literally “the *jambu* island/continent.” Jambu is the name used for a range of plum-like fruits from trees belonging to the genus *Szygium*, particularly *Szygium jambos* and *Szygium cumini*, and it has commonly been rendered “rose apple,” although “black plum” may be a less misleading term. Among various explanations given for the continent being so named, one (in the *Abhidharmakośa*) is that a jambu tree grows in its northern mountains beside Lake Anavatapta, mythically considered the source of the four great rivers of India, and that the continent is therefore named from the tree or the fruit. Jambudvīpa has the Vajrāsana at its center and is the only continent upon which buddhas attain awakening.

g.109 Jaṭiṃdhara

ral pa 'dzin

རལ་པ་འཛིན།

jaṭiṃdhara ^{AD}

A head merchant and physician in the distant past.

(Toh 555: *chu 'dzin*)

g.110 jina

rgyal ba

རྒྱལ་བ།

jina ^{AS}

An epithet for a buddha meaning “victorious one.”

g.111 Jinarāja

rgyal ba'i rgyal

རྒྱལ་བའི་རྒྱལ།

jinarāja ^{AS}

A yakṣa king.

(Toh 555: *'dam bu rgyal*)

g.112 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.113 Jvalanāntaratejorāja

'bar ba'i khyad par gyi gzi brjid rgyal po

འབར་བའི་ཁྱད་པར་གྱི་གཟི་བརྗིད་རྒྱལ་པོ།

jvalanāntaratejorāja ^{AS}

A deity in the Trāyastriṃśa paradise.

(Toh 556: *'bar ba'i khyad par gyi gzi brjid kyi rgyal po*; Toh 555: *mchog tu rgyal ba'i 'od*)

g.114 kalaviṅka

ka la ping ka

ཀ་ལ་པིང་ཀ

kalaviṅka ^{AS}

Also called red avadavats, strawberry finches, and kalaviṅka sparrows. Dictionaries have erroneously identified them as cuckoos. Outside India, kalaviṅka birds have evolved into a mythical half-human bird. The avadavat is a significant bird in the Ganges plain and renowned for its beautiful song. An alternate form of the Sanskrit is *kalapiṅka*.

g.115 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.116 Kāmaśreṣṭha

'dod pa'i mchog

འདོད་པའི་མཚོག

kāmaśreṣṭha ^{AS}

A yakṣa king.

(Toh 555: 'dod mchog)

g.117 Kanakabhujendra

gser gyi lag pa'i dbang

གསེར་གྱི་ལག་པའི་དབང་།

kanakabhujendra ^{AD}

A son of the king Suvarṇabhujendra.

g.118 Kanakaprabhāsvara

gser gyi 'od

གསེར་གྱི་འོད།

kanakaprabhāsvara ^{AS}

A son of the king Suvarṇabhujendra.

g.119 Kapila

ser skya

སེར་སྐྱ།

kapila ^{AS}

A yakṣa king.

(Toh 555: *kha dog ser po*)

g.120 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.121 Kharaskandha

rab sim byed

རབ་སིམ་བྱེད།

kharaskandha ^{AS}

An asura king.

(Toh 555: *bong bu dpung*; Toh 556, Degé: *rab tshim byed*; Toh 557, Yunglo and Peking: *rab sil byed*)

g.122 kinnara

mi 'am ci

མི་འཕ་ཅི།

kinnara ^{AS}

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.123 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.124 kṣatriya

rgyal rigs

རྒྱལ་རིགས།

kṣatriya ^{AS}

Definition from the 84000 Glossary of Terms:

The ruling caste in the traditional four-caste hierarchy of India, associated with warriors, the aristocracy, and kings.

g.125 Kumbhīra

ji 'jigs

ཇི་ཇིག་ས།

kumbhīra ^{AS}

A yakṣa king; also known as Kubera.

g.126 Kūṭadantī

so brtsegs

སོ་བརྟེག་ས།

kūṭadantī ^{AS}

A fierce goddess.

(Toh 555: *so brtsegs ma*)

g.127 Licchavī

lits+tsha bI

ལིཙྭ་བློ།

licchavī ^{AS}

A clan with its capital Vaiśālī, in present-day Bihar, north of the Ganges.

Their capital was a place where the Buddha had many followers when they were an independent republic.

g.128 linseed

dbyi mo

དབྱི་མོ།

cavya ^{AS}

Oil from the seed of the flax plant (*Linum usitatissimum*).

g.129 Mahābhāga

skal ba chen po

སྐལ་བ་ཆེན་པོ།

mahābhāga ^{AS}

A yakṣa king.

g.130 Mahācakravāḍa

khor yug chen po

ཁོར་ཡུག་ཆེན་པོ།

mahācakravāḍa ^{AS}

This appears to refer to the great circles of mountains that enclose a thousand worlds, each with its own Cakravāla.

g.131 Mahādeva

lha chen po

ལྷ་ཆེན་པོ།

mahādeva ^{AS}

A prince in the past, the middle son of King Mahāratha.

g.132 Mahāgrāsa

kam po ji

ཀམ་པོ་ཇི།

mahāgrāsa ^{AS}

A yakṣa king.

(Toh 555: *mchog tu rgyal ba*)

g.133 Mahākāla

nag po

ནག་པོ།

mahākāla ^{AS}

A yakṣa king.

(Toh 555: *nag po che*)

g.134 Mahāpradīpa

sgron ma chen po

སྒྲོན་མ་ཆེན་པོ།

mahāpradīpa ^{AS}

A tathāgata.

(Toh 555: *sgron ma chen po'i 'od*)

g.135 Mahāprajāpatī

skye dgu'i bdag mo che

སྐྱེ་དགུ་འི་བདག་མོ་ཆེ།

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.136 Mahāpraṇāda

sgra chen po

སྒྲ་ཆེན་པོ།

mahāpraṇāda ^{AS}

A prince in the past, the eldest son of King Mahāratha.

g.137 Mahāpraṇālin

yul chen can

ཡུལ་ཆེན་ཅན།

mahāpraṇālin ^{AS}

A yakṣa king.

(Toh 555: *pra na li chen*)

g.138 mahārāja

rgyal po chen po

རྒྱལ་པོ་ཆེན་པོ།

mahārāja ^{AS}

Literally means “great king.” In addition to referring to human kings, this is also the epithet for the four deities on the base of Mount Meru, each one the guardian of his direction: Vaiśravaṇa in the north, Dhṛtarāṣṭra in the east, Virūpākṣa in the west, and Virūḍhaka in the south.

g.139 Mahārājakāyika

rgyal chen bzhi'i ris

རྒྱལ་ཆེན་བཞི་ནི་རིས།

cāturmahārājakāyika ^{AS}

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.140 Mahāratha

shing rta chen po

ཤིང་རྟ་ཆེན་པོ།

mahāratha ^{AS}

A king in the past.

g.141 Mahāsattva

sems can chen po

སེམས་ཅན་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 556: *snying stobs chen po*

g.142 Maheśvara

dbang phyug chen po

དབང་ཕྱུག་ཆེན་པོ།

maheśvara ^{AS}

An epithet of Śiva; sometimes refers specifically to one of the forms of Śiva or to Rudra.

g.143 mahoraga

lto 'phye chen po

ལྷོ་འཕྱེ་ཆེན་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.144 Maitreya

byams pa

བཏེན་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.145 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.146 Mañibhadra

nor bu bzang

ནོར་བུ་བཟང་།

mañibhadra ^{AS}

A lord of the yakṣas.

Note that the Tibetan translation gives *nor bu bzang* for both Māñibhadra and Mañibhadra. (Toh 555: *rin chen bzang*)

g.147 Māñibhadra

nor bu bzang

ནོར་བུ་བཟང་།

māñibhadra ^{AS}

A yakṣa general, the brother of Kubera.

Note that the Tibetan translation gives *nor bu bzang* for both Māṇibhadra and Maṇibhadra. (Toh 555: *rin chen bzang*)

g.148 Maṇikaṇṭha

nor bu'i mgul

ནོར་བུ་འི་མགུལ།

maṇikaṇṭha ^{AS}

A yakṣa king.

(Toh 555: *nor bu gtsug*)

g.149 Mañjuśrī Kumārabhūta

'jam dpal gzhon nur gyur pa · 'jam dpal

འཇམ་དཔལ་གཞོན་ནུར་གྱུར་པ། · འཇམ་དཔལ།

mañjuśrīkumārabhūta ^{AD}

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.150 Māra

bdud

བདུད།

māra ^{AS}

Definition from the 84000 Glossary of Terms:

Māra, literally “death” or “maker of death,” is the name of the deva who tried to prevent the Buddha from achieving awakening, the name given to the class of beings he leads, and also an impersonal term for the destructive forces that keep beings imprisoned in saṃsāra:

(1) As a deva, Māra is said to be the principal deity in the Heaven of Making Use of Others’ Emanations (*paranirmitavaśavartin*), the highest paradise in the desire realm. He famously attempted to prevent the Buddha’s awakening under the Bodhi tree—see *The Play in Full* (Toh 95), 21.1—and later sought many times to thwart the Buddha’s activity. In the sūtras, he often also

creates obstacles to the progress of śrāvakas and bodhisattvas. (2) The devas ruled over by Māra are collectively called *mārakāyika* or *mārakāyikadevatā*, the “deities of Māra’s family or class.” In general, these māras too do not wish any being to escape from saṃsāra, but can also change their ways and even end up developing faith in the Buddha, as exemplified by Sārthavāha; see *The Play in Full* (Toh 95), 21.14 and 21.43. (3) The term māra can also be understood as personifying four defects that prevent awakening, called (i) the divine māra (*devaputramāra*), which is the distraction of pleasures; (ii) the māra of Death (*mṛtyumāra*), which is having one’s life interrupted; (iii) the māra of the aggregates (*skandhamāra*), which is identifying with the five aggregates; and (iv) the māra of the afflictions (*kleśamāra*), which is being under the sway of the negative emotions of desire, hatred, and ignorance.

g.151 Markaṭa

spre’u

མར་ཀའ་

markaṭa ^{AS}

A yakṣa king.

(Toh 555: *spre’u rnam kyī ni rgyal po* (erroneously combining this name with the following name))

g.152 Māyā

sgyu ma

མའ་ཡ་

māyā ^{AD}

The Buddha’s mother, more commonly called Māyādevī.

g.153 Mucilinda

btang bzung

བཏང་བཟུང་།

mucilinda ^{AS}

A nāga king.

g.154 muni

thub pa

ཐུབ་པ།

muni ^{AS}

A title that, like *buddha*, is given to someone who has attained the realization of a truth through his own contemplation and not by divine revelation.

g.155 Munīndra

thub dbang

ཐུབ་དབང་།

munīndra ^{AS}

“Lord of sages”; an epithet for the Buddha.

g.156 musk

skal ba che

སྐལ་བ་ཆེ།

mahābhāgā ^{AS}

Also called *subhaga* in Sanskrit. Derived from a gland on the musk deer.

g.157 mustard seed

yungs 'bru

ཡུངས་འབྲུ།

sarṣapa ^{AS}

g.158 nāga

klu

ཁྲུ།

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.159 Nāgāyana

mtshu bo che

སྐུ་བོ་ཆེ།

nāgāyana ^{AS}

A yakṣa king.

(The Tibetan appears to have been translating from a manuscript that had *nārāyaṇa*.)

g.160 Nairāñjanavasini

nai rany+dza nar gnas pa

ནེ་རུ་ན་ག་ནས་པ།

nairāñjanavasini^{AS}

Goddess of the Nairāñjana River, near which the Buddha practiced asceticism and later attained enlightenment.

g.161 Nakula

khyim med

ཁྱིམ་མེད།

nakula^{AS}

A yakṣa king.

(Toh 555: *na ku la*)

g.162 name and form

ming dang gzugs

མིང་དང་གཟུགས།

nāmarūpa^{AS}

Fourth of the twelve links or phases of dependent origination in Buddhism, this term refers to the constituents of a living being: Sanskrit *nāma* (“name”) is typically considered to refer to the mental constituents of the person, while *rūpa* (“form”) refers to the physical. While the the two together can thus be seen as referring to mind and matter, in practice this is a shorthand term for the five skandhas.

g.163 Namuci

phrag rtsub

ཕ་ག་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.164 Nanda

dga' bo

དགའ་བོ།

nanda ^{AD}

A nāga king.

g.165 Nārāyaṇa

sred med bu

སྣེད་མེད་བུ།

nārāyaṇa ^{AD}

An alternate name for Viṣṇu (*khyab 'jug*).

(Toh 555: *mthu bo che*)

g.166 Nikaṇṭha

nges mgrin

ངེས་མགྲིན།

nikaṇṭha ^{AS}

A yakṣa king.

(Toh 555: Nīlakaṇṭha, *ne gan*)

g.167 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 (*anupadhiśeṣanirvāṇa*), which refers to the unconditioned element (*dhātu*) of nirvāṇa in which there is no remainder of the aggregates. (3) The Mahāyāna teachings distinguish the final nirvāṇa of buddhas from that of arhats, the nirvāṇa of arhats not being considered ultimate. The buddhas attain what is called nonabiding nirvāṇa (*apratiṣṭhitanirvāṇa*), which transcends the extremes of saṃsāra and nirvāṇa, i.e., existence and peace. This is the nirvāṇa that is the goal of the Mahāyāna path.

g.168 nut grass

gla sgang

མུ་མོ་རྒྱ་

musta^{AS}

Cyperus rotundus. Its tubers are used in Āyurveda.

g.169 orris root

dbang po'i lag

དབང་པོའི་ལག་

indrahasta^{AS}

Bletilla hyacinthina, hyacinth orchid. See Ludvik 2007, 310. Or possibly *Rhizoma iridis*. The root is said to resemble an arm, while the leaves resemble swords, and therefore there is a folktale of it having originated from Indra cutting off a yakṣa's arm.

g.170 palash

pa la sha

པ་ལ་ཤ་

pālāśa^{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.

g.171 Pañcala

lna len

ལྷ་ལེན་

pañcala^{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.172 Pāñcika

lngas rtsen

ལྷས་རྩེན།

pāñcika ^{AD}

A yakṣa king.

(Toh 555: *pañ tsi ka*)

g.173 perfections

pha rol tu phyin pa · *pha rol phyin pa*

ཕ་རོལ་ཏུ་ཕྱིན་པ། · ཕ་རོལ་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.

g.174 Piṅgala

dmār ser

དམར་ཤེར།

piṅgala ^{AS}

A yakṣa king.

(Toh 555: *zas sbyin*)

g.175 powers

dbang po

དབང་པོ།

indriya ^{AS}

Faith, mindfulness, diligence, samādhi, and wisdom.

g.176 Prahrāda

rab sim byed

རབ་སིམ་བྱེད།

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 556: *rab tshim byed*; Toh 557, Yunglo, and Peking: *rab sil byed*. Toh 555: *bong bu dpung*.)

g.177 Prajāpati

skye dgu

སྐྱེ་དགུ

prajāpati ^{AS}

A Vedic deity who is particularly seen as being the god of animals, especially cattle, which he is said to have created.

(Toh 555: *'jig rten mgon po*)

g.178 Praṇālin

yur ba can

ཡུར་བ་ཅན།

praṇālin ^{AS}

A yakṣa king.

(Toh 555: *pra ma li chung*)

g.179 Prasannavadanotpalagandhakūṭa

rab tu dang ba'i zhal ut+pa la'i dri brtsegs pa

རབ་རྩ་དང་བའི་ཞལ་ལྷན་ལའི་རྩི་བརྟེན་པ།

prasannavadanotpalagandhakūṭa ^{AS}

The name of ten thousand future buddhas.

(Toh 555: *zhal dang spyen rnam par dag cing / ut+pa la'i dri'i ri mo*; *prasanna-vadanotpalagandhakūṭa*)

g.180 pratyekabuddha

rang sangs rgyas

རང་སངས་རྒྱལ།

pratyekabuddha ^{AS}

Definition from the 84000 Glossary of Terms:

Literally, “buddha for oneself” or “solitary realizer.” Someone who, in his or her last life, attains awakening entirely through their own contemplation, without relying on a teacher. Unlike the awakening of a fully realized buddha (*samyaksambuddha*), the accomplishment of a pratyekabuddha is not regarded as final or ultimate. They attain realization of the nature of dependent origination, the selflessness of the person, and a partial realization of the selflessness of phenomena, by observing the suchness of all that arises through interdependence. This is the result of progress in previous lives but, unlike a buddha, they do not have the necessary merit, compassion or motivation to teach others. They are named as “rhinoceros-like” (*khaḍgaviṣṇāṇakalpa*) for their preference for staying in solitude or as “congregators” (*vargacārin*) when their preference is to stay among peers.

g.181 **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*.

They are sometimes said to reside in the realm of Yama, but are also frequently described as roaming charnel grounds and other inhospitable or frightening places along with piśācas and other such beings. They are particularly known to suffer from great hunger and thirst and the inability to acquire sustenance. Detailed descriptions of their realm and experience, including a list of the thirty-six classes of pretas, can be found in *The Application of Mindfulness of the Sacred Dharma*, Toh 287, 2.1281– 2.1482.

g.182 **protectors of the world**

’jig rten skyong ba

འཇིག་རྟེན་སྐྱོང་བ།

lokapāla ^{AS}

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.183 Puṇyakusumaprabha

bsod nams kyi me tog 'od

བསོད་ནམས་ཀྱི་མེ་ཏོག་འོད།

punyakusumaprabha ^{AS}

Name of the park where the Goddess Śrī dwells, not far from Alakāvatī, the kingdom of the great king Vaiśravaṇa.

g.184 Pūrṇabhadra

gang ba bzang po

གང་བ་བཟང་པོ།

pūrṇabhadra ^{AS}

A yakṣa lord.

g.185 Puṣya

rgyal

རྒྱལ།

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 three star systems: Gamma Cancrī, Delta Cancrī, and Theta Cancrī. 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.186 Radiance of a Hundred Golden Lights

gser brgya'i 'od zer gser du snang ba

གསེར་བརྒྱའི་འོད་ཟེར་གསེར་དུ་སྤྲང་བ།

—

A buddha in the distant future who is Rūpyaprabha, the son of the bodhisattva Ruciraketu, in the time of Śākyamuni.

(Toh 555: *gser tog 'od*; Suvarṇaketuprabha)

g.187 Radiance of a Hundred Suns' Illuminating Essence

nyi ma brgya'i 'od zer snang ba'i snying po

ཉིམ་བརྒྱའི་འོད་ཟེར་སྤང་བའི་སྤྱིང་པོ།

—

A tathāgata.

(Toh 555: *gser brgya'i 'od kyi rnying po*)

g.188 Rāhu

sgra gcan

སྤྲ་གཅན།

rāhu ^{AD}

An asura king said to cause eclipses.

g.189 Rāhula

sgra gcan zin

སྤྲ་གཅན་ཟེན།

rāhula ^{AD}

The Buddha Śākyamuni's son, who became the first novice monk and a prominent member of his monastic saṅgha.

g.190 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 (Gṛdhrakūṭapārvata), 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.191 rākṣasa

srin po

རྣམ་པོ།

rākṣasa ^{AS}

Definition from the 84000 Glossary of Terms:

A class of nonhuman beings that are often, but certainly not always, considered demonic in the Buddhist tradition. They are often depicted as flesh-eating monsters who haunt frightening places and are ugly and evil-natured with a yearning for human flesh, and who additionally have miraculous powers, such as being able to change their appearance.

g.192 Ratnakeśa

rin chen skra

རིན་ཆེན་སྐྱུ།

ratnakeśa ^{AS}

A yakṣa king.

(Toh 555: *rin chen gtsug phud*)

g.193 Ratnaketu

dkon mchog dpal

དཀོན་མཆོག་དཔལ།

ratnaketu ^{AS}

The principal buddha of the southern direction.

g.194 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་ཏོག་ཡོན་ཏན་གྱི་མཆོ་བོ་རྒྱུ་དང་གསེར་གྱི་རི་ཁ་དོག་བཟང་པོ་གསེར་དུ་སྒྲུང་བའི་དཔལ།

ratnakusumaguṇasāgaravaiḍūryakanakagirisuvarṇakāñcanaprabhāsaśrī

A buddha, teacher of the goddess Śrī.

(Toh 555: *bai DUr+ya dang gser gyi ri bo rin po che'i me tog snang ba spal gyi yon tan rgya mtsho*;)

g.195 Ratnaśikhin

rin chen gtsug tor can

རིན་ཆེན་གཙུག་ཏོར་ཅན།

ratnaśikhin ^{AS}

A buddha in the distant past.

(Toh 555: *rin chen gtsug phud*)

g.196 Ratnoccaya

rin chen sog pa

རིན་ཆེན་སོག་པ།

ratnoccaya ^{AS}

A dharmabhāṇaka in the distant past who eventually became the Buddha Akṣobhya.

(Yunglo, Lithang, Peking, Narthang, and Cone: *rin chen sogs, rin chen sogs pa*)

g.197 realgar

ni ldong ros

ནི་ལྷོང་རོས།

manahśilā ^{AS}

Arsenic sulphide, which consists of bright orange-red soft crystals. It is also called “ruby sulphur” and “ruby of arsenic.” A number of Sanskrit synonyms include *yavāgraja*, *pākya*, *mansil*, *manoguptā*, *nāgajihivikā*, *golā*, *śilā*, *kunṭī*, and *naipālī*.

g.198 retention

gzungs

གཟུངས།

dhāraṇī ^{AS}

An exceptional power of mental retention. However, according to context, *dhāraṇī* can also mean sentences or phrases for recitation that are said to hold the essence of a teaching or meaning.

g.199 ṛṣi

drang srong

རྩ་སྟོང་།

ṛṣi ^{AS}

Definition from the 84000 Glossary of Terms:

An ancient Indian spiritual title, often translated as “sage” or “seer.” The title is particularly used for divinely inspired individuals credited with creating the foundations of Indian culture. The term is also applied to Śākyamuni and other realized Buddhist figures.

g.200 Ruciraketu

mdzes pa'i tog

མཛེས་པའི་རྟོག

ruciraketu ^{AD}

The name of a bodhisattva, central to the narrative of this sūtra, who has a dream in which a prayer of confession emanates from a shining golden drum. (In chapter 12, this is also the name a king in the distant past.)

g.201 Ruciraketu

mdzes pa'i tog

མཛེས་པའི་རྟོག

ruciraketu ^{AD}

The name of a king in the distant past. (Also the name of a bodhisattva, central to the narrative of this sūtra.)

g.202 Rūpyaketu

dngul gyi tog · dngul tog

དངུལ་གྱི་རྟོག · དངུལ་རྟོག

rūpyaketu ^{AD}

The older son of the bodhisattva Ruciraketu.

g.203 Rūpyaprabha

dngul gyi 'od

དངུལ་གྱི་འོད།

rūpyaprabha ^{AS}

The younger son of the bodhisattva Ruciraketu.

g.204 Sadāprarudita

rtag tu ngu

རྟག་ཏུ་ངུ།

sadāprarudita ^{AO}

Definition from the 84000 Glossary of Terms:

A bodhisattva famous for his quest for the Dharma and for his devotion to the teacher. It is told that Sadāprarudita, in order to make offerings to the bodhisattva Dharmodgata and request the Prajñāpāramitā teachings, sets out to sell his own flesh and blood. After receiving a first set of teachings, Sadāprarudita waits seven years for the bodhisattva Dharmodgata, his teacher, to emerge from meditation. When he receives signs this is about to happen, he wishes to prepare the ground for the teachings by settling the

dust. Māra makes all the water disappear, so Sadāprarudita decides to use his own blood to settle the dust. He is said to be practicing in the presence of Buddha Bhīṣmagarjitanirghoṣasvara. His name means "Ever Weeping", on account of the numerous tears he shed until he found the teachings.

His story is told in detail by the Buddha in *The Perfection of Wisdom in Eighteen Thousand Lines* (Toh 10, ch. 85–86), and can be found quoted in several works, such as *The Words of My Perfect Teacher* (*kun bzang bla ma'i zhal lung*) by Patrul Rinpoche.

In this text:

(Toh 555: *rtag tu bshums*)

g.205 saffron

gur gum

གུར་གུམ།

kuṅkuma ^{AS}

Crocus sativus.

g.206 Sāgara

rgya mtsho

རྒྱ་མཚོ།

sāgara ^{AS}

The principal nāga king in *The Samādhirāja Sūtra* and *The Questions of the Nāga King Sāgara*. This is also said to be another name for Vāṛuna, the god of the oceans.

g.207 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.208 Sahā

mi mjed

མི་མཛེད།

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.209 Śakra

brgya byin

བརྒྱུ་བྱིན།

śakra ^{AS}

Definition from the 84000 Glossary of Terms:

The lord of the gods in the Heaven of the Thirty-Three (*trāyastriṃśa*).

Alternatively known as Indra, the deity that is called “lord of the gods”

dwells on the summit of Mount Sumeru and wields the thunderbolt. The

Tibetan translation *brgya byin* (meaning “one hundred sacrifices”) is based

on an etymology that *śakra* is an abbreviation of *śata-kratu*, one who has

performed a hundred sacrifices. Each world with a central Sumeru has a

Śakra. Also known by other names such as Kauśika, Devendra, and Śacipati.

g.210 Śākya

shAkya

ཤཱཀ།

śākya ^{AS}

Definition from the 84000 Glossary of Terms:

Name of the ancient tribe in which the Buddha was born as a prince; their

kingdom was based to the east of Kośala, in the foothills near the present-

day border of India and Nepal, with Kapilavastu as its capital.

g.211 Śākyamuni

shAkya thub pa

ཤཱཀ་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.212 sal

sA la

སྒྲ་ལ།

śāla ^{AS}

Shorea robusta. The dominant tree in the forests where it occurs.

g.213 Śālendradhvajāgravatī

sA la'i dbang po mthon po'i rgyal mtshan

སྒྲ་ལ་འི་དབང་པོ་མཐོན་པོ་འི་རྒྱལ་མཚན།

śālendradhvajāgravatī ^{AS}

A world realm in the distant future.

(Toh 555: *dbang po'i tog mngon par 'phags pa*)

g.214 samādhi

ting nge 'dzin · ting 'dzin

ཏིང་ངེ་འཛིན། · ཏིང་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 *Drañor Bamponyipa* (*sgra sbyor bam po gnyis pa*) commentary on the *Mahāvīyutpatti* explains the term *samādhi* as referring to the instrument through which mind and mental states “get collected,” i.e., it is by the force of samādhi that the continuum of mind and mental states becomes collected on a single point of reference without getting distracted.

g.215 Samantabhadra

kun tu bzang po

ཀུན་ཏུ་བཟང་པོ།

samantabhadra ^{AS}

Presently classed as one of the eight principal bodhisattvas, he is distinct from the primordial buddha with the same name in the Tibetan Nyingma tradition. He is prominent in the *Gaṇḍavyūha*, and also in *The White Lotus of the Good Dharma* (Toh 113, *Saddharmapuṇḍarīka*) and *The White Lotus of Compassion Sūtra* (Toh 111, *Mahākaruṇāpuṇḍarīkasūtra*).

g.216 Saṃjñeya

yang dag shes

ཡང་དག་ཤེས།

saṃjñeya ^{AS}

A yakṣa general.

g.217 saṃsāra

'khor ba

འཁོར་བ།

saṃsāra ^{AS}

Definition from the 84000 Glossary of Terms:

A state of involuntary existence conditioned by afflicted mental states and the imprint of past actions, characterized by suffering in a cycle of life, death, and rebirth. On its reversal, the contrasting state of nirvāṇa is attained, free from suffering and the processes of rebirth.

g.218 Saṃvara

bde mchog

བདེ་མཆོག་

saṃvara ^{AS}

An asura king.

(Toh 555: *sdom po pa*)

g.219 samyaksambuddha

yang dag par rdzogs pa'i sangs rgyas

ཡང་དག་པར་རྫོགས་པའི་སངས་རྒྱས།

samyaksambuddha ^{AS}

“A perfect buddha.” A buddha who teaches the Dharma, as opposed to a pratyekabuddha, who does not teach.

g.220 sandalwood

tsan+dan

ཅན་ན།

candana ^{AS}

g.221 saṅgha

dge 'dun

དག་འདུན།

saṅgha ^{AS}

Definition from the 84000 Glossary of Terms:

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

g.222 Sarasvatī

dbyangs can

དབྱངས་ཅན།

sarasvatī ^{AD}

The goddess of wisdom, learning, and music.

g.223 Sarvasattvapriyadarśana

'jig rten thams cad kyis mthong

འཇིག་རྟེན་ཐམས་ཅད་ཀྱིས་མཐོང་།

sarvasattvapriyadarśana ^{AD}

A Licchavī youth.

g.224 Sātāgirista

bde ba'i ri nyid

བདེ་བའི་རི་ནིད།

sātāgirista ^{AS}

A yakṣa king.

(Toh 555: *bde ba'i ri*)

g.225 Seeing All Sentient Beings

sems can kun gyi mdangs 'phrog ma

སེམས་ཅན་ཀུན་གྱི་མཐོང་ས་འཕྲོག་མ།

—
A fierce goddess.

(Toh 556: *sems can kun gyi gzi 'phrog ma*)

g.226 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 nonconceptual pleasant, unpleasant, or neutral sensations as a result of sensory experiences.

g.227 seven jewels

rin chen sna bdun · rin po che sna bdun

རིན་ཆེན་སྣ་བདུན། · 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.

g.228 seven precious materials

rin po che sna bdun

རིན་པོ་ཆེ་སྣ་བདུན།

saptaratna^{AS}

See “seven jewels.”

g.229 shami

sha mi

ཤ་མི།

śamī^{AS}

Prosopis cineraria. A tree believed to be auspicious due to the power of its purification properties.

g.230 sixty qualities (of speech)

yan lag drug cu

ཡན་ལག་ཅུག་ཅུ།

ṣaṣṭyaṅga ^{AS}

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.231 Skanda

skem byed

སྐུ་བྱེད།

skanda ^{AD}

The Indian god of war.

(Toh 555: *phrag chen*)

g.232 Soma

zla ba

ལྷ་བ།

soma ^{AD}

The deity of the moon.

g.233 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.

g.234 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.235 Śrī

dpal · *dpal ldan lha mo*

དཔལ། · དཔལ་ལྷན་ལྷ་མོ།

śrī ^{AS}

The great goddess Śrī, better known as Lakṣmī, who promises to aid those who recite this sūtra and to ensure its preservation so that beings will have good fortune. She dwells in a palace in the paradise of Alakāvatī.

g.236 state of neither perception nor nonperception

du shes med 'du shes med min skye mched

དུ་ཤེས་མེད་འདུ་ཤེས་མེད་མིན་སྐྱེ་མཆེད།

naivasaṃjñānāsaṃjñāyatana ^{AS}

The “highest” of the four formless realms, which have no location other than where the meditator passed away.

g.237 strengths

stobs

སྟོབས།

bala ^{AS}

The five strengths are a stronger form of the five powers: faith, mindfulness, diligence, samādhi, and wisdom. See also “ten strengths.”

g.238 stūpa

mchod rten

མཚོན་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.239 Sūciroma

khav kyi spu

ཁམ་གྱི་སྤུ།

sūciroma ^{AD}

A yakṣa king.

(Toh 555: *khav spu*)

g.240 Śuddhodana

zas gtsang ma

ཟས་གཙང་མ།

śuddhodana ^{AD}

The Buddha Śākyamuni’s father.

g.241 sugata

bde gshegs

བདེ་གཤེགས།

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 Buddhaghosa, the term means that the way the Buddha went (Skt. *gata*) is good (Skt. *su*) and where he went (Skt. *gata*) is good (Skt. *su*).

g.242 Sumeru

ri rab

རི་རབ།

sumeru ^{AS}

Definition from the 84000 Glossary of Terms:

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

g.243 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.244 Sūrya

nyi ma

ཉི་མ།

sūrya ^{AS}

The god of the sun.

g.245 Sūryamitra

gnyis bshes

གཉིས་བཤེས།

sūryamitra ^{AS}

A yakṣa king.

(Perhaps the original Tibetan was *nyi bshes*. Toh 557 Yunglo: *gnyi bshes*. Toh 556 Lithang and Peking: *gnyis bshes*. Toh 556 Degé and Toh 557 Cone and Urga: *gnyen bshes*, Toh 555: *nyi ma'i gnyen*)

g.246 Susaṃbhava

legs par byung ba

ལེགས་པར་བྱུང་བ།

susaṃbhava ^{AS}

The Buddha's previous life as a cakravartin in the distant past.

g.247 Suvarṇabhujendra

gser gyi lag pa'i dbang po

གསེར་གྱི་ལག་པའི་དབང་པོ།

suvarṇabhujendra ^{AD}

A king in the distant past.

g.248 Suvarṇadhvaja

dam pa gser gyi rgyal mtshan

དམ་པ་གསེར་གྱི་རྒྱལ་མཚན།

suvarṇadhvaja ^{AS}

“Golden Banner.” The palace of the goddess Śrī, also known as Lakṣmī.

g.249 Suvarṇajambudhvajakāñcanābha

'dzam bu'i gser gyi rgyal mtshan gyi 'od

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: *gser dang rin po che'i ri bo'i rgyal po*)

g.250 Suvarṇaprabhā

gser du snang ba

གསེར་དུ་སྣང་བ།

suvarṇaprabhā ^{AS}

A world realm in the distant future.

(Toh 555: *gser 'od*)

g.251 Suvarṇaprabhagarbha

gser du snang ba'i snying po

གསེར་དུ་སྣང་བའི་སྡིང་པོ།

suvarṇaprabhagarbha ^{AD}

A tathāgata.

g.252 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.253 Suvarṇapuṣpajvalaraśmiketū

gser gyi me tog 'bar ba'i 'od zer gyi tog

གསེར་གྱི་མེ་ཏོག་འབར་བའི་འོད་ཟེར་གྱི་ཏོག

suvarṇapuṣpajvalaraśmiketū ^{AS}

A tathāgata.

(Toh 555: *gser gyi me tog 'od zer rgyal mtshan*)

g.254 Suvarṇaratnākaracchatrakūṭa

gser rin chen 'byung gnas gdugs brtsegs

· *gser dang rin po che'i 'byung gnas gdugs brtsegs*

གསེར་རིན་ཆེན་འབྱུང་གནས་གདུགས་བརྟེགས། . གསེར་དང་རིན་པོ་ཆེའི་འབྱུང་གནས་གདུགས་བརྟེགས།

suvarṇaratnākaracchatrakūṭa ^{AS}

A buddha in the distant future who is the bodhisattva Ruciraketu in the time of Śākyamuni.

(Suvarṇaratnākaracchatrakūṭa; Toh Degé 556: *gser ri rin chen 'byung gnas*

gdugs brtsegs, Suvarṇaparvataratnākaracchatrakūṭa; Toh 555: *gser gdugs rin po che brtsegs pa*)

g.255 Svarṇakeśin

gser 'dra'i skra

གསེར་འབྲེན་སྒྲུ།

svarṇakeśin ^{AS}

A yakṣa king.

(Toh 555: *su bar na dang ke śa* (incorrectly dividing the name into two names))

g.256 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.257 tathāgata

de bzhin gshegs pa

དེ་བཞིན་གསེགས་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.258 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 outflows.

g.259 three worlds

'jig rten gsum

འཇིག་རྟེན་གསུམ།

trailokya ^{AS}

The three realms of desire, form, and formlessness.

g.260 Trāyastriṃśa

sum cu rtsa gsum pa

སུམ་བུ་ཙ་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.261 trichiliocosm

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

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

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.262 Upananda

nye dga'

ཉེདགའ།

upananda ^{AD}

A nāga king.

g.263 upāsaka

dge bsnyen

དགེ་བསྟོན།

upāsaka ^{AS}

A man who has taken the layperson's vows.

g.264 upāsikā

dge bsnyen ma

དགེ་བསྟོན་མ།

upāsikā ^{AS}

A woman who has taken the layperson's vows.

g.265 ūṛṇā

mdzod spu

མཛོད་སྤྱ།

ūṛṇā ^{AS}

Definition from the 84000 Glossary of Terms:

One of the thirty-two marks of a great being. It consists of a soft, long, fine, coiled white hair between the eyebrows capable of emitting an intense bright light. Literally, the Sanskrit ūṛṇā means “wool hair,” and kośa means “treasure.”

g.266 Vaiśravaṇa

rnam thos kyi bu

རྣམ་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 yakṣas and a lord of wealth.

g.267 vajra

rdo rje

རྡོ་རྗེ།

vajra ^{AS}

Definition from the 84000 Glossary of Terms:

This term generally indicates indestructibility and stability. In the sūtras, *vajra* most often refers to the hardest possible physical substance, said to have divine origins. In some scriptures, it is also the name of the all-powerful weapon of Indra, which in turn is crafted from vajra material. In the tantras, the vajra is sometimes a scepter-like ritual implement, but the term can also take on other esoteric meanings.

g.268 Vajrapāṇi

lag na rdo rje

ལག་ན་རྡོ་རྗེ།

vajrapāṇi ^{AD}

Definition from the 84000 Glossary of Terms:

Vajrapāṇi means “Wielder of the Vajra.” In the Pali canon, he appears as a yakṣa guardian in the retinue of the Buddha. In the Mahāyāna scriptures he is a bodhisattva and one of the “eight close sons of the Buddha.” In the tantras, he is also regarded as an important Buddhist deity and instrumental in the transmission of tantric scriptures.

In this text:

(Toh 555: *rdo rje'i thal mo*)

g.269 Vajraprākara

rdo rje'i 'byung gnas

རྡོ་རྗེ་འབྱུང་གནས།

vajraprākara ^{AS}

A mountain.

g.270 valerian

rgya spos

རྒྱ་སྤོས།

tagara ^{AS}

Valeriana wallichii. Specifically Indian valerian, also known as *tagara* and *tagar*.

g.271 Vāli

'khri byed

འཁྲི་བྱེད།

vāli ^{AS}

A yakṣa king.

(Toh 555: *rgyal po*)

g.272 Varṣādhipati

char pa'i bdag po

ཆར་པའི་བདག་པོ།

varṣādhipati ^{AS}

A yakṣa king. The name means “Lord of Rain.”

(To 555: *char pa'i dbang po*)

g.273 Varuṇa

chu lha

ཕྱུ་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.274 Vāyu

rlung

རླུང་།

vāyu ^{AS}

The god of the air and the winds.

g.275 Vemacitra

thags bzangs

ཐགས་བཟངས།

vemacitra ^{AS}

The king of the asuras. Also translated as *bzang ris*.

(Dege 556, Peking, Narthang, and Lhasa: *thag bzangs*; Degé 557: *thag bzangs*)

g.276 Venerable

tshe dang ldan pa

ཚེ་དང་ལྷན་པ།

āyusmat ^{AS}

Definition from the 84000 Glossary of Terms:

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

g.277 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.278 vetiver

u shi ra

ཡུ་ཤི་ར།

uśira ^{AS}

Andropogon muricatus, *Andropogon zizanioides*. A type of grass.

g.279 vidyāmantra

rig pa'i gsang sngags

རིག་པའི་གསང་སྒྲགས།

vidyāmantra ^{AS}

More often *vidyā* (literally “knowledge”) is used to mean “a mantra” and is synonymous with that term, but it is usually translated into Tibetan as *rig pa'i gsang sngags*, which could be back-translated as *vidyāmantra*) to make it clear that it is a mantra and not “knowledge.”

g.280 Vimalajvalaratnasuvarṇaraśmiprabhāśikhin

dri ma med par 'bar ba rin chen gser gyi 'od zer snang ba'i tog

དྷི་མ་མེད་པར་པར་བ་རིན་ཆེན་གསེར་གྱི་འོད་ཟེར་སྒྲུང་བའི་དོག

*vimalajvalaratnasuvarṇaraśmiprabhāśikhin ^{RS}

A tathāgata.

(Toh 555: *dri ma med pa'i 'od zer rin po che'i tog* (*Vimalaraśmiratnaketu*); Toh 556: *dri ma med par 'bar ba rin chen 'od zer snang ba'i tog* (*Vimalajvalaratnaraśmiprabhāketu*); Sanskrit ms.: *Ratnaśikhin*)

g.281 Virajadhvajā

rdul med pa'i rgyal mtshan

རུལ་མེད་པའི་རྒྱལ་མཚན།

virajadhvajā ^{AS}

A world realm in the distant future.

(Toh 555: *rnam dag tog*, Viśuddhaketu, where it is the name of Rūpyaketu in the lifetime that he attains buddhahood)

g.282 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.283 Virūpākṣa

mig mi bzang

མིག་མི་བཟང་།

virūpākṣa ^{AS}

One of the Four Mahārājas, he is the guardian of the western direction and traditionally the lord of the nāgas.

g.284 Viṣṇu

'jug sel

འདུག་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.285 Vulture Peak Mountain

bya rgod phung po · bya rgod phung po'i ri

བྱ་རྫོང་ཕུང་པོ། · བྱ་རྫོང་ཕུང་པོའི་རི།

grḍhrakūṭa ^{AS} · *grḍhrakūṭaparvata* ^{AS}

Definition from the 84000 Glossary of Terms:

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

g.286 Vyākaraṇa

lung ston pa

ལྷ་སྒྲོན་པ།

vyākaraṇa ^{AS}

The brahmin master, interlocutor in *The Sūtra of the Sublime Golden Light*.

g.287 white beryl

bai DUrya

བེ་རུ།

veruli ^{AS}

Goshenite: pure beryl without the impurities that give it its various colors.

g.288 white water lily

ku mu da

ཀུ་མུ་ད།

kumuda ^{AS}

Nymphaea pubescens. The night-blossoming water lily, sometimes referred to as a “night lotus.” It can be white, pink, or red.

g.289 yakṣa

gnod sbyin

གནོད་སྦྱིན།

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.290 yakṣiṇī

gnod sbyin ma

གནོད་སྦྱིན་མ།

yakṣiṇī ^{AS}

A female yakṣa.

g.291 Yama

gshin rje

གཤིན་རྗེ།

yama^{AD}

The lord of death.

g.292 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.