

༄༅། སྒྲིབ་རྩེ་པད་མ་དཀར་པོ།

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## The White Lotus of Compassion

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*Karuṇāpuṇḍarīka*

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*snying rje pad ma dkar po zhes bya ba theg pa chen po'i mdo*

The Noble Mahāyāna Sūtra “The White Lotus of Compassion”

*Karuṇāpuṇḍarīkanāmamahāyānasūtra*

· Toh 112 ·

Degé Kangyur, vol. 50 (mdo sde, cha), folios 129.a–297.a

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## SUMMARY

- s.1 The Buddha Śākyamuni recounts one of his most significant previous lives, when he was a court priest to a king and made a detailed prayer to become a buddha, also causing the king and his princes, his own sons and disciples, and others to make their own prayers to become buddhas too. This is revealed to be not only the major event that is the origin of buddhas and bodhisattvas such as Amitābha, Akṣobhya, Avalokiteśvara, Mañjuśrī, and the thousand buddhas of our eon, but also the source and reason for Śākyamuni's unsurpassed activity as a buddha.
- s.2 The "white lotus of compassion" in the title of this sūtra refers to Śākyamuni himself, emphasizing his superiority over all other buddhas, like a fragrant, healing white lotus among a bed of ordinary flowers. Śākyamuni chose to be reborn in an impure realm during a degenerate age, and therefore his compassion was greater than that of other buddhas.

ac.

## ACKNOWLEDGEMENTS

- ac.1 The sūtra was translated from the Tibetan with reference to the Sanskrit by Peter Alan Roberts. Tulku Yeshe Gyatso of the Sakya Monastery, Seattle, was the consulting lama who reviewed the translation. Guilaine Mala was the consultant for the Chinese versions. Emily Bower was the project manager, editor, and proofreader.
- ac.2 The translation was completed under the patronage and supervision of 84000: Translating the Words of the Buddha.
- ac.3 The translation of this text has been made possible through the generous sponsorship of an anonymous donor.



i.

## INTRODUCTION

i.1

*The White Lotus of Compassion* describes the origin of many buddhas and bodhisattvas, focusing in particular on the Buddha Śākyamuni. The “white lotus of compassion” in the title refers to Śākyamuni himself, emphasizing his superiority over all other buddhas, like a fragrant, healing white lotus among a bed of ordinary flowers.

i.2

Most of the sūtra’s narrative, recounted by the Buddha on Vulture Peak Mountain, takes place in the distant past and concerns the cakravartin king Araṇemin, his thousand sons, his chief court priest Samudrareṇu, and Samudrareṇu’s followers and eighty-one sons, one of whom has sought enlightenment and become the Buddha Ratnagarbha. Samudrareṇu encourages people throughout the kingdom to aspire to attain enlightenment too, and eventually brings about the conditions for the king and many members of his court to make their own aspirations in the presence of the Buddha Ratnagarbha. On these occasions the Buddha Ratnagarbha prophesies the buddhahood of the individuals concerned. He prophesies that King Araṇemin will become the Buddha Amitābha; that 999 of Samudrareṇu’s disciples, together with five of his attendants, will become the 1,004 buddhas of our Fortunate Eon;<sup>1</sup> and that Samudrareṇu himself will become the Buddha Śākyamuni. Origin stories for the Buddha Akṣobhya, for the Buddha Amitābha’s accompanying bodhisattvas Avalokiteśvara and Mahāsthāmaprāpta, and for the bodhisattvas Mañjuśrī and Samantabhadra are also told.

i.3

The text explains how Śākyamuni is a buddha whose compassionate activity surpasses that of other buddhas because of the exceptionally powerful aspirations he made as Samudrareṇu in the presence of the Buddha Ratnagarbha. It also recounts miracles he accomplishes beyond anything else described in Mahāyāna Buddhist literature—such as bringing trillions of bodhisattvas into his body—and narratives of other previous lifetimes in which his generosity and self-sacrifice are unparalleled.

i.4 It therefore counters the seemingly justifiable notion that buddhas such as Amitābha and Akṣobhya, who dwell for many eons in their pure buddhafiels, have qualities greater than those of Śākyamuni, whose life was much shorter and whose buddhafiels—this Sahā world—appears so rough and impure. That Śākyamuni deliberately vowed to attain enlightenment and teach the hard-to-train beings in such a difficult environment is the very measure of his extraordinary compassion and exceptional activity.

i.5 There are two other sūtras that have “white lotus” (*puṇḍarīka*) in the title. The most famous is *The White Lotus of the Good Dharma Sūtra* (Toh 113),<sup>2</sup> usually referred to in English as *The Lotus Sūtra*. There is also *The White Lotus of Great Compassion* (Toh 111), which immediately precedes *The White Lotus of Compassion* in the same volume of the Kangyur. Understandably, these three texts, and especially the latter two, are sometimes confused with each other. However, their contents are quite different.

### · Bodhisattvas’ Aspirations Determine Their Activity as Buddhas ·

i.6 The narrative places great emphasis on how the aspiration for the attainment of complete enlightenment is made. Samudrareṇu’s vast aspirations serve as the ultimate model, but the many other examples in the narrative of how different individuals aspire to attain enlightenment establish, for comparison, a wide range of possibilities, with their consequences portrayed as demonstrating varying levels of excellence.

i.7 The vow to become a *samyaksambuddha* (“one who has attained complete buddhahood”) sets a bodhisattva’s course toward attaining buddhahood in a world where the Dharma does not already exist, or once existed but has disappeared, and then teaching there. This stands in contrast with pratyekabuddhas, who on attaining realization in a world without the Dharma remain in solitude and do not teach. While pratyekabuddhas complete the process leading to their realization independently, without necessarily having recourse to guidance from others, buddhas arise not as individuals in isolation but as the final outcome of a long process over lifetimes of being inspired, taught, and guided by previous buddhas. Indeed, the idea that buddhas have arisen and will arise one after another over time is the logical corollary of that notion of lineage.<sup>3</sup>

i.8 The process through which buddhas inspire ordinary beings to become first bodhisattvas, then buddhas themselves, is seen as being spread over very long periods spanning many eons. Its successive stages are defined in many different ways,<sup>4</sup> but perhaps the most crucial stage of all is the moment

when the bodhisattva takes a fully developed aspirational vow, in the presence of a buddha, to attain the state of *samyaksambuddha* in a particular way and under specified conditions. This text's principal focus is how that stage was accomplished by the Buddha Śākyamuni in the previous life recounted here.

- i.9 The expression “highest, most complete enlightenment” is repeated many times in the sūtra, and in one sense (the aspect of the wisdom realized) complete buddhahood is always the same. However, the extent of what a given buddha can achieve in terms of enlightened activity for beings (the aspect of the compassion deployed) varies widely, and is determined solely by the power and particularities of the aspirations made in previous lives while a bodhisattva. The sūtra's main import is to explain how, because of his aspirations, the Buddha Śākyamuni is even greater than most of the many other buddhas and bodhisattvas who have previously appeared, despite their long lives and the pure realms in which they have manifested. Indeed, Śākyamuni's short life and the impurity of his realm are the very signs of his superiority. The sūtra goes so far as to say that in comparison to him even famous bodhisattvas such as Avalokiteśvara are undeserving of the title *mahāsattva* (“great being”) because of their choice to eventually become buddhas in pure realms. In this sūtra, only eight bodhisattvas are said to make the vow to be buddhas with a short life in a *kaliyuga*—a time of the five degeneracies—one of whom is Śākyamuni. The identities of the other seven, along with those of a considerable number of other personages, are unique to this sūtra and are mentioned nowhere else.

## · Evolution, History, and Context ·

- i.10 As is the case for many Mahāyāna sūtras, it can be seen from the versions that have survived in different languages from different periods that *The White Lotus of Compassion* evolved over time. No early Sanskrit witnesses of its early stages in India, even fragmentary, have been found, but the earliest versions of the sūtra in a form close to the one translated here survive in the form of two Chinese translations made in the early fifth century. The eighth or ninth century Tibetan translation is the next oldest version, and the several Sanskrit manuscripts from Nepal are the most recent, being of much later date.
- i.11 The earliest extant versions of *The White Lotus of Compassion* in its more or less complete form are thus the two fifth-century Chinese translations, one by an anonymous translator (Taishō 158), which the Japanese scholar Isshi Yamada believes predates the other, by Dharmakṣema (Taishō 157), made in 419 CE.<sup>5</sup> However, it is possible that, like other Mahāyāna sūtras, *The White*

*Lotus of Compassion* started as a compilation of earlier, shorter sūtras, or at least included elements found in other shorter texts.<sup>6</sup> Indeed, Chinese bibliographies have listed about twenty texts that could have inspired the formation of this sūtra. These texts were translated by Zhi Qian (active 223–53 CE), Dharmarakṣa (230–316), Kumārajīva (334–413), and others, and had titles such as *Ratnavairocana's Questions about the Padmā Buddha Realm* and *Samudrarenū's Dream*. None are now extant, but a bibliography by Seng Min, written in 508 and enlarged in 516, has six extracts from five of these short sūtras, each of which corresponds to a section of *The White Lotus of Compassion*.<sup>7</sup>

i.12 As for the Tibetan translation, we know that it was produced in the late eighth or early ninth century, since the text is included in the Denkarma (*Idan dkar ma*) catalog, usually dated to c. 812 CE.<sup>8</sup> According to the colophon, it was produced by the Tibetan translator and chief editor Yeshé Dé, working with the Indian paṇḍitas Jinamitra, Surendrabodhi, and Prajñāvarman.

i.13 From a historical point of view, the fact that the sūtra contains origin stories for Amitābha, Avalokiteśvara, and Mahāsthāmaprāpta suggests that it came into being in a Buddhist milieu where the Buddha Amitābha—or Amitāyus, as he was then primarily known—and his Sukhāvatī realm were of great importance, and thus later than the *Sukhāvatīvyūha* (*The Display of the Pure Land of Sukhāvatī*, Toh 115)<sup>9</sup> and the *Saddharmapuṇḍarīka* (*The White Lotus of the Good Dharma*, Toh 113).<sup>10</sup> Conversely, because certain other prominent bodhisattvas, such as Sarvanīvaraṇaviṣkambhin, Ākāśagarbha, Kṣitigarbha, and Vajrapāṇi, do not appear in the text, it may have appeared in writing before these figures had risen to their full prominence in the Mahāyāna tradition. From the perspective of its wider cultural context, *The White Lotus of Compassion* also seems to have appeared after the emergence in India of Śaivism and Vaiṣṇavism and of Maheśvara and Nārāyaṇa (as Śiva and Viṣṇu are normally referred to in Buddhist texts) as prominent deities.<sup>11</sup>

i.14 As for the sūtra's place of origin, there are references to the music and musical instruments of the Karṇāṭaka region of South India. Moreover, the long dhāraṇī, which is the main topic of the first part of the sūtra, is described in the text as a Dravidian mantra. *Dravidian* is the term used for the people, language, and culture of South India. Also, Samudrarenū praises Ratnagarbha in a set of verses that have distinct South Indian linguistic features, such as *devu* and *nāgu* for *deva* and *nāga*.

i.15 These various kinds of evidence taken together point to a likely first appearance of the sūtra in India, in a form close to its present one, in the fourth century CE, probably incorporating earlier material.

- i.16 The sūtra's influence on commentarial Indian Buddhist literature seems to have been minimal. The only text that quotes from it is *A Detailed Explanation of "Chanting the Names of Mañjuśrī,"*<sup>12</sup> which repeats the passage of Maitreya being commended for remaining in saṃsāra out of compassion.
- i.17 In the Tibetan literature, however, it has been very widely quoted, from the eleventh century down to the present day, by a large number of authors from all traditions. Notably, the polymath scholar Ju Mipham Gyatso (*'ju mi pham rgya mtsho*, 1842–1912) included an abridged version of much of the text, filling much of the first volume in his two-volume anthology of significant past-life stories of the Buddha compiled as the supporting material (*rgyab chos*) for his sādhana centered on Śākyamuni.<sup>13</sup>

### · Sources and Comparison ·

- i.18 Both the versions of the Tibetan in different Kangyurs, and the Sanskrit manuscripts, contain numerous variants, particularly in the long dhāraṇīs. For some texts the most plausible variant in the Tibetan can be determined by comparison with the Sanskrit, but in this case the earliest Sanskrit manuscript now available to us dates from as late as the eighteenth century, making such assumptions risky. The successive copying of the Sanskrit manuscripts, many of which were augmented with additional material, has resulted in an accumulation of variations.
- i.19 Since the Chinese translations represent the earliest recorded form of *The White Lotus of Compassion*, the Tibetan an intermediate stage, and the Sanskrit manuscripts its latest form, it is no surprise that the Tibetan translation sometimes agrees with the Chinese and sometimes with the Sanskrit. The introductory passage in the sūtra is significantly longer in present Sanskrit manuscripts, and the Sanskrit preserves an occasional word, or in one place an entire sentence, that appears to have been inadvertently omitted in the Tibetan version. These omissions have been restored in this translation when necessary for a clear narrative. There are a few places where an evident omission predates even the Chinese translation (as when four names are given for five deities, in which case a correction has not been possible). At times the Tibetan can be opaque in meaning compared to the Sanskrit because the specificities of Sanskrit grammar have been lost; the Sanskrit has therefore been invaluable in seeing what the Tibetan translator was attempting to reproduce. While the Sanskrit of this sūtra has probably been increasingly standardized over time, it still retains many features of hybrid Sanskrit, which is a Middle Indic language that has been converted in varying degrees to conform to classical Sanskrit. The result is that there are numerous words in the sūtra that do not appear in any Sanskrit dictionary,

or, if they do, have a different meaning there. Franklin Edgerton's *Buddhist Hybrid Sanskrit Dictionary* (1953) is particularly helpful. With the exception of well-known persons and places, proper nouns in Middle Indic forms are given as they appear in the Sanskrit witness and have not been standardized according to the rules of classical Sanskrit.

i.20 One particular challenge has been the translation of the nomenclature of plants, trees, jewels, and so on. In the Tibetan translation many of these are simply transliterations of the Sanskrit. For instance, in a description common to a number of sūtras, the ground is said to be as soft as *kācalindika*. This was transliterated into Tibetan, and Sanskrit dictionaries offer only that it is a kind of bird. Fortunately, descriptions of the bird in other sources such as the *Mahāparinirvāṇa Sūtra* specify that *kācalindika* is the down made from the bar-headed goose, flocks of which are widespread throughout India and spend the monsoon in the Himalayas and Tibet, and which is said to have the most exceptional down of all geese. Nevertheless, in many other cases no outside sources could be found, and several terms remain mysteries.

i.21 There are numerous place and personal names in the sūtra, and fortunately in nearly every case there is a clear correspondence between the Tibetan and Sanskrit. Despite scribal corruptions and discrepancies between manuscripts, the Sanskrit texts were invaluable in supplying the numerous Sanskrit names of individuals. When the Sanskrit and Tibetan versions vary, the Chinese translations have been useful in determining which version was likely the original form. Isshi Yamada, who created a critical Sanskrit edition from five Sanskrit manuscripts, notes the differences between those Sanskrit manuscripts, the Tibetan, and the two Chinese translations, and his two-volume work, which also includes his research into the history of the sūtra, has been an invaluable aid.

i.22 In producing this English translation, we have based our work on the Degé xylograph while consulting the Comparative Edition (*dpe bsdur ma*) as well as the Stok Palace manuscript. We have also compared the Tibetan in detail against Yamada's critical edition and occasionally consulted the two Chinese translations. In the notes, "the Tibetan" refers to the Degé xylograph and "the Sanskrit" refers to Yamada's critical edition.

## · Chapter Summaries ·

### · · Chapter 1: Turning the Wheel of the Dharma · ·

i.23 The Buddha is on Vulture Peak Mountain near the city of Rājagṛha, the capital of Magadha, with a vast assembly of monks, bodhisattvas, and various kinds of deities. Ten thousand of the bodhisattvas face the southeast and pay homage to the Buddha Padmottara, who is in a realm called Padmā

in that direction. The bodhisattva Ratnavairocana asks the Buddha Śākyamuni why they did this, why he and others could not see that buddha's realm, and wishes to learn about him. The Buddha describes the beauty of Padmottara's realm and his miraculous powers, which enable bodhisattvas to see him.

· · Chapter 2: The Dhāraṇī Entranceway · ·

- i.24 In response to the bodhisattva Ratnavairocana's questions, the Buddha gives further descriptions of Padmottara's pure realm and its inhabitants, who are all bodhisattvas. He relates that previously Padmā was an impure realm called Candanā, in which there was the Buddha Candrottama, who had a lifespan of many eons. The Buddha Candrottama prophesied that after his passing, the Dharma would remain for a long time, but that on the very night it finally vanishes, his disciple, the bodhisattva Gaganamudra, would attain buddhahood and become the Buddha Padmottara. The Buddha Candrottama then gave the bodhisattva Gaganamudra the long dhāraṇī called *the form of omniscience*, which he said is given by every buddha to the one they choose to be their successor. When Śākyamuni repeats this dhāraṇī, the earth shakes, other worlds are illuminated, and bodhisattvas come from those worlds to Vulture Peak to receive the dhāraṇī. The Buddha describes the great benefits that come from reciting or even hearing it. The Buddha then continues his narrative, stating that when the Buddha Candrottama recited that dhāraṇī, his world also shook, other worlds were illuminated, and bodhisattvas came from those worlds to receive the dhāraṇī. Candrottama then prophesied the bodhisattva Gaganamudra's buddhahood after ten intermediate eons. That night the Buddha Candrottama passed away, and the next day the bodhisattvas from other worlds returned to them, and those who remained entered samādhi for ten intermediate eons. The bodhisattva Gaganamudra continued teaching until his attainment of buddhahood, and as the Buddha Padmottara he also teaches the dhāraṇī.
- i.25 The Buddha Śākyamuni then explains to the bodhisattva Ratnavairocana the groups of four, five, and six qualities that are necessary for a bodhisattva to obtain the dhāraṇī.
- i.26 Other bodhisattvas say they have already received this dhāraṇī from vast numbers of buddhas. The bodhisattva Maitreya states that he received it from a buddha named Sālendrarāja in a buddha realm called Sarvālaṅkāra-vibhūṣita. Through his prayers he has until this time remained in saṃsāra instead of becoming a buddha and entering nirvāṇa, but now he has become Śākyamuni's regent.

i.27 The Buddha confirms this and repeats various mantras, each causing a specific kind of being to aspire to enlightenment—devas, nāgas, yakṣas, and asuras. He declares the rarity of the mantras and buddhas, and how all buddhas have previously engaged in bodhisattva conduct for trillions of eons. He then performs the miracle of his tongue radiating light rays throughout worlds and existences, including hells, bringing bliss to beings, and inspiring their devotion to him.

· · Chapter 3: Generosity · ·

i.28 The bodhisattva Śāntimati asks the Buddha why the other realms are pure and why his is impure. The Buddha answers that bodhisattvas with great compassion pray to become buddhas in impure realms, and that is what he had done. In the distant past, within this same buddha realm there was a cakravartin king, Araṇemin, who ruled over all four continents. His court priest was a brahmin named Samudrareṇu. His son, Ratnagarbha, renounced worldly life, attained buddhahood, and became the Buddha Ratnagarbha. When the Buddha Ratnagarbha came to Jambūvana Park, which was near King Araṇemin's residence, the king, his principal queen, princes, minor kings, and millions of people came and made vast offerings to the Buddha and his bhikṣus for three months. The king's thousand sons each also made such offerings for three months, beginning with the crown prince Animiṣa.

i.29 Meanwhile, the Buddha Ratnagarbha's father, the court priest Samudrareṇu, went throughout all Jambudvīpa so that everyone in the world became his disciple and followed the Mahāyāna path. When the thousand princes had completed their offerings, they prayed for 250 years, wishing for various results—to become deities, to become wealthy, or to follow the Śrāvakayāna.

i.30 The court priest Samudrareṇu wonders what they have prayed for and has a dream in which he is blessed by the buddhas and receives lotuses from them, but he sees the king and the princes with animal faces, eating animals and then being eaten themselves by other animals. He sees other princes in a carriage on a bad road leading south, which is an inauspicious direction. Śakra and Brahmā then tell him to give his lotuses to the king and princes. On waking he realizes that the king and princes must have had inferior aspirations when they prayed. He goes to the Buddha Ratnagarbha and describes his dream, and the Buddha explains its meaning, prophesying Samudrareṇu's buddhahood and describing the inferior aspiration of the king and princes.

i.31 Samudrareṇu, aided by miraculous manifestations by the Buddha Ratnagarbha, persuades King Araṇemin to pray for buddhahood, and he goes into seclusion to contemplate what kind of realm he should pray for.



- i.32 Similarly, Samudrarenū inspires all the princes, minor kings, and millions of other beings to go into solitude for seven years to contemplate their aspiration for buddhahood.
- i.33 Samudrarenū also inspires the four mahārāja deities in each of the billion worlds of this world realm and the beings they rule over—yakṣas, kumbhāṇḍas, nāgas, and gandharvas—to aspire to enlightenment and make offerings to the Buddha Ratnagarbha. He does the same for a billion of the principal devas in the five paradises of the desire realm, the five principal asuras, the māra Pūrṇa, Brahmā, and all the beings who are their subjects. He prays that if his aspiration for enlightenment were to be fulfilled, the Buddha Ratnagarbha would perform a miracle to emanate a buddha to each animal, preta, and being in hell and relieve them of suffering. The Buddha Ratnagarbha, knowing his father's thoughts, accomplishes this miracle.
- i.34 After seven years have passed, on Samudrarenū's request, the Buddha Ratnagarbha emanates a Brahmā to each person in solitude, instructing them to come to him and make their prayers of aspiration, dedicating the merit they have accrued from their offerings.

·· Chapter 4: The Prophecies to the Bodhisattvas ··

- i.35 This chapter describes the origin of principal buddhas and bodhisattvas in the Mahāyāna.
- i.36 King Araṇemin describes the pure realm in which he wishes to be a buddha, where beings can be reborn through faith in him. The Buddha Ratnagarbha states there is such a realm in the west where at that time lived the Buddha Indraghoṣeśvararāja. He will be followed by the Buddha Acintyamatiguṇarāja, the Buddha Raśmi, and the Buddha Ratneśvaraghoṣa. After him, King Araṇemin will be the buddha there, and he will be known by the names Amitāyus and Amitābha, and his realm will be called Sukhāvatī. King Araṇemin then asks for a miracle of innumerable worlds shaking if his aspiration is to come true, and the miracle occurs.
- i.37 Each of the following people make their aspiration, giving in detail the nature of their buddha realms and requesting a miracle to confirm that their aspirations will be fulfilled:
- The first prince, the crown prince Animiṣa, makes his aspiration, and the Buddha Ratnagarbha gives him the bodhisattva name Avalokiteśvara, who will be the Buddha Amitābha's disciple. After Amitābha's passing, he will be the Buddha Samantaraśmyabhyudgataśrīkūṭarāja in that realm.
  - The second prince, Nimi, is given the name Mahāsthāmaprāpta, and similarly, he will be the buddha who follows in that realm, with the name Supraṭiṣṭhitaguṇamaṇikūṭarāja.

- The third prince, Indragaṇa, is given the name Mañjuśrī and is prophesied to become the Buddha Samantadarśin in a realm called Śuddhavirajaḥ-sannicaya.
- The fourth prince, Anaṅgaṇa, is given the name Vajracchedaprajñā-vabhāsaśrī and is prophesied to become a buddha by the name of Samantabhadra.
- The fifth prince, Abhaya, is given the name Gaganamudra and is prophesied to become the Buddha Padmottara. Note that the bodhisattva Gaganamudra and the story of his becoming the Buddha Padmottara are featured prominently in this sūtra's first and second chapters.
- The sixth prince, Ambara, is given the name Vegavairocana and is prophesied to become the Buddha Dharmavaśavartīśvararāja.
- The seventh prince, Aṅgaja, is given the name Siṃhagandha and is prophesied to become the Buddha Prabhāsavirajaḥsamucchraya-gandheśvararāja.
- The eighth prince, Amigha, is given the name Samantabhadra and is prophesied to become the Buddha Jñānavajravijṛmbhiteśvaraketu. Ten thousand "lazy beings" are then prophesied to attain buddhahood at the same time as Samantabhadra.
- The ninth prince, Anagha, is prophesied to become the Buddha Akṣobhya.
- The tenth prince, Himaṇi, is given the name Gandhahasti and is prophesied to succeed the Buddha Akṣobhya to become the Buddha Suvarṇapuṣpa.
- The eleventh prince, Siṃha, is given the name Ratnaketu and is prophesied to succeed the Buddha Suvarṇapuṣpa to become the Buddha Nāgavinarditeśvaraghoṣa.
- Then a group of five hundred princes, and then four hundred princes, and another ninety princes, and then 920,000,000 beings make their prayers of aspirations and receive the Buddha Ratnagarbha's prophecies.

i.38 Samudrarenū had eighty sons, who were therefore the brothers of the Buddha Ratnagarbha:

- The eldest, Samudreśvarabhūvi, is prophesied to become the Buddha Ratnakūṭa.
- Samudrarenū's second son, Saṃbhava, is prophesied to become the Buddha Vairocanakusuma.
- Samudrarenū's third son is prophesied to become the Buddha Jyotigandha.
- All the other seventy-seven sons are given their prophecies, concluding with the youngest son Vigatabhayasaṃtāpa, who prays to have a lifespan that is the combined lifespan prayed for by all his brothers, and who is

prophesied to become the Buddha Vigatarajasamudgatābhyudgatarāja.

i.39 Samudrareṇu then instructs his thirty million brahmin disciples, who were at that time giving refuge to other beings, to make an aspirational prayer. In response to questions from one of them named Radiant Bull, he teaches the accumulations that the bodhisattva should practice. Radiant Bull then prays to become a buddha in this same impure realm in which they are living, which is the realm in which Śākyamuni will appear. Radiant Bull is prophesied to become the Buddha Ratnacchatrābhyudgataśmi.

i.40 A thousand young brahmins then receive their prophecies to become buddhas in that very realm, the last three of whom would be Vipāśyin, Śikhin, and Viśvabhu, who are the three buddhas immediately preceding the fortunate eon in which Śākyamuni emerges as the fourth. The most senior brahmin disciple, Vāyuvīṣṇu, prays to be a buddha in a kaliyuga, and he is prophesied to become the Buddha Śāleन्द्रarāja in another realm. A young brahmin named Jyotipāla learns from Samudrareṇu that this is the act of a bodhisattva with great compassion, and he makes a prayer to be in a time when beings are equally good and bad and have a lifespan of forty thousand years, and he is prophesied to be the Buddha Krakucchanda, the first of our eon when our world realm is renamed Sahā. A second young brahmin, Tumburu, is prophesied to be the second buddha, Kanakamuni, when beings live for thirty thousand years. A third young brahmin, Viśvagupta, is prophesied to be the third buddha, Kāśyapa, when beings live for twenty thousand years. A fourth young brahmin, Vimalavaiśāyana, wishes to be a buddha only when the degenerate kaliyuga age is over.

i.41 The Buddha Ratnagarbha teaches him the qualities of a bodhisattva, and he is prophesied to become the fifth buddha, Maitreya, at a time when beings live for eighty thousand years. Śākyamuni is noticeably skipped over at this point in the sūtra as his identity among this assembly will be the last to be revealed.

i.42 A thousand young brahmins are said to receive prophecies to be the other buddhas in the fortunate eon, though the sūtra names only the sixth buddha, Siṃha, and the seventh buddha, Pradyota.

i.43 The thousandth and youngest brahmin youth, Mahābalavegadhārin, asks Samudrareṇu for more time to contemplate his prayer, so in the meantime Samudrareṇu's five youngest disciples make offerings to the Buddha Ratnagarbha and are prophesied to become the buddhas Dṛḍhasvara, Sukhendriyamati, Sārthavādi, Priyaprasanna, and Harimitracūḍa.

i.44 The Buddha Ratnagarbha tells Mahābalavegadhārin that 1,004 buddhas have now been prophesied for the fortunate eon. Mahābalavegadhārin prays to have the accumulated lifespan of all 1,004, and he is prophesied to be the Buddha Roca, the last buddha of the fortunate eon.

i.45 Samudrarenū observes that only Vāyuvīṣṇu has prayed to be a buddha during a kaliyuga, and thus in the presence of the Buddha Ratnagarbha he makes an extensive, detailed prayer to become a buddha during the kaliyuga after the Buddha Krakucchanda's Dharma has vanished. The king and the princes praise Samudrarenū, and the entire assembly bows down to him. When Samudrarenū kneels before the Buddha Ratnagarbha, a vast number of other realms shake, and flowers rain down. Emissaries of the Buddha give him the name Mahākāruṇika, which means "The One With Great Compassion," and this name resounds through all the worlds. The sūtra describes how in those realms the buddhas are asked about the cause of this miraculous event, and they are told that it is due to the prayer made by the bodhisattva Mahākāruṇika. They send their two principal bodhisattva disciples to the Buddha Ratnagarbha's realm to pay homage and offer flowers to Samudrarenū, telling him that he is now to be known as Mahākāruṇika:

- The Buddha Ratnacandra, residing in an eastern realm, sends his two principal bodhisattvas Ratnaketu and Candraketu.
- The Buddha Siṃhaviṣṇubhiteśvararāja, residing in the south, sends the bodhisattvas Jñānavajraketu and Siṃhavajraketu.
- The Buddha Jitendriyaviśālanetra, residing in the west, sends the bodhisattvas Bhadravairocana and Siṃhaviṣṇubhita.
- The Buddha Lokeśvararāja, residing in the north, sends the bodhisattvas Acalasthāvara and Prajñādhara.
- The Buddha Vigatabhayaparyutthānaghoṣa, residing in the downward direction, sends the bodhisattvas Arajavairocana and Svargavairocana.
- The Buddha Prasphulitakusumavairocana, residing in the upward direction, sends the bodhisattvas Svaviṣayasamkōpitaviṣaya and Dhāraṇī-saṃpraharṣaṇavikopita.

i.46 Bodhisattvas also come from tens of millions of realms in that same way offering flowers to Mahākāruṇika, which is the name they now use for Samudrarenū. When they are all seated, Samudrarenū offers the flowers to the Buddha Ratnagarbha, requesting the prophecy of his buddhahood.

i.47 The Buddha Ratnagarbha enters into samādhi, manifests miraculous sights, and praises Samudrarenū, saying only bodhisattvas who have prayed to be reborn in a kaliyuga deserve the title *mahāsattva*. He emanates light rays from his hand to reveal to the entire assembly the Buddha Jyōtīrasa, who is one cubit tall in a kaliyuga realm where the people are the size of a thumb and live for only ten years. Ratnagarbha then describes the time when, among a buddha's disciples, only Jyōtīrasa wished for buddhahood in a kaliyuga. The Buddha Ratnagarbha states that bodhisattvas who pray for

buddhahood in a pure realm are like flowers, but one who prays for buddhahood in a kaliyuga is like a white lotus. He states that everyone in the assembly apart from Vāyuvīṣṇu had the four kinds of laziness of a bodhisattva because of their wish for a pure realm, while the four kinds of diligence involve praying for an impure realm. He declares Samudrarenū to be a white lotus of compassion, which is the title of this sūtra, and states that the emissaries of the buddhas have given him the name Mahākāruṇika. He then prophesizes that he will be the Buddha Śākyamuni, who will teach for forty-five years.

i.48 The Brahmā present at the prophecy, Brahmā Ketapuri, prays to be Śākyamuni's father (Śuddhodana), and the sea goddess Vinītabuddhi prays to be his mother (Māyādevī). The goddess Varuṇacāritranakṣatrā prays to be his wet nurse (Mahāprajāpatī). Two Śakra deities pray to be his principal disciples (Śāriputra and Maudgalyāyana), and another Śakra prays to be his son (Rāhula). A mountain goddess prays to be his wife (Yaśodharā), an asura lord prays to be his attendant (Ānanda), and numerous deities of various kinds pray to be his disciples. A member of the Ājīvika religion then prays to ask for his possessions, family, and body throughout his lifetimes to aid him in his perfection of generosity, and another 84,000 beings make the same prayer. Mahākāruṇika vows to always give whatever is asked of him.

i.49 The Buddha Ratnagarbha explains that there was also a bodhisattva Meruśikharimdhara who prayed to be a buddha when beings lived for a hundred years. He taught for forty-five years and became the Buddha Jñānakusumavirajasamucchrāyabodhīśvara. After his passing, even those disciples—male and female, ordained and lay—who had poor conduct while his Dharma remained, irreversibly progressed to enlightenment because of perceiving him as their teacher. Mahākāruṇika thus makes a similar aspiration that all who have devotion to him will be similarly benefited. The Buddha Ratnagarbha places his hand on Mahākāruṇika's head, and Mahākāruṇika transforms into a twenty-year-old, and the entire assembly praises him.

## · · Chapter 5: The Practice of Generosity · ·

i.50 The Buddha Ratnagarbha teaches Mahākāruṇika a long list of samādhis that are practiced by bodhisattvas, and the qualities that they develop. A vast number attain realization on hearing this, and the king, the princes, 80,000 minor kings, and 920,000,000 other beings take ordination. Mahākāruṇika receives all the teachings from the Buddha Ratnagarbha and builds his stūpa when he has passed into nirvāṇa. Then, after one week, he and 84,000 beings take ordination, and he teaches the Dharma for a thousand years. When he passes away, Ratnagarbha's Dharma comes to an end, and the bodhisattvas

proceed to other lives they had prayed for. Mahākāruṇika is born in another world as a caṇḍāla, the lowest status of a human, and threatens to murder anyone who committed bad actions and to support those who did good. Eventually he becomes King Puṇyabala, ruling over all four continents and bringing everyone to the path of good actions. Then someone asks him for his skin and eyes to perform a rite. He gives them, dying without regret after seven days.

i.51 The narrative then returns to the present, and Śākyamuni explains that he was Mahākāruṇika and Puṇyabala and for many lifetimes practiced generosity as no one else has. He tells of six other worthy beings who have or will be buddhas in kaliyugas. There are four in the past and two in the future:

- Dharaṇidatta became the Buddha Saṃkaramardārci in a realm to the south.
- Vīryasaṃcodana became an unnamed buddha (though a Chinese version appears to preserve the name Śataguṇa) in a realm to the east.
- Sāraḥsumita became the Buddha Sahetukṛṣṇavidhvaṃsanarāja in a realm to the north.
- Prajñārciḥsaṃkopitadaṣṭa became the Buddha Sūryagarbhārcivimalendra in a realm to the west.
- In the future, Saṃrocana, who is present when Śākyamuni teaches this sūtra, will become the Buddha Acintyarocana in a realm in the upward direction. There the lifespan will be fifty years and his will be ten, his Dharma ending with his passing.
- Prahasitabāhu, who is also present when Śākyamuni teaches this sutra, will become the Buddha Vairocanadharma in a realm in the downward direction, where the lifespan will be thirty years and his will be ten, and his Dharma will last for seven years.

i.52 The Buddha says that he was the one who caused all six first to aspire to buddhahood. He then recounts that he prompted these aspirations when he was a cakravartin named Durdhana. These figures were his six sons who developed the aspiration for buddhahood. First, he had a thousand other sons whom he inspired to take ordination in the teachings of the Buddha Gandhapadma, which continued after his passing. Those other six sons refused to become bhikṣus, explaining that this was the age during which only the outer form of the Dharma survived and thus it would be pointless. However, they agreed that they would develop the aspiration for buddhahood if Durdhana gave them the kingdom. He gladly divided his kingdom among them and took ordination himself. Yet their conflicts caused all the plants, fruits, and harvests to fail, and the animals were in great distress. Therefore, the former king threw himself from a mountain with the

prayer that his flesh and blood would satisfy beings. His body became vast with many heads, all inviting beings to come and feed on him. The beings who consumed him developed the aspiration for the Buddhist vehicles or a good rebirth. His body kept growing, and he fed beings for ten thousand years. Through the strength of his prayer he does the same in innumerable worlds.

i.53      Much later, in this world realm he was again a cakravartin who divided his kingdom among his five hundred sons and went to meditate in the forest. Through his clairvoyance he saw a merchant ship in distress and guided the merchants to safety by burning his own hand as a lamp for seven days. Then he prayed to become a merchant who finds a wish-fulfilling jewel and causes a rain of jewels to fall seven times on lands where there is no Dharma. Eons later in this realm, he became a brahmin teacher of the Vedas who arranged for the deities to create a medical treatise by which he was able to heal countless beings and bring them to the three Buddhist vehicles.

i.54      At a later time in another world, he was again a cakravartin king who gave away jewels and prayed to be reborn seven times as a nāga king in each continent to reveal treasures to beings. When he made this prayer, deities appeared in the sky and gave him the name Sarvaṃdada ("The One Who Gives Away Everything"), and upon hearing that, people came to him and asked for his family and parts of his body, and for his kingdom to give to a young brahmin who had asked for it. He gave away his hands, feet, eyes, ears, genitals, flesh, and blood. His still-living body was thrown into a charnel ground where animals ate it. Through his prayers his body became vast, and he was able to feed the animals for a thousand years. Then he was reborn seven times, as he had prayed, as a nāga king who bestowed trillions of treasures on people and brought them to the practice of the three Buddhist vehicles.

i.55      In a later age, in this realm, he became a fierce yakṣa who said he would eat beings who committed bad actions, terrifying them into following a good path, and he did the same in countless other worlds.

## ·· Chapter 6: Conclusion ··

i.56      The Buddha next states that he can see countless buddhas in other worlds, all of whom he set upon the path. He lists the names of a number of those buddhas and their realms. The first buddha he mentions is Vimalatejagaṇa-rāja in the realm of Saṃpuṣpita in the east. At that moment, that buddha's seat shakes, and he explains to his disciples that this is because of the Buddha Śākyamuni—the one who set him on the path to buddhahood—teaching in a realm far to the west of them.

i.57 Then hundreds of thousands of his bodhisattva disciples wish to go to see Śākyamuni, and Vimalatejaguṇarāja miraculously shows them where Śākyamuni is. They see so many bodhisattvas there that they think there will be no room for them, and they also realize that Śākyamuni is looking directly at them. Vimalatejaguṇarāja explains that Śākyamuni can see everywhere and can appear and teach in any form according to people who have faith in him. He also says that there will be room for them and recounts a time when Śākyamuni was meditating in a cave and filled it with his body. When millions of bodhisattvas came to see him, he made the cave large enough for them all. Another time Śakra came to the cave to have his life extended, and he brought with him the gandharva Pañcaśikha so that his music would prompt the Buddha to rise from his samādhi. Upon hearing the music, he entered a samādhi that caused many yakṣas and other beings to come to the cave, and the cave became vast enough so that they could all come inside. He also said that his body is so vast that its top cannot be seen, and even the dimensions of one of his body pores cannot be known by those who go in and out of them. His realm is also immeasurably vast. Then he sends his disciples with flowers as an offering to Śākyamuni. They arrive and state why they have come.

i.58 Śākyamuni then describes that the same has occurred in all the realms in the ten directions. When all the bodhisattvas arrive, Śākyamuni miraculously makes them a yojana in height, and they can see nothing but Śākyamuni. All the flowers that are offered enter Śākyamuni's pores, and everyone in the world can see nothing but his pores, which are like parks, and they enter them. The bodhisattva Maitreya declares that they are all in the Buddha's body. Then they all pay homage, and he teaches them the ways to develop *dhyāna* and realize fearlessness. Then they all come out of the Buddha's pores and return to their own realms.

i.59 The bodhisattva Vaiśāradyasamuddhāraṇi asks what this sūtra should be called, and the Buddha gives ten alternate titles, the tenth being *The White Lotus of Compassion*. He then describes the vast merit that comes from reading it, hearing it, writing it, and so on. He asks who he should entrust the sūtra to, and Maitreya brings to him a yakṣa sage named Merupuṇya. The Buddha tells the yakṣa to keep the sūtra and recite it so that it can be heard during the final five hundred years of the Dharma. The yakṣa who has been practicing the path to enlightenment for eons vows to teach this sūtra to beings in the last five hundred years of the Dharma.

i.60 The entire assembly praises the Buddha's words and the sūtra concludes.



The Translation

**The Noble Mahāyāna Sūtra  
The White Lotus of Compassion**

1.

## Chapter 1

# TURNING THE WHEEL OF THE DHARMA

[B1] [F.129.a]

1.1 Homage to all buddhas and bodhisattvas.

1.2 Thus did I hear at one time:<sup>14</sup> the Bhagavat was residing at Rājagṛha, on Vulture Peak Mountain, accompanied by a great saṅgha of 62,000 bhikṣus who, with the exception of one individual—which is to say, Venerable Ānanda—were all arhats whose outflows had ceased, who were without kleśas, who were self-controlled, who had liberated minds, who had completely liberated wisdom, who were noble beings,<sup>15</sup> who were great elephants, who had done what had to be done, who had accomplished what had to be accomplished, who had put down their burden, who had reached their goals, who had ended the fetters to existence, who had liberated their minds through true knowledge, and who had attained all the perfect, highest, most complete powers of the mind.<sup>16</sup>

1.3 Also present were eighty million irreversible bodhisattva mahāsattvas, such as Maitreya, who were established in retention, acceptance, samādhi, and emptiness.

Also present was Brahmā, the lord of Sahā, with many hundreds of thousands of Brahmā-realm devas.

Also present was Paranirmitavaśavartin with eighty million Paranirmitavaśavartin devas.

1.4 Also present was Sunirmita with seventy million Nirmāṇarata devas.

Also present was Saṃtuṣita with sixty million Saṃtuṣita devas.

Also present was Suyāma with 70,200,000 Yāma<sup>17</sup> devas.

1.5 Also present was Śakra, lord of the devas, with eighty million Trāyastriṃśa devas.

Also present was the mahārāja Vaiśravaṇa with a hundred thousand yakṣas.

- Also present was the mahārāja Virūpākṣa with a hundred thousand nāgas.
- 1.6 Also present was the mahārāja Virūḍhaka [F.129.b] with a hundred thousand kumbhāṇḍas.
- Also present was the mahārāja Dhṛtarāṣṭra with a hundred thousand gandharvas.
- Also present were a thousand nāga kings, such as the nāga kings Nanda and Upananda.
- 1.7 They and others had all entered the Mahāyāna, practiced the six perfections, and perceived, understood, and comprehended the Dharma of the four errors.<sup>18</sup> They were all gathered around and they looked upon the one before them who teaches the Dharma in order that the four noble truths will be realized, and so that bodhisattva mahāsattvas will attain the various samādhis, the level of the śrāvakas and pratyekabuddhas will be transcended, and through samādhi the highest, most complete enlightenment will be attained.<sup>19</sup>
- 1.8 At that time, the bodhisattva mahāsattva Maitreya, the bodhisattva Amoghadarśin, the bodhisattva Varuṇa, the bodhisattva Siṃhamati, the bodhisattva Vairocanamati, and ten thousand other bodhisattvas rose from their seats together, removed their robes from one shoulder, knelt on their right knees, bowed with their hands placed together, and, facing southeast and looking in that direction with great joy and delight, said these words: “Tathāgata Arhat Samyaksambuddha Padmottara, you attained complete buddhahood and soon after manifested great miraculous powers, caused the good karma of many hundreds of thousands of millions of trillions of beings to ripen, and established them in irreversible progress toward the highest, most complete enlightenment. That is a marvel! We pay homage to you! We pay homage to you!”
- 1.9 Then the bodhisattva Ratnavairocana rose from his seat, removed his robe from one shoulder, knelt on his right knee, [F.130.a] placed his hands together, bowed in the direction of the Bhagavat, and inquired of the Bhagavat, “Bhagavat, why did the bodhisattva mahāsattva Maitreya, the bodhisattva Amoghadarśin, the bodhisattva Varuṇa, the bodhisattva Siṃhamati, the bodhisattva Vairocanamati, and ten thousand other bodhisattvas rise from their seats together, remove their robes from one shoulder, kneel on their right knees, bow with their hands placed together, and, facing southeast and looking in that direction with great joy and delight, say these words: ‘Tathāgata Arhat Samyaksambuddha Padmottara, you attained complete buddhahood and soon after manifested great miraculous powers, caused the good karma of many hundreds of thousands

of millions of trillions of beings to ripen, and established them in irreversible progress toward the highest, most complete enlightenment. That is a marvel! We pay homage to you! We pay homage to you!?”

1.10 “How long was the tathāgata arhat samyaksambuddha Padmottara on the path? How long has it been since he attained the highest, most complete enlightenment, becoming a complete buddha? What is the name of the realm in which the Tathāgata Padmottara resides? In what way is that realm adorned by an array of qualities? For what reason did the tathāgata arhat samyaksambuddha Padmottara perform that kind of great miracle? What is the reason why some bodhisattvas can see the bhagavat buddhas who reside in other innumerable realms in the ten directions, [F.130.b] and can see the miracles of those buddha bhagavats, while we cannot see them?”

1.11 The bodhisattva Ratnavairocana said those words, and then the Bhagavat addressed him in return: “Noble son, excellent! Excellent! Noble son, it is excellent that you have made this request. In order to ripen the good karma of many hundreds of thousands of millions of trillions of beings, you have asked about the Tathāgata Padmottara’s manifestation of the miracle of attaining enlightenment and the qualities of his buddha realm. You have asked this because of the virtue of your confidence. Noble son, listen carefully and pay attention, for I will explain it to you.”

1.12 “Bhagavat, I will do so,” said the bodhisattva Ratnavairocana. As he listened to the Bhagavat, the Bhagavat recounted to the bodhisattva Ratnavairocana the following description.

1.13 “Noble son, in the southeast, beyond buddha realms as numerous as the grains of sand in a hundred thousand million trillion Ganges Rivers, there is a realm by the name of Padmā, which is adorned with a variety of good qualities, scattered with a variety of flowers, pervaded by a variety of fragrances, adorned with precious trees, and filled with precious lotuses.<sup>20</sup> Its ground is made of blue beryl. It is filled with bodhisattvas and pervaded by the sound of the Dharma. The ground made of beryl is as soft and pleasant to the touch as down. A foot stepping on it sinks to the depth of four finger-widths, and when the foot is raised, the ground rises back up four finger-widths. Varieties of lotuses cover the ground.

1.14 “The trees there are made of the seven jewels and are seven yojanas in height. [F.131.a] They are hung with divine orange cloth, and they emit beautiful, divine music. On those trees there are a variety of birds that sing the beautiful words of the powers, strengths, and factors of enlightenment. When the leaves of those trees touch each other, they create music of the five tempos, which surpasses that of the deva realms. Each of those trees has a

pervasive fragrance, which surpasses that of the deva realms and spreads over a hundred thousand<sup>21</sup> yojanas, and each of those trees is hung with divine adornments.

1.15 “In between those trees are kūṭāgāras made of the seven jewels, which are each five hundred yojanas high and a hundred yojanas wide.<sup>22</sup> Around all these kūṭāgāras, in each of the four directions, there is an ornamental arch. Between these ornamental arches and the kūṭāgāras, there are pools that are eighty-eight yojanas long and fifty yojanas wide. On the four sides of those pools there are steps made of the seven jewels. Those ponds are covered with blue lotuses and red lotuses.<sup>23</sup> Each flower is one yojana across. Bodhisattva mahāsattvas are born from the pericarps of those flowers. They appear on the pericarps of those lotuses in the first watch<sup>24</sup> of the night. They spend the night sitting cross-legged, experiencing the joy and bliss of liberation. When the night turns to dawn, there come cool,<sup>25</sup> fragrant, gentle breezes, the touch of which is delightful, and which cause the closed flowers to open and the bodhisattvas to emerge from their meditation. Leaving behind the joy and bliss of liberation, they come down from the pericarps and enter the kūṭāgāras, where they sit cross-legged on seats made of the seven jewels [F.131.b] and listen to the Dharma.

1.16 “Surrounding the trees and kūṭāgāras are mountains made of Jambu River gold. They are each twenty yojanas high and three yojanas wide. Between those mountains, many hundreds of thousands of moonstones, sunstones, sapphires, and jyotīrasas are visible. When the light of the Buddha Padmottara strikes the mountains and jewels, the light of that buddha and the light of the jewels becomes a continuous great radiance throughout the Padmā realm. The light of a sun or moon is unknown, but when the lotuses close and the birdsong diminishes, that is called *night*, and the opposite is *day*.

1.17 “On top of the mountains are kūṭāgāras of blue beryl, which are sixty yojanas high and twenty yojanas wide. In each of the four directions from the kūṭāgāras there are ornamental archways made of the seven jewels. Within the kūṭāgāras, there are thrones made of the seven jewels, upon which bodhisattvas in their last lifetime sit and listen to the Dharma.

1.18 “Noble son, in the Padmā realm there is the excellent presence of a Bodhi tree called Indra, which is three thousand yojanas high with a trunk five hundred yojanas wide. Its branches, leaves, and petals are a thousand yojanas wide.

1.19 “At the foot of this Bodhi tree there is a silver lotus stalk, which is five hundred yojanas high. It has a hundred thousand million gold petals, five yojanas in height. All the pericarps have emerald stamens, and the pericarps, which are made of the seven jewels, are ten yojanas high and seven yojanas

wide.<sup>26</sup> It is upon this that the tathāgata arhat samyaksambuddha Padmottara attained the highest, most complete enlightenment, becoming a complete buddha. [F.132.a]

1.20 “Encircling that buddha’s lotus seat are other lotuses, upon which sit bodhisattvas who see the miracles of the tathāgata arhat samyaksambuddha Padmottara.”

1.21 The bodhisattva Ratnavairocana then asked the Bhagavat, “Bhagavat, what kind of miracles did the tathāgata arhat samyaksambuddha Padmottara manifest?”

1.22 The Bhagavat replied to the bodhisattva Ratnavairocana, “Noble son,<sup>27</sup> in the last watch of the night, the tathāgata arhat samyaksambuddha Padmottara attained the highest, most complete enlightenment, becoming a complete buddha, and at dawn he performed a miracle. He transformed himself to the height of the Brahmā realm and his uṣṇīṣa radiated a hundred thousand million trillion light rays.<sup>28</sup> Those light rays illuminated the upper region’s realms, which are as numerous as the particles in a buddha realm. At that time, the bodhisattvas who dwelt in the upper regions looked downward. They did not perceive Sumeru or the Cakravāḍa, Mahācakravāḍa, or Kāla mountain ranges. In those worlds, the bodhisattvas who had received prophecy, who had attained samādhi, who had attained retention, who had attained acceptance, and who had completely transcended the levels of the śrāvakas and pratyekabuddhas,<sup>29</sup> and those bodhisattva mahāsattvas who were in their final lifetime, were illuminated, placed their palms together in reverence, and saw the tathāgata arhat samyaksambuddha Padmottara’s [F.132.b] body, which was perfectly adorned by the thirty-two signs and eighty excellent features of a great being.

1.23 “They also saw the assembly of bodhisattvas and the array of good qualities of that buddha realm, the world known as Padmā. The bodhisattva mahāsattvas became perfectly joyous and happy when they saw that. Countless bodhisattvas, from realms as numerous as the particles in a buddha realm, through their miraculous powers left their buddha realms and came to the Padmā realm in order to make offerings to, pay homage to, and honor the tathāgata arhat samyaksambuddha Padmottara.

1.24 “Noble son, the Tathāgata Padmottara, while sitting, standing, and walking, extended his tongue from his mouth and covered that entire world of four continents with his tongue. Then the bodhisattvas who were in meditation arose from their samādhi and applied themselves to making offerings to the Tathāgata and the entire assembly.<sup>30</sup>

- 1.25 “Noble son, when the Tathāgata Padmottara ceased manifesting the miraculous power of his tongue, he emitted six thousand trillion light rays from each pore of his entire body. This vast radiance reached realms in all the ten directions as numerous as the particles in a buddha realm. There were bodhisattva mahāsattvas in those realms who received prophecies and attained samādhi. [F.133.a] Those bodhisattva mahāsattvas, through their miraculous powers, departed from their own buddha realms<sup>31</sup> and came to the Padmā realm in order to see, pay homage to, and honor the tathāgata arhat samyaksambuddha Padmottara.
- 1.26 “Noble son, when the tathāgata arhat samyaksambuddha Padmottara concluded his miraculous manifestations, in order to benefit many beings, for the sake of the happiness of many beings, from compassion for the world, in order to bring benefit and happiness<sup>32</sup> to devas and humans, and in order to perfectly complete the purpose of the Mahāyāna, he turned the righteous wheel of the Dharma called the Irreversible Wheel for the entire assembly of bodhisattvas.”
- 1.27 *That concludes “Turning the Wheel of the Dharma,” which is the first chapter of the Mahāyāna sūtra titled The White Lotus of Compassion.*

## THE DHĀRAṆĪ ENTRANCEWAY

- 2.1 Then the bodhisattva Ratnavairocana asked the Bhagavat, “Bhadanta Bhagavat, how does one distinguish day and night in the Padmā realm? What kinds of sounds are heard there? What kind of mental states do the bodhisattvas there have? What kind of dwelling do they dwell in?”
- 2.2 “Noble son,” answered the Bhagavat, “the Padmā realm is continuously illuminated by the Buddha’s light. The time there that is known as *night* is when the flowers close, the songs of the birds diminish, and the Bhagavat and the bodhisattvas enjoy meditation and experience liberation’s joy and bliss. The time that is known as *day* is when the flowers are opened by a breeze, the birds sing beautifully, a rain of flowers falls, and supremely fragrant, pleasant, gentle breezes, the touch of which is delightful, blow in the four directions. The Bhagavat arises from his samādhi, the bodhisattvas [F.133.b] arise from their samādhis,<sup>33</sup> and the Bhagavat Padmottara teaches the bodhisattva mahāsattvas the bodhisattva piṭaka, which transcends completely what is spoken of to śrāvakas and pratyekabuddhas.
- 2.3 “Noble son, the bodhisattva mahāsattvas are never separated from the word *Buddha*, the word *Dharma*, or the word *Śaṅgha*. They are never separated from the word *fearlessness*, the word *nonformation*, the word *nonbecoming*, the words *no cessation*, the word *pacified*, the words *very pacified*, the words *truly pacified*, the words *great kindness*, the words *great compassion*, the words *unoriginated phenomena*, the words *attaining the level of consecration*, or the words *buddhas* and *bodhisattvas*. The bodhisattvas continually hear words such as these.
- 2.4 “Noble son, moreover, the bodhisattva mahāsattvas who have been born and will be born in the Padmā world are all endowed with the thirty-two signs of a great being, have hundred-yojana-wide<sup>34</sup> auras, and until enlightenment will have no downfalls.



- 2.5 “All those bodhisattvas have loving minds, affectionate minds,<sup>35</sup> unpolluted minds, tamed minds, patient minds, settled minds, clear minds, imperturbable minds, pure minds, virtuous minds, Dharma-loving minds, minds that pacify the kleśas in all beings, minds as vast as the earth, minds that do not enjoy worldly conversation, minds that enjoy transcendent conversation, [F.134.a] minds that strive for all virtuous qualities, minds that are sincerely, continuously dedicated, minds that have complete peace with regard to illness, aging, and death, minds that have incinerated all kleśas, minds that have pacified all involvements, and minds that are not proud of all their qualities.
- 2.6 “They possess the power of intention, the power of engagement, the power of motive,<sup>36</sup> the power of prayer, the power of rising above the worthless, the power of comprehension, the power of good roots, the power of samādhi, the power of learning, the power of giving, the power of correct conduct, the power of patience, the power of diligence, the power of meditation, the power of wisdom, the power of śamatha, the power of vipaśyanā, the power of clairvoyance, the power of mindfulness, the power of enlightenment, the power of courage,<sup>37</sup> the power of destroying all māras, the power of overcoming all the might of the māras, the power of defeating all promulgators of false doctrines through the Dharma, and the power of overcoming all kleśas.
- 2.7 “The bodhisattva mahāsattvas<sup>38</sup> who have been born and will be born in the Padmā world have served many hundreds of thousands of buddhas and thus have planted good roots.
- 2.8 “The bodhisattva mahāsattvas<sup>39</sup> who have been born and will be born in the buddha realm of the Padmā world consume meditation as food, Dharma as food, and inhaled aromas<sup>40</sup> as food, just like the deities in the Brahmā paradise. Food eaten through the mouth is unknown there. [F.134.b]
- 2.9 “Even the word *nonvirtue* does not exist there at all. Even the word *female* does not exist there at all; there isn’t even that term. Even the word *suffering* does not exist there at all. Even the words *virtue* and *nonvirtue*<sup>41</sup> do not exist there at all.
- 2.10 “And in the same way<sup>42</sup> the words *kleśa*, *attachment*, *darkness*, *bad smell*,<sup>43</sup> *mental fatigue*, and *physical fatigue*, and the words *hells*, *animal birth*, and *Yama’s world* do not exist there. The words *unfortunate rebirths* do not exist there.
- 2.11 “There are no thorns, dark places, stones, or pebbles; there is no fire, no moon, no sun, no stars, and no great oceans; and there are no Sumeru or Cakravāḍa mountains, no in-between worlds, no Kāla mountains, no Mīḍhapāṣāṇa, and no Pāṃśu mountains. There aren’t the words *clouds* or *rain*, or the word *storm*; the words *unfortunate existences* don’t exist at all.

- 2.12 “Moreover, the Padmā realm is always illuminated by the vast radiance of the light from the Buddha, the light from the bodhisattvas, the light from merit, and the light from jewels.
- 2.13 “There are the birds that are called *saphala*, each of which, with their own pleasing and gentle song,<sup>44</sup> sings of the powers, the strengths, and the aspects of enlightenment.”
- 2.14 Then the bodhisattva Ratnavairocana asked the Bhagavat, “Bhagavat, how vast is the Padmā realm? How long after his swift attainment of the enlightenment of buddhahood will Padmottara reside, live, and remain there, teaching the Dharma? [F.135.a] When he has passed into parinirvāṇa, how long will his Dharma remain? How long will those bodhisattvas who have been born and will be born in the buddha realm of the Padmā world remain there? Are those bodhisattvas deprived of seeing the Buddha, hearing the Dharma, and serving the Saṅgha, or not? What was the name of the Padmā realm previously? How long after the setting of the sun of the previous jina did the Tathāgata Padmottara attain the complete enlightenment of perfect buddhahood? Why is it that some see the manifestations of buddhas, the miracles of buddhas, and the bhagavat buddhas performing miracles in other buddha realms in the ten directions, while others do not?”
- 2.15 “Noble son,” answered the Bhagavat, “it is like this: Sumeru, the king of mountains, is 168,000<sup>45</sup> yojanas high and 84,000 yojanas wide. If a diligent, powerful man came to Sumeru, the king of mountains, and with the power of his samādhi broke it into pieces the size of mustard seeds, then those pieces would be uncountable. No one but a being with omniscient wisdom could count those pieces of Sumeru that are the size of mustard seeds. That number of those pieces is the number of how many four-continent worlds there are.
- 2.16 “It is like this: just as the world of Sukhāvātī is completely filled with bodhisattvas, in the same way the buddha realm Padmā is completely filled with bodhisattvas.
- 2.17 “Noble son, the tathāgata [F.135.b] arhat samyaksambuddha Padmottara will have a lifespan of thirty intermediate eons, during which he will reside, live, and remain there, teaching the Dharma.
- 2.18 “Noble son, after the tathāgata arhat samyaksambuddha Padmottara has passed into parinirvāṇa, the sacred Dharma will remain for ten intermediate eons. The lifespan of the bodhisattva mahāsattvas who have been born and will be born in the Padmā realm is forty intermediate eons.
- 2.19 “Noble son, previously the Padmā realm was called Candanā. It was not completely pure, nor filled with pure beings, as the present Padmā world is.

- 2.20 “Noble son, in the Candanā world there dwelt the tathāgata arhat samyaksambuddha, the one with wisdom and virtuous conduct,<sup>46</sup> the sugata, the knower of the world, the unsurpassable guide who tames beings, the teacher of gods and humans, the bhagavat buddha named Candrottama. He taught the Dharma for thirty intermediate eons. When the time came for him to pass into parinirvāṇa, some bodhisattvas, through the power of their prayers, departed to other buddha realms. The bodhisattvas who remained thought,<sup>47</sup> ‘The tathāgata arhat samyaksambuddha Candrottama will pass into parinirvāṇa in the middle watch of this night. After the Bhagavat has passed into parinirvāṇa, his sacred Dharma will remain for ten intermediate eons. After it has come to an end, who will attain the complete enlightenment of perfect buddhahood?’
- 2.21 “At that time, the bodhisattva mahāsattva Gaganamudra, because of his prayers in the past, received this prophecy from the tathāgata arhat samyaksambuddha Candrottama: [F.136.a] ‘Noble son, when I have passed into parinirvāṇa, the Dharma will remain for ten intermediate eons, and then my Dharma will come to an end in the middle<sup>48</sup> period of the night. In the last period of that night, you will attain the complete enlightenment of perfect buddhahood. You will become the tathāgata arhat samyaksambuddha, the one with wisdom and virtuous conduct, *and so on*, the bhagavat buddha named Padmottara.’
- 2.22 “At that time, the bodhisattva mahāsattvas came to the bhagavat tathāgata arhat samyaksambuddha Candrottama. When they had come before the bhagavat tathāgata arhat samyaksambuddha Candrottama, through the power of samādhi, with manifold bodhisattva miracles, all those bodhisattvas made offerings to the Tathāgata Candrottama, circumambulated him three times, and then said to the Bhagavat, ‘Bhadanta Bhagavat, we will remain,<sup>49</sup> with our minds in a state of cessation, for those ten intermediate eons.’
- 2.23 “Then, noble son, the tathāgata arhat samyaksambuddha Candrottama said to the bodhisattva mahāsattva Gaganamudra, ‘You must acquire, noble son, the dhāraṇī *entranceway that is the form of omniscience*. All the past<sup>50</sup> tathāgata arhat samyaksambuddhas have taught it to the bodhisattvas they have consecrated to be their regents. Also, the present bhagavat buddhas who reside, live, and remain in the worlds in the ten directions [F.136.b] teach it to the bodhisattvas whom they consecrate to be their regents. Also, those who will be buddhas in the future will teach it to the bodhisattvas whom they consecrate to be their regents. Therefore, you too should acquire the dhāraṇī *entranceway that is the form of omniscience*.<sup>51</sup> It is thus.<sup>52</sup>

- 2.24 *jalijalini mahājalini phutke butke sammade mahāsammade devāṃ aṭi caṭi ṭake ṭharaṭhakke amimakasi hilicilitili ruruke mahāruruke jaye durjaye jayamati sānte sāntanirghoṣaṇi amūle ale amūlaparichinne mārasainya vitrāsane mukte muktapariśuddhe abhīte bhayamocane bhāradrohanaṇā dānta vidyāvidyā varuttame nigrahaṇi paravādināṃ dharmavādināmanugrahaṇi ārakṣā dharmavādināṃ caturṇāṃ smṛtyupasthānānāṃ adhimuktipadaprakāśanapadamidaṃ |*
- 2.25 *buddhakāsaye amama nimama avevi arthe arthani stīraṇe lokādhimukte sandadha paribhāvane caturṇāmāryavaṃśānāṃ adhimuktipadaprakāśanapadā |*
- 2.26 *bhāṣīthe bhāṣaṇe dhāre dhārayati gupte śubhe śubhaprade tatphale agraphale 'niṣphale nilaha samukta amukta nirmukte atravita vimuktavati vilaphala ayukta iviti diviti ratitula tulamaṇi ahiṃsāma ititāva atvānatvāna sarvaloka anaka livindha abhūsare hatamatte veśāgravate aphala kaphala trayāṇāṃ ārakṣitānāṃ adhimuktipadamidaṃ |*
- 2.27 *jaḍataḥ aniharavavataavyo idaṃ phalaṃ niyomaphalaṃ samudānāya vibhuṣa paśya sāmantra anumanto akumanto chedāvane mantrastā daśabala vighrahasṭhā isusthita sunikhama tīkṣṇamati āloko atitrṣṇā adimati [F.137.a] pratyutpannabuddhapūrvaprahāre caturṇāṃ samyakprahāṇānāṃ adhimuktipadaprakāśanapadamidaṃ |*
- 2.28 *anye manye mane mamane vire virate śame śamitā viśānte mukte nirakṣame same samasame kṣaye akṣaye ajiti sānte samīṣṭhe dhāraṇī ālokāvabhāse ratnavrate raśmyavate jñānavate meruvate kṣayanidarśane lokapradīpanidarśane caturṇāṃ pratisaṃvidāmadhimuktipadaprakāśanapadamidaṃ |*
- 2.29 *cakṣa ābhāsanidarśane jñānālokanidarśanaṃ ca prabhāsane sarvendriya bhūmātikrante sarvasarve vāmāṃ sarve prāthavā kṣayaṃ kare gokāha vadane lokānudarśana vibhū caturṇāṃ ṛddhipādānāṃ adhimuktipadaprakāśanapadamidaṃ |*
- 2.30 *acale buddhe dṛdhapracale sattve gṛhṇa siddhi kaṇpati nisiddha smahiddhe parekasire some caṇḍe datve acale acale apare vicivale nipare pracacale prasare anayan prabhyāse kaṇkame prabhāvini same nijase grakrame nayute indriyāṇāṃ balānāṃ adhimuktipadaprakāśanapadamidaṃ |*
- 2.31 *puṣpe supuṣpe drumaparihāre abhayaṛucire cekaratke akṣayamastu ninile mamale pañcaśīsire lokasya vijñāne nayasaṃgrhīte ca yukte succendena saptānāṃ bodhyaṅgānāṃ adhimuktipadaprakāśanapadamidaṃ |*
- 2.32 *cakravajre maitra samāpade krānte kete karuṇa rudīkṣayi prītirūpe kṣamasampanne arake varate kharo khare amūle mūle sādhanē caturṇāṃ vaiśāradyānāṃ adhimuktipadaprakāśanapadamidaṃ |*

2.33 *vartte cakre cakradhare varacakre vare prare hile hile dhare ārūpāvate huhure yathā jibhaṃga niṃbare yathāgne yathāparaṃ cariniṣe yathā bhayarirīṣi satyanirhāra jaracavila vīryanirhāra cure mārganirhāra samādhinirhāra prajñānirhāra vimuktinirhāra [F.137.b] vimuktijñānadarśananirhāra nakṣatranirhāra candra-nirhāra sūryanirhāra padāścaturuttaratathāgatena adbhutaṃ niradbhutaṃ saṃbuddhaṃ abuddha ihabuddhaṃ tatrabuddhaṃ nihaṃgamapare alaha dalaha paṇḍare paṇḍare tatrāntalu māṃgagharāṇi pūṭani saṃpūṭani gata-praṃgamanuniruva nāṣani nāṣabandhani cicchini cicchidra mayova hidiṃgamā vare mare hanane bharaṃ bhare bhinde bhire bhire ruṣare śaraṇe darane pravartte varaṇāḍaye vidranvumā varakhumā brahmacāriṇa indravani dhidhirāyani maheśvaralalani mamasume alamini ekākṣaraci vaṃcani carasti ābhicaṇḍāla sūre sarvasurā āvarasurā punakanitāṃ paṇḍitāṃ āyinakaṇḍi jabhāme gandhare atra runimakare bhirohiṇī siddhamatte vilokamate buddhādhiṣṭhite dhāraṇīmukhe daśānām balānām adhimuktiprakāśanapadamidaṃ ।*

2.34 As soon as the Bhagavat recited the dhāraṇī *entranceway that is the form of omniscience*, that great billion-world universe shook intensely in six ways: it shook, shook strongly, and shook intensely; it shuddered, shuddered intensely, and shuddered fiercely; it quivered, quivered intensely, and quivered fiercely; it trembled, trembled intensely, and trembled fiercely; it quaked, quaked intensely, and quaked fiercely; it bent upward, bent downward, and bent deeply downward. And a light appeared so that the worlds in the ten directions, which are as numerous as the grains of sand in countless Ganges Rivers, were filled with vast light. At that time, the Sumeru, Cakravāḍa, and Mahācakravāḍa mountains were not to be seen. The countless worlds in the ten directions appeared to be as flat as the palm of one's hand. [F.138.a]

2.35 Also, through the power of the Tathāgata, the bodhisattva mahāsattvas who resided in countless worlds in the ten directions, who had attained samādhi, dhāraṇī, and acceptance, vanished from their own realms<sup>53</sup> and arrived in the presence of the Bhagavat on Vulture Peak Mountain. They bowed their heads to the Bhagavat's feet and, through various manifold bodhisattva miracles, made offerings to the Bhagavat. They then seated themselves there in order to hear this dhāraṇī *entranceway that is the form of omniscience*.

2.36 Also, countless devas, nāgas, yakṣas, asuras, kumbhāṇḍas, and piśācas came to Vulture Peak Mountain to the presence of the Bhagavat, bowed their heads to the Bhagavat's feet, and sat to one side in order to hear this dhāraṇī *entranceway that is the form of omniscience*. All the bodhisattva mahāsattvas who were gathered there saw the Padmā buddha realm and the tathāgata arhat samyaksambuddha Padmottara encircled by an assembly<sup>54</sup> of bodhisattvas.

As soon as the Bhagavat had recited this dhāraṇī *entranceway that is the form of omniscience*, bodhisattva mahāsattvas as numerous as the grains of sand in seventy-two Ganges Rivers obtained this dhāraṇī.

2.37 The bodhisattvas who had obtained the dhāraṇī saw the bhagavat buddhas who dwelt in countless worlds in the ten directions and saw the array of the qualities of those buddha realms. [F.138.b] They were amazed, and, through the power of samādhi and bodhisattva miracles, made offerings to the Buddha and then were seated.

2.38 The Bhagavat said to them, “Noble sons, the bodhisattva mahāsattvas who meditate upon the dhāraṇī *entranceway that is the form of omniscience* will attain 84,000<sup>55</sup> dhāraṇī entranceways; they will attain 72,000 further dhāraṇī entranceways; and they will attain 60,000 samādhi entranceways.

2.39 “The bodhisattva mahāsattvas who have attained this dhāraṇī entranceway will attain great kindness and great compassion. Bodhisattva mahāsattvas contemplate the thirty-seven factors of enlightenment and attain omniscience solely in order to obtain this samādhi.<sup>56</sup> It contains the entirety of all the Buddha’s teachings. All the bhagavat buddhas, through having understood this dhāraṇī in its essence, teach the Dharma to beings and do not pass into parinirvāṇa too soon.

2.40 “Noble sons, see how the power of this dhāraṇī, the dhāraṇī *entranceway that is the form of omniscience*, caused the great earth to shake and a great light to shine, a light that spread a vast radiance throughout endless, infinite buddha realms, and how that light caused endless, infinite bodhisattvas to come from endless, infinite buddha realms in order to hear the dhāraṇī *entranceway that is the form of omniscience*. [B2]

2.41 “The endless, infinite devas of the desire realm and form realm, and the nāgas, yakṣas, asuras, humans, and nonhumans within this Sahā universe who listen to the dhāraṇī *entranceway that is the form of omniscience*, as soon as they have obtained the dhāraṇī *entranceway that is the form of omniscience*, [F.139.a] will be irreversible in their progress to complete enlightenment.

2.42 “Those who write it out will always see the Buddha, listen to the Dharma, and serve the Saṅgha until complete parinirvāṇa. The bodhisattvas who chant the dhāraṇī *entranceway that is the form of omniscience* will eliminate without remainder their primary karma,<sup>57</sup> and in the next life they will ascend to the first bhūmi.

2.43 “The bodhisattva mahāsattvas who meditate on the dhāraṇī *entranceway that is the form of omniscience* will completely eliminate even the five actions with immediate results at death if they have committed and accumulated them, and in the next life they will ascend to the first bhūmi. If they have not

committed the actions with immediate results at death, then in that lifetime they will completely eliminate all other karma and in the next life will ascend to the first bhūmi.

2.44 “Even if someone does not meditate on this dhāraṇī or chant this dhāraṇī, but only listens to it and binds a turban<sup>58</sup> onto the Dharma reciter, then the bhagavat buddhas residing, living, and remaining in other realms, who are as numerous as the grains of sand in the Ganges River, will declare ‘excellent!’ and those bhagavat buddhas will prophesy his attainment of the highest, most complete enlightenment. Not long after, that bodhisattva will be consecrated as their regent,<sup>59</sup> and he will be only one lifetime away from attaining the highest, most complete enlightenment. In the same way, those who make an offering of incense to the Dharma reciter<sup>60</sup> will before long obtain the incense of the highest, most complete enlightenment. If they offer a flower to the Dharma reciter, [F.139.b] they will obtain the unsurpassable flowers of wisdom. If they offer cooked rice, food,<sup>61</sup> and drink to the Dharma reciter, they will attain the unsurpassable nourishment of the tathāgatas. If the bodhisattvas clothe the Dharma reciter, they will attain the unsurpassable complexion of a tathāgata. If they adorn the Dharma reciter with jewels, they will obtain before long the jewels of the Dharma of the thirty-seven factors of enlightenment.

2.45 “Noble sons, the dhāraṇī *entranceway that is the form of omniscience* has this kind of great benefit for bodhisattva mahāsattvas. Why is that? It is because the entire bodhisattva piṭaka is taught in it. Bodhisattva mahāsattvas gain unimpeded eloquence through this dhāraṇī *entranceway that is the form of omniscience* and attain the four attractive qualities.

2.46 “Noble sons, when the tathāgata arhat samyaksambuddha Candrottama taught<sup>62</sup> the dhāraṇī *entranceway that is the form of omniscience* to the bodhisattva mahāsattva Gaganamudra, the earth shook, and a great light shone in the world. That great light illuminated countless buddha realms in the ten directions, and all uneven land appeared to be as flat as the palm of the hand. All the bodhisattva mahāsattvas gathered there saw the bhagavat buddhas who were in countless buddha realms in the ten directions.

2.47 “Countless bodhisattva mahāsattvas came from countless buddha realms in the ten directions to the Candanā realm to honor and pay homage to the tathāgata arhat samyaksambuddha Candrottama [F.140.a] and to hear this dhāraṇī *entranceway that is the form of omniscience*.

2.48 “Noble sons, the tathāgata arhat samyaksambuddha Candrottama addressed<sup>63</sup> the bodhisattvas, saying, ‘Noble sons, I perceive that the bodhisattvas who have one lifetime remaining will spend these ten intermediate eons with their minds at rest in cessation. During these ten intermediate eons, the other bodhisattva mahāsattvas will listen to this



bodhisattva piṭaka, the dhāraṇī *entranceway that is the form of omniscience*, from the bodhisattva mahāsattva Gaganamudra. They will listen to the Dharma for ten intermediate eons, trusting the countless bhagavat buddhas who reside, live, and remain in countless buddha realms in the ten directions. That complete trust will generate good roots, and they will make offerings to the tathāgata arhat samyaksambuddha Candrottama through various kinds of bodhisattva miracles.’

2.49 “The bodhisattvas asked the Bhagavat, ‘Bhadanta Bhagavat,<sup>64</sup> after these ten intermediate eons have passed, will the bodhisattva mahāsattva Gaganamudra turn the unsurpassable Dharma wheel that possesses the Dharma?’

2.50 “Candrottama<sup>65</sup> said to them, ‘Noble sons, it will be so, it will be so. When these ten intermediate eons have passed, the bodhisattva mahāsattva Gaganamudra will attain the complete enlightenment of perfect buddhahood. [F.140.b] Following the night that he attains the complete enlightenment of perfect buddhahood, he will turn the unsurpassable Dharma wheel that possesses the Dharma. For ten intermediate eons he will teach the bodhisattvas the dhāraṇī *entranceway that is the form of omniscience*. The bodhisattva mahāsattvas will listen to that Dharma and will generate good roots through hearing it. After the bodhisattva Gaganamudra has attained the complete enlightenment of perfect buddhahood, he will turn the irreversible supreme wheel, the Dharma wheel that possesses the Dharma, and he will establish many hundreds of millions of trillions of bodhisattvas in irreversibility. For ten intermediate eons those bodhisattvas will listen to him teaching this dhāraṇī *entranceway that is the form of omniscience*. When they have heard that Dharma, they will have only one remaining lifetime. The bodhisattvas who have listened for an eon will at that time enter<sup>66</sup> the tenth<sup>67</sup> bhūmi and have irreversible progress toward the highest, most complete enlightenment. At that time, they will have the ultimate attainment of this dhāraṇī.’

2.51 “After the tathāgata arhat samyaksambuddha Candrottama had spoken those words to the bodhisattva mahāsattvas, he manifested the various miracles that are the domain of the buddhas. He showed the *nārāyaṇa samādhi* to the bodhisattva mahāsattva Gaganamudra and then transformed his body into diamond and showed him the *array of light samādhi*. [F.141.a]

2.52 “Then for ten intermediate eons, he turned the wheel of the Dharma for the bodhisattvas, teaching them the Dharma of this dhāraṇī *entranceway that is the form of omniscience*. He revealed and made clear the adorning signs and indications of the buddhas in all the buddha realms. He taught the samādhi called *circle of vajras*. He taught the Dharma to the bodhisattvas by perfectly turning the wheel of the Dharma on the seat of enlightenment. He taught



them the *garland of wheels* samādhi. He turned the wheel of the Dharma for many hundreds of thousands of tens of millions of thousands of millions of beings and through the wheel of the Dharma established them in irreversibility.

2.53 “Knowing this, the bodhisattva mahāsattva Gaganamudra and an innumerable saṅgha of bodhisattvas made offerings to the Bhagavat. Then they each entered their own kūṭāgāra and remained there through the night when the tathāgata arhat samyaksambuddha Candrottama passed into parinirvāṇa, into the state of nirvāṇa without any remaining aggregates. When that night was over, the bodhisattvas made offerings to the Bhagavat’s body, and then each entered their own kūṭāgāra. The other bodhisattvas all returned to their own buddha realms. The bodhisattvas who had but one life remaining stayed in the samādhi of cessation for ten intermediate eons.

2.54 “The bodhisattva mahāsattva Gaganamudra taught the Dharma for the bodhisattva mahāsattvas, and those bodhisattva mahāsattvas generated good roots during those ten intermediate eons.<sup>68</sup> In the night, he attained the highest, most complete enlightenment of perfect buddhahood [F.141.b] and the next day he turned the wheel of the Dharma and manifested great miracles. He established many hundreds of thousands of millions of trillions of beings in the highest, most complete enlightenment.<sup>69</sup> Also when he taught the dhāraṇī *entranceway that is the form of omniscience*, eight hundred thousand trillion bodhisattvas attained the forbearance that comes from realizing the birthlessness of phenomena; 920,000,000 beings were established in irreversible progress toward the highest, most complete enlightenment; 72,000,000,000 bodhisattvas obtained this dhāraṇī *entranceway that is the form of omniscience*; and countless devas and humans developed the motivation to attain complete enlightenment.”

2.55 Then the bodhisattva mahāsattva Ratnavairocana<sup>70</sup> asked the Bhagavat, “Bhadanta Bhagavat, which qualities must bodhisattva mahāsattvas possess in order to obtain this dhāraṇī?”

2.56 “Noble son,” replied the Bhagavat, “bodhisattva mahāsattvas will obtain this dhāraṇī if they possess four qualities. What are these four? The bodhisattva mahāsattvas remain within four noble traditions. What are these four? The bodhisattva mahāsattvas remain in this first noble tradition: the bodhisattva mahāsattvas should be pleased and satisfied with any kind of robes. They praise being content with any kind of robes; they do not act inappropriately for the sake of robes; they are not saddened if they have not acquired clothing; and if they obtain clothing, they wear it without desire, without clinging, without longing, without becoming fettered, without

becoming infatuated, and without covetousness. [F.142.a] They acquire it without covetousness. They wear it while seeing the defects of saṃsāra and with the knowledge of going forth into homelessness.

2.57 “As it is in the noble tradition for robes, so it is for alms, and it is the same noble tradition for beds and seats. The fourth noble tradition is that the bodhisattva mahāsattvas are pleased and satisfied with any kind of necessities and any medicine; they praise being satisfied with any kind of necessities and any medicine; they do not act inappropriately for the sake of necessities or for the sake of medicines; they are not saddened if they have not acquired necessities and have not acquired medicines; and if they obtain necessities and obtain medicines they utilize them without desire, without clinging, without longing, without becoming fettered, without becoming infatuated, and without covetousness. They acquire them without covetousness. They utilize them while seeing the defects of saṃsāra and with the knowledge of going forth into homelessness. The bodhisattva mahāsattvas remain in these four noble traditions. The bodhisattva mahāsattvas who possess those four qualities will obtain this dhāraṇī and meditate on it.

2.58 “The bodhisattva mahāsattvas will also obtain this dhāraṇī *entranceway that is the form of omniscience* if they possess five other qualities. What are these five? The bodhisattva mahāsattvas remain in possession of correct conduct; they are restrained by the prātimokṣa vows; they have perfect rules of conduct and range of conduct; they see the danger in the tiniest particle of blameworthy actions; they adopt and train in the precepts; and when they see others who are devoid of correct conduct, they cause them to possess a perfectly correct conduct, training them, guiding them, and establishing them in that. [F.142.b] The bodhisattva mahāsattvas are endowed with that first quality.

2.59 “Also, when the bodhisattva mahāsattvas make beings who are attached to a wrong view abandon that wrong view, they cause them to possess a correct view, training them, guiding them, and establishing them in that. The bodhisattva mahāsattvas are endowed with that second quality.

2.60 “Also, when the bodhisattva mahāsattvas make beings who are attached to wrong conduct abandon their wrong conduct, they cause them to possess perfect conduct, training them, guiding them, and establishing them in that. The bodhisattva mahāsattvas are endowed with that third quality.

2.61 “Also, the bodhisattva mahāsattvas cause beings who have a defective aspiration to possess a perfect aspiration, training them, guiding them, and establishing them in that. The bodhisattva mahāsattvas are endowed with that fourth quality.

- 2.62 “Also, the bodhisattva mahāsattvas make those who are following the Śrāvakayāna and the Pratyekabuddhayāna realize the highest, most complete enlightenment, training them, guiding them, and establishing them in that. The bodhisattva mahāsattvas are endowed with that fifth quality.
- 2.63 “The bodhisattva mahāsattvas who possess those five qualities will obtain this dhāraṇī.
- 2.64 “The bodhisattva mahāsattvas will also obtain this dhāraṇī *entranceway that is the form of omniscience* if they possess six other qualities. What are these six?
- 2.65 (1) “The bodhisattva mahāsattvas themselves are learned, possess learning, and accumulate learning, and thereby their articulate teaching of the Dharma, of celibacy, is virtuous in the beginning, virtuous in the middle, and virtuous in the end; it has good meaning, has good words, is unalloyed, is complete, is pure, and is immaculate. [F.143.a] They learn and possess many such Dharma teachings, recite them, mentally examine them, and understand them through contemplating them. They, who are thus very learned, make others with little learning very learned, training them, guiding them, and establishing them in that. They are endowed with that first quality.
- 2.66 (2) “Also, the bodhisattva mahāsattvas are without envy and miserliness, and they make those beings overpowered by envy and miserliness become free of envy and have perfect generosity, and they train them, guide them, and establish them in that.<sup>71</sup> The bodhisattva mahāsattvas possess that second quality.
- 2.67 (3) “Also, the bodhisattva mahāsattvas do not harm beings; (4) they free beings from fear, freeing from calamities those beings afflicted by various calamities; (5) they are not fakes, not just talk, not frauds, and not deceivers; and (6) they frequently dwell in emptiness. The bodhisattva mahāsattvas who possess those six qualities will obtain this dhāraṇī *entranceway that is the form of omniscience*.
- 2.68 “The bodhisattva mahāsattvas who have those qualities should perform this Dravidian mantra,<sup>72</sup> either in brief or in full, three times each day for seven years. They should bow down the five points of their body to the ground, maintain mindfulness of the body, and while dwelling in emptiness recite the Dravidian mantra. Then, when they stand up, they should be mindful of the bhagavat buddhas who reside, live, and remain in the surrounding worlds in the ten directions. After seven years of continuous mindfulness of the buddhas, [F.143.b] the bodhisattva mahāsattvas will attain this dhāraṇī *entranceway that is the form of omniscience*. The bodhisattva mahāsattvas who have attained this dhāraṇī will see, with the eye of wisdom, all the bhagavat buddhas who reside, live, remain, and also

manifest miracles within buddha realms as numerous as the grains of sand in the Ganges River in the ten directions, in that way attaining the noble eye of wisdom. They will also see the bhagavat buddhas smiling. They will attain 84,000 dhāraṇī entranceways. They will also attain 72,000 samādhi entranceways. They will also attain 60,000 Dharma entranceways.

2.69 “The bodhisattva mahāsattvas who are established in this dhāraṇī *entranceway that is the form of omniscience* will attain great kindness, and they will attain great compassion. Even if the bodhisattvas who obtain this dhāraṇī have committed the five actions with immediate results at death, that karma will be diminished in the next lifetime and will be totally eliminated in three lifetimes, and they will enter the tenth bhūmi. If the bodhisattvas have not committed the five actions with immediate results at death, all their other karma<sup>73</sup> will be completely diminished, in their next life they will enter the tenth bhūmi, they will soon attain the thirty-seven factors of enlightenment, and they will attain the wisdom of an omniscient one.

2.70 “Therefore, noble son, this dhāraṇī *entranceway that is the form of omniscience* is very important for the bodhisattva mahāsattvas. The bodhisattva mahāsattvas continually see the miraculous manifestation of the bhagavat buddhas smiling. They will make offerings to buddhas as numerous as the grains of sand in the Ganges River, [F.144.a] who are in realms as numerous as the grains of sand in the Ganges River. They will listen to the Dharma from these buddhas. They will attain samādhi, dhāraṇī, and acceptance, and they will return to this buddha realm. The bodhisattva mahāsattvas will have that range of miraculous powers.

2.71 “Noble son, this dhāraṇī *entranceway that is the form of omniscience* of bodhisattva mahāsattvas will completely diminish karma and increase virtue. Therefore, it has great benefit.

2.72 “Noble son, those who hear the name of the dhāraṇī *entranceway that is the form of omniscience* and hear the name of the Tathāgata Candrottama will diminish all their karmic obscurations and will definitely attain the highest, most complete enlightenment.”

2.73 Then some bodhisattvas said, “Bhadanta Bhagavat, we have heard and obtained this dhāraṇī from the bhagavat buddhas of the past who resided, lived, and remained in buddha realms in the ten directions as numerous as the grains of sand in the Ganges River.”

2.74 Some others said, “...as numerous as the grains of sand in two Ganges Rivers.”

Some others said, “...as numerous as the grains of sand in three Ganges Rivers.”

Some others said, “...as numerous as the grains of sand in four Ganges Rivers.”

Some others said, "...as numerous as the grains of sand in five Ganges Rivers."

Some others said, "...as numerous as the grains of sand in six Ganges Rivers."

Some others said, "...as numerous as the grains of sand in seven Ganges Rivers."

Some others said, "...as numerous as the grains of sand in eight Ganges Rivers."

2.75 Some others said, "We have heard and obtained this dhāraṇī *entranceway that is the form of omniscience* from samyaksambuddhas of the past who resided, lived, and remained in buddha realms in the ten directions as numerous as the grains of sand in nine Ganges Rivers."

2.76 The bodhisattva mahāsattva Maitreya said, [F.144.b] "As many eons ago as there are grains of sand in ten Ganges Rivers, during an eon called Saṃtāraṇa, there was a buddha realm called Sarvālaṅkāravibhūṣita, in which there was a buddha named Sālendrarāja, a tathāgata, an arhat, a samyaksambuddha, one with wisdom and virtuous conduct, a sugata, a knower of the world, an unsurpassable guide who tames beings, a teacher of devas and humans, a buddha, a bhagavat. He was encircled by a saṅgha of many hundreds of thousands of millions of trillions of bhikṣus and was similarly encircled by countless bodhisattvas. He taught this dhāraṇī, which is the dhāraṇī *entranceway that is the form of omniscience*. From him I heard this dhāraṇī, meditated on it, and fully realized it.<sup>74</sup>

2.77 "Throughout innumerable, truly innumerable, countless, truly countless eons, I made offerings through countless bodhisattva miracles to the samyaksambuddhas, the bhagavat buddhas who resided, lived, and remained in the past. With each buddha I planted<sup>75</sup> innumerable, countless, indeterminable,<sup>76</sup> measureless<sup>77</sup> good roots and acquired an accumulation of merit. Because of those numerous good roots, I received prophecies from many thousands of buddhas. It is because of my specific prayers that in terms of time, I have continued to circle in saṃsāra for a long time. That is why I circle in saṃsāra and have not attained the complete enlightenment of perfect buddhahood in the past. Now the Bhagavat has consecrated me as his regent for the highest, most complete enlightenment, binding the turban of liberation upon my head of wisdom." [F.145.a]

2.78 Then the Bhagavat said to the bodhisattva Maitreya, "It was thus, Maitreya. You received from the tathāgata arhat samyaksambuddha Sālendrarāja this dhāraṇī, which is the dhāraṇī *entranceway that is the form of omniscience*. Maitreya, your hopes have been perfectly fulfilled. Maitreya, if you had desired it, you could have attained the complete enlightenment of perfect buddhahood within ten eons. Maitreya, you have the power to

quickly enter the state of nirvāṇa without any remaining aggregates, which is the unsurpassable accumulation of wisdom. But, Maitreya, you have preferred to remain in saṃsāra for such a long time because of the power of your prayer with regard to time. Therefore, Maitreya, I have now made you my heir. The tathāgatas of the past have also made you their heir.”

2.79 Then the Bhagavat regarded the whole saṅgha. He regarded the gathering of bodhisattvas, bhikṣus, bhikṣuṇīs, upāsakas, upāsikās, devas, nāgas, yakṣas, rākṣasas, gandharvas, humans, and nonhumans. At that time, he recited these mantra words:

2.80 *dāntabhūmiḥ damathabhūmiḥ smṛtibhūmiḥ prajñābhūmirvaiśāradyabhūmiḥ prati-  
saṃvidbhūmiranutkṣepabhūmiḥ samatāparikṣayopekṣabhūmirjātikṣaya-  
bhūmirmanuja vinmujāḥ malanmujāḥ visāgrāḥ daśāvate veśataḥ teraṇa vesalagra  
śamuśavataḥ vimati vimati yopahira regamata vasisakrama iticāravate mekhemudra  
daharavate prajñākṣābubu dahakramitā sadoṣavantaḥ elaya tilaya ahusuṭā [F.145.b]  
amundhamam arthavati muruvati tehīnadvivā akaneti bakanate samake visābhaṭe iṭe  
iṭabale atra tatra kuruṣaṃ laruṣaṃ latatha katha sarvantaḥ sarvatarvaḥ aniruddhaḥ  
dihakhaṭambiphala bahuphala śataphala śīṣṭavate | |*

2.81 The Bhagavat recited to the devas these words of aspiration, which have the power to produce a result. When he recited them, six trillion devas saw the truth.

2.82 *agraphalam lalaha laha nilaṃhare vacatakhyā idaṃphalaṃ niyāmaphalaṃ  
namudaya vibhūkha prajñācakra sunirvṛticakra jñānīcakra | |*

2.83 These words of aspiration caused a hundred million devas to develop the aspiration for complete enlightenment, and they became irreversible.

2.84 *paśye somato anumato akumato akumati chedavakai mantrastha daśabala vipravastha  
īśasthita atimati tīkṣṇamati āloko sterituṣṇa | |*

2.85 These words of aspiration caused 64,000 nāgas to develop the aspiration for complete enlightenment, and they became irreversible.

2.86 *aprabhā samadanā ahadyo bhagavadyo karaṇyākṣa siddhamati samantakṣau alabale  
piṭakaro mahābale ojadaro dharaṇe migalekṣe udākṣa kudākṣa kukākṣa viroyo  
virūpamukha akṣihasta saṃkṣibala asurovina asuropramardane | |*

2.87 These words of aspiration caused 220,000,000 yakṣas to develop the aspiration for complete enlightenment, and they became irreversible.

2.88 *arthe pilile tinithe saṃtīrthe katitene nakeme nanamaste ubherabhe mudame madame matime saniha śūre dhāraṇīya sendra sadeva sanāga sayakṣāsura devā [F.146.a] nāga nirukti parivāra niruktalāni smṛti prajñā parivāramati pratilābhī gatidhṛtiparivāra gatidhṛtilābhīḥ pūrvakeṣu hiteṣu caritavantaḥ abhiskāma vantaḥ śūravantaḥ ciravīryavantaḥ bhītavantaḥ sitabhāge mārṅgamudra diśāpakarṣaṇi kṣaparahu oharāṇo devaracatu suramudra yakṣamudra rākṣasamudra vedivedime tape tattape uṣṇāname prakhādye nanava dhāraṇīya āviśa diśāsodhane vākyaśuddhe jihvāśuddhe vācīparikarmaḥ prajñā buddhi smṛti mati gati dhṛti gaṇana pratisaraṇabuddhiḥ jayacakre śūnyacakre vyaya | |*

2.89 These words of aspiration caused 56,000 asuras to develop the aspiration for complete enlightenment, and they became irreversible.

2.90 Then the Bhagavat addressed the bodhisattva named Vaiśāradya-samavasaraṇa: “Noble son, it is difficult to encounter a tathāgata arhat samyaksambuddha’s appearance in the world. It is also difficult to find these mantra words that are imbued with correct conduct, samādhi, wisdom, liberation, and the vision of the wisdom of liberation.

2.91 “Noble son, the tathāgatas, in order to benefit beings and to accomplish the qualities of a bodhisattva, previously engaged in bodhisattva conduct. They possessed generosity, restraint, self-control, patience, diligence, samādhi, and wisdom.<sup>78</sup> They served many hundreds of thousands of millions of trillions of buddhas. Some performed acts of generosity, some maintained correct conduct, some led a celibate life, some practiced meditation, some engaged in diligence, some meditated on patience, [F.146.b] some accomplished samādhi, and some cultivated wisdom. They performed many countless, various, different good actions. It is in that way that I, too, have now attained unsurpassable wisdom.

2.92 “Noble son, the tathāgatas previously followed the conduct of a bodhisattva for many hundreds of thousands of millions of trillions of eons. They refrained from lying, slander, harsh speech, and idle talk. They cultivated virtuous speech of many different kinds. Therefore, they have now obtained long tongues. Noble son, the tathāgata arhat samyaksambuddhas do not speak in any other way.”

2.93 Then the Bhagavat performed a miraculous deed for his retinue. He performed the miraculous deed of resting in the *gathering*<sup>79</sup> of all merit samādhi and extending his tongue from his mouth and covering his face with it. That tongue radiated 600,000,000 light rays. Those light rays filled the worlds of this billion-world universe with a bright radiance. Those light rays illuminated the hells, animals, Yama worlds, devas, and humans. Those light rays blew as cool breezes onto the beings in hell, whose bodies were being

burned by blazing fires. The instant those breezes touched them, there arose for them a sensation of bliss. Before each being in hell there appeared an emanation of the Buddha, with a body adorned by the thirty-two signs and glorious with the eighty excellent features of a great being. [F.147.a] When the beings in hell saw them, they were endowed with bliss, their bodies were refreshed by seeing the Buddha, and on seeing the Buddha they thought, “It is through the power of this being that I have gained this experience of bliss,” and they had affection, delight, and respect for the appearance of the Bhagavat.

2.94 The Bhagavat said to them, “O beings! Say these words: ‘Homage to the Buddha, homage to the Dharma, homage to the Saṅgha,’ and you will always have this kind of bliss.”

2.95 Those hell beings then placed their palms together and recited, “Homage to the Buddha! Homage to the Dharma! Homage to the Saṅgha!”

2.96 Because of that virtuous root and pure motivation, those hell beings departed that life, some to be born among devas and some among humans.

2.97 The light rays came as warm winds to those who had been born within the cold hells, *and so on, as just described, up until* those who had been born among humans. In the same way, when the light rays touched the pretas,<sup>80</sup> whose bodies were burning with hunger and thirst, they extinguished the fire of hunger and thirst, and the pretas experienced bliss.

2.98 An emanation of the Buddha, whose body was adorned by the thirty-two signs and glorious with the eighty excellent features of a great being, appeared before each preta. When the pretas saw them, they were happy and satisfied. They thought, “It is through the power of this being that I have obtained this experience of bliss” and they had affection, delight, and respect for the appearance of the Bhagavat.

2.99 The Bhagavat said to them, “You beings here!<sup>81</sup> Recite these words: ‘Homage to the Buddha, homage to the Dharma, homage to the Saṅgha,’ and you will always have this kind of bliss.

2.100 Then those pretas placed their palms together and recited, “Homage to the Buddha! Homage to the Dharma! Homage to the Saṅgha!”<sup>82</sup> [F.147.b]

2.101 Because of that root of virtue, those preta beings departed that life, some to be born among devas and some among humans. The Bhagavat also instructed the animals in that way. He also instructed the humans in that way. Devas and humans beyond number came to the Bhagavat, bowed their heads to his feet, and sat down to hear the Dharma. At that time, numberless assemblies of devas and humans developed the motivation to attain the highest, most complete enlightenment, and countless bodhisattvas there attained samādhi, acceptance, and dhāraṇī.



2.102     *That concludes “The Dhāraṇī Entranceway,” which is the second chapter of the Mahāyāna sūtra titled The White Lotus of Compassion.*

3.

### Chapter 3

## GENEROSITY

- 3.1 When the Bhagavat had concluded his miraculous manifestation, the bodhisattva mahāsattva Śāntimati asked the Bhagavat, “Bhagavat, by what cause and circumstances are the pure buddha realms of other buddhas unpolluted, free from the five degeneracies, and have the array of the various qualities of a buddha realm? All the bodhisattva mahāsattvas there have a perfection of the various kinds of good qualities and possess the various kinds of happiness. Even the words *śrāvaka* and *pratyekabuddha* are unknown there, let alone the word *rebirth*.”
- 3.2 “Bhadanta Bhagavat, by what cause and circumstances has the Bhagavat appeared in a buddha realm that is inferior and troubled?<sup>83</sup> Why did you attain the complete enlightenment of perfect buddhahood and introduce the three yānas, teaching the Dharma to the fourfold assembly, during the degeneration of lifespan, degeneration of time, degeneration of beings, degeneration of view, and degeneration through the kleśas? [F.148.a] Why did the Bhagavat not obtain a pure buddha realm free from the five degeneracies?”
- 3.3 “Noble son,” answered the Bhagavat, “it is through the power of prayer that bodhisattvas obtain pure buddha realms and through the power of prayer that they obtain impure buddha realms. Noble son, bodhisattva mahāsattvas obtain impure buddha realms because of their great compassion. Why is that? I have now been born into this inferior buddha realm<sup>84</sup> because of the prayer that I made. Listen well and correctly, and remember, for I am going to explain it to you.”
- 3.4 “I will do so, Bhagavat,” said the bodhisattva Śāntimati.
- 3.5 The Bhagavat then spoke these words: “Noble son, in the past, countless eons ago, as many as there are grains of sand in the Ganges River, in this buddha realm there was a great eon called Dhāraṇa. During that great eon,

- within this buddha realm of four continents there was a king named Araṇemin who was a cakravartin sovereign over four continents.
- 3.6 “Araṇemin’s court priest was a brahmin named Samudrareṇu. To him was born a son who possessed the thirty-two signs of a great being, was beautified by the eighty excellent features of a great being, had the signs of a hundred merits, and had an aura that was a fathom<sup>85</sup> wide and round like a banyan tree. One never tired of gazing upon him.
- 3.7 “As soon as he was born, a hundred thousand devas made offerings to him, and then he was given the name Samudragarbha. At a certain time, he renounced worldly life, shaved off his hair and mustache, and donned saffron robes. He attained the highest, most complete enlightenment of buddhahood. [F.148.b] He became the tathāgata named Ratnagarbha. That bhagavat turned the wheel of the Dharma and led many hundreds of thousands of millions of trillions of beings to the results of rebirth in higher realms and liberation.
- 3.8 “At one time, with many hundreds of thousands of millions of trillions of śrāvakas accompanying and attending him, he went to villages, cities, towns, districts, countries, and kings’ palaces. Going from one town to another, he eventually came to the city where the cakravartin king lived. There the tathāgata arhat samyaksambuddha Ratnagarbha sat together with many hundreds of thousands of millions of trillions of śrāvakas outside the city in a nearby park called Jambūvana.
- 3.9 “King Araṇemin heard that the tathāgata arhat samyaksambuddha Ratnagarbha had come to his land and was residing in Jambūvana Park together with many hundreds of thousands of millions of trillions of śrāvakas and thought, ‘I will go there now, and when I have arrived there, I will pay my respects to the Tathāgata, venerate him, and honor him.’
- 3.10 “Then King Araṇemin, with a king’s great wealth and with a king’s great power,<sup>86</sup> accompanied and attended by many hundreds of thousands of millions of trillions of individuals, left the city and went toward Jambūvana Park. He traveled by carriage for as far as there was ground for a carriage to travel on, and then he continued on foot and entered the parkland.
- 3.11 “He went toward the Tathāgata Ratnagarbha, bowed his head to the tathāgata arhat samyaksambuddha Ratnagarbha’s feet, circumambulated him three times, and then sat to one side. [F.149.a] When he was seated to one side, the tathāgata arhat samyaksambuddha Ratnagarbha taught King Araṇemin by speaking about the Dharma, which inspired him, encouraged him, and delighted him. After he taught him the Dharma in many ways and inspired him, encouraged him, and delighted him, he became silent. [B3]

- 3.12 “Then King Araṇemin rose from his seat, bared one shoulder, bowed with palms together toward the Tathāgata Ratnagarbha, and touched his feet.<sup>87</sup> He then said these words to the tathāgata arhat samyaksambuddha Ratnagarbha: ‘May the Bhagavat and his saṅgha of bhikṣus give their permission that for three months I may provide the Bhagavat and his bhikṣus with robes, food,<sup>88</sup> beds, seats, medicine, and necessities.’
- 3.13 “Noble son, the Tathāgata Ratnagarbha gave his permission to King Araṇemin by remaining silent. King Araṇemin understood from the Tathāgata Ratnagarbha’s silence that he had given his permission, bowed his head to the Bhagavat’s feet, circumambulated him three times, and then departed from the Bhagavat’s presence. Then King Araṇemin summoned the local kings, ministers, high officials, lesser ministers,<sup>89</sup> and representatives of the city dwellers, countryside dwellers, and hired laborers. He said to them, ‘Leaders of men, know this! [F.149.b] For the next three months I will provide all necessities for the tathāgata arhat samyaksambuddha Ratnagarbha and his saṅgha of bhikṣus. I will respectfully offer to the Bhagavat and his saṅgha of bhikṣus all my pleasures and enjoyments, honors, amusements, and queens. You too should respectfully offer to the Bhagavat and his saṅgha of bhikṣus all your own individual pleasures and enjoyments, honors, amusements, and wives.’
- 3.14 “They made offerings in that way. Also, the precious householder<sup>90</sup> created a parkland entirely of Jambu River gold. In that parkland, he created for the Tathāgata a kūṭāgāra made from the seven jewels. He also had an enclosing wall<sup>91</sup> made of the seven jewels built in the four directions. He also adorned the entire parkland with trees made of the seven jewels. Those trees were ornamented with cloth of various kinds, a variety of calico cloth, a variety of parasols, a variety of strings of pearls, ornaments of various kinds, a variety of adornments of jewels, and various incenses. Those trees were also adorned with flowers and fruits made of every kind of jewel.
- 3.15 “That entire parkland was adorned with jewels of many kinds. Seats of calico, linen, and various kinds of cloth were arranged and scattered with a variety of flowers. A precious wheel, the height of a man, shone outside the kūṭāgāra, in front of the Tathāgata. Also, a completely white, precious seven-limbed<sup>92</sup> elephant stood near the Bhagavat, holding a precious tree above him. [F.150.a] That tree was adorned with the seven jewels, various strings of pearls, various ornaments, and various garlands of flowers, and was hung with various silks and various lengths of calico.
- 3.16 “King Araṇemin’s principal queen<sup>93</sup> stood before the Bhagavat, sprinkling the Bhagavat with gośīrṣa and uragasāra sandalwood powder. King Araṇemin himself placed a shining, precious jewel before the Bhagavat. Then the radiance of that precious jewel continuously and constantly filled

the entire parkland<sup>94</sup> with a vast radiance. The Buddha's light itself constantly illuminated all the worlds of this billion-world universe. A footstool of gośīrṣa sandalwood was provided for each śrāvaka. Behind each śrāvaka there was a white king of elephants, as previously described. There were also precious wheels, the height of a man, placed in the same way that one had been placed for the Bhagavat.<sup>95</sup> A woman adorned with every kind of jewelry stood in front of each śrāvaka sprinkling gośīrṣa and uragasāra<sup>96</sup> sandalwood powders, and in front of each śrāvaka a beryl jewel was placed.

3.17      “Various kinds of music resounded everywhere within the parkland's walls. The precious minister and fourfold army<sup>97</sup> were stationed outside all around the walls of the parkland.

3.18      “Noble son, King Araṇemin came from the city every day to see the Bhagavat and to honor the Bhagavat. He traveled by carriage for as far as there was ground for a carriage to travel on, [F.150.b] and then he got down and, continuing on foot, entered the park. After he had entered, he approached the Tathāgata Ratnagarbha. When he reached the tathāgata arhat samyaksambuddha Ratnagarbha, he bowed his head to his feet, circumambulated him three times, and then personally offered water for the Tathāgata Ratnagarbha to rinse his hands. He personally prepared with his own hands numerous offerings of food to the Tathāgata. When he had prepared this food with his own hands, had satisfied the Bhagavat, and had seen that the bhagavat had eaten,<sup>98</sup> put down his bowl, and washed his hands, then King Araṇemin himself held a fan and fanned the Bhagavat.

3.19      “A thousand princes and a thousand minor kings also carried out that service for each śrāvaka, and then, holding fans, they fanned the śrāvakas. As soon as the meal ended, many hundreds of thousands of millions of trillions of beings entered the park in order to listen to the Dharma. Many hundreds of thousands of millions of trillions of devas sent down a rain of flowers from the middle of the sky, played divine music, and presented divine parasols, cloth, and adornments.

3.20      “Four million<sup>99</sup> yakṣas in blue clothing brought staffs of gośīrṣa sandalwood from a sandalwood forest and stood guard in order to protect the Bhagavat and his saṅgha of bhikṣus.

3.21      “At night, King Araṇemin himself lit many hundreds of thousands of millions of trillions of lamps before the Bhagavat and his saṅgha of bhikṣus.

3.22      “Then, noble son, King Araṇemin stood before the Bhagavat with a lamp placed upon his head, a lamp on each shoulder, one in each hand, and one on each foot. Throughout the night these lamps burned before the Bhagavat. [F.151.a] Through the power of the Bhagavat the king experienced no

physical fatigue but felt physical bliss, just as when a bhikṣu in the meditation of the third dhyāna has no physical or mental fatigue. He honored the Bhagavat in that way for three months.

3.23 “During those three months, the thousand princes, the 84,000 minor kings, and a hundred thousand million trillion beings honored each śrāvaka in the same way that the king did.

3.24 “During those three months, the principal queen, Glorious Goddess,<sup>100</sup> honored the Tathāgata Ratnagarbha with incense and flowers in the same way that King Araṇemin had honored him. Also in the same way, during those three months, many hundreds of thousands of millions of trillions of maidens honored each śrāvaka with flowers and incense.<sup>101</sup>

3.25 “Then, noble son, after the three months had passed, King Araṇemin offered 84,000 adornments made from Jambu River gold to the Bhagavat. He also offered 84,000 wheels of gold, beginning with the precious wheel, to the Bhagavat. He offered 84,000 white elephants, beginning with the precious elephant, to the Bhagavat. He offered 84,000 horses, beginning with the precious horse, to the Bhagavat. He offered 84,000 jewels, beginning with the precious jewel, to the Bhagavat. In order to honor the Bhagavat he also offered to him 84,000 princes, beginning with the precious householder. In order to honor the Bhagavat he also offered to him 84,000 minor<sup>102</sup> kings, beginning with the precious minister. In order to provide for the Bhagavat and his saṅgha of bhikṣus, he offered to them 84,000 towns, beginning with the town of the queen’s retinue.<sup>103</sup> [F.151.b] He offered to the Bhagavat 84,000 precious wish-fulfilling trees, 84,000 heaps of precious flowers, 84,000 parasols made of the seven jewels, 84,000 rolls of cloth and adornments worthy for a king, and 84,000 strings of jewels; he offered ornaments for seats, the head, the eyes, and the ears; and gold chains, strings of pearls, unguents,<sup>104</sup> bedclothes, footstools, vessels, *bherī* drums,<sup>105</sup> musical instruments, conches, bells, victory banners, consecration vases, and lamps. He also made an offering to the Bhagavat of various birds made of precious materials, various animals made of precious materials, and 84,000 fans. He also offered to the tathāgata arhat samyaksambuddha Ratnagarbha 84,000 medicinal elixirs.

3.26 “Then he said these words: ‘Bhagavat, I am one who has many duties and many tasks. Forgive me, Bhagavat. May you remain in our park. May the Bhagavat always be pleased in this park. May we again come here to look at the Bhagavat, bow down to him, and honor him.’

3.27 “King Araṇemin’s thousand sons also touched the Bhagavat’s feet and each of them made this supplication to the Bhagavat: ‘We ask for the Bhagavat to give his permission that each of us for three months may honor with all things the Bhagavat and his saṅgha of bhikṣus.’

- 3.28        “The Bhagavat gave the princes his permission by remaining silent. King Araṇemin understood that he had given his permission, and he bowed his head to the feet of the Bhagavat and to the saṅgha of bhikṣus. [F.152.a] He circumambulated them three times and then left the presence of the Bhagavat.
- 3.29        “Then the crown prince Animiṣa honored the Bhagavat and his saṅgha of bhikṣus for three months in the same way that King Araṇemin had done. Thus, day after day, the thousand princes headed by Animiṣa came to see the Bhagavat and his saṅgha of bhikṣus and to listen to the Dharma.<sup>106</sup>
- 3.30        “Then, noble son, the Tathāgata Ratnagarbha’s father, the brahmin named Samudrarenū, wandered throughout all of Jambudvīpa and begged for alms from men, women, boys, and girls. When he had received these alms, all those people living in Jambudvīpa were established in the Three Refuges and afterward developed the motivation to attain the highest, most complete enlightenment. Because of the brahmin Samudrarenū wandering in this way, there was no human being in Jambudvīpa who had not become a follower of the brahmin Samudrarenū, who had not been led to the Three Refuges, who had not developed the motivation to attain the highest, most complete enlightenment, and who had not been established in and made to truly believe in the highest wisdom. Many hundreds of thousands of millions of trillions of beings were led to the Three Refuges, and in this way were made to believe in—and were guided to, brought to, and led to—the highest, most complete enlightenment.
- 3.31        “The crown prince Animiṣa honored the Bhagavat and his saṅgha of bhikṣus for three months just as King Araṇemin had done. [F.152.b] For three months he offered the Bhagavat 84,000 precious wheels, all with gold spokes.<sup>107</sup> He offered him—with the exception of the precious elephant, horse, jewel, wife, householder, and minister—84,000 elephants and 84,000 horses, and similarly 84,000 sunstone gems, boys, girls, wish-fulfilling trees, heaps of flowers, parasols, articles of clothing, flower garlands, adornments, precious thrones, ornaments for the head, ornaments for the eyes, earrings, chains of gold, pearl necklaces, unguents,<sup>108</sup> bedclothes, seats, footstools, vessels, *bherī* drums, musical instruments, conches, *paṭaha* drums,<sup>109</sup> victory banners, ornate vases, gardens, lamps, various birds made of precious materials, various deer made of precious materials, medicinal elixirs, and so on. He also offered the same to the saṅgha of bhikṣus.
- 3.32        “Then the crown prince Animiṣa took his leave from the Bhagavat and the saṅgha of bhikṣus. Thus, the crown prince Animiṣa honored the Bhagavat and the saṅgha of bhikṣus just as King Araṇemin had honored them, and his offerings were no less than the king’s.

3.33 “In the same way, the prince Indragaṇa also gave all his wealth and honored the Bhagavat and the saṅgha of bhikṣus for three months. Also in the same way, the princes Anaṅgaṇa, Abhaya, Ambara, Aśaja,<sup>110</sup> Middha,<sup>111</sup> Miṣa, Mārdava, Paṅgagaṇa, Mādhvava, Mānava, Great Principal, Mājava, Arava, Ājñava, Mukhava, Arthabahu, Alindra, Nerava, [F.153.a] Reṇaja, Candranemin, Sūryanemin, Indranemin, Vajranemin, Kṣāntinemin, Sthānanemin, Javanemin, Raṇemin, Rāhu, Rāhubala, Rāhucitra, Dāmacitra, Rājadhāna, Rāgabhrama, Rāndhava, Rakṣaka, Kāya, Śayama, Yatrava, Syajala, Yārmatha,<sup>112</sup> Yadhvaja, Yamāna, Yasyana,<sup>113</sup> Namajyoti, and Asaṅga did the same. Each of the thousand sons of King Araṇemin for three months honored the tathāgata arhat samyaksambuddha Ratnagarbha and his countless saṅgha of bhikṣus with offerings of food, beds, seats, medicines, and necessities. When they honored him, as the crown prince had done, they each made a vast offering of 84,000 golden wheels, *and so on, up to and including* 84,000 medicinal elixirs, to the Bhagavat and the saṅgha of bhikṣus. Having performed that great act of generosity,<sup>114</sup> some of them prayed to become Śakra, some to become Brahmā, some to become a cakravartin, some to have great wealth, and some to be in the Śrāvakayāna.<sup>115</sup> They then prayed for two hundred and fifty years and took their leave from the Bhagavat and the saṅgha of bhikṣus.

3.34 “At that time, the chief court priest Samudrareṇu arrived, and he saw the princes honoring the Bhagavat.<sup>116</sup> Having seen that, he requested to provide the tathāgata arhat samyaksambuddha Ratnagarbha<sup>117</sup> and his saṅgha with all their robes, food, beds, seats, medicines, and necessities for seven years. [F.153.b] The Bhagavat gave his consent to his father, the chief court priest, by remaining silent. Then the brahmin Samudrareṇu honored the Tathāgata Ratnagarbha and his saṅgha of bhikṣus with every perfect service,<sup>118</sup> just as King Araṇemin had done.

3.35 “Then, noble son, at another time, this thought arose in the mind of brahmin Samudrareṇu: ‘I have caused many hundreds of thousands of millions of trillions of beings to become fixed upon the highest, most complete enlightenment, but I do not know what kind of prayer King Araṇemin made. Did he wish for a divine kingdom or a human kingdom,<sup>119</sup> for the way of the śrāvaka or the way of the pratyekabuddha, or for the highest, most complete enlightenment? If I am to be a samyaksambuddha with the highest, most complete enlightenment, so that I may bring across beings who have not crossed over; liberate beings who have not been liberated from birth, old age, sickness, death, misery, lamenting, suffering, unhappiness, and troubles; and bring to nirvāṇa those who have not reached nirvāṇa, then may a deva, a nāga, a yakṣa, a buddha, a śrāvaka, or a



brahmin tell me in a dream whether the king wished for the splendor of the devas, the splendor of humans, the state of a śrāvaka, the level of a pratyekabuddha, or the highest, most complete enlightenment.'

3.36 "Then, noble son, the brahmin Samudrareṇu, the chief court priest, saw a vision in a dream. In the vision he saw in the ten directions the bhagavat buddhas in buddha realms as numerous as the grains of sand in the Ganges River. [F.154.a] Those bhagavat buddhas gave the brahmin lotuses with gold petals, silver stems, beryl pericarps, and emerald anthers. Upon those lotuses were sun disks. Upon those sun disks stood parasols made of the seven jewels. Each sun disk emitted 600,000,000 light rays. All those light rays entered the brahmin's mouth. He saw his own body become a thousand yojanas high, and completely clear like a completely clear mirror. He saw that within his body there were hundreds of thousands of millions of trillions of bodhisattvas sitting cross-legged in meditation. He saw those suns arranged as a garland upon his head. He saw that the parasols reached as high in the sky as the realm of Brahmā. He saw a variety of lotuses all around him. He heard divine music, which transcended human music, emanating from those lotuses.

3.37 "He then saw King Araṇemin running. His body was red<sup>120</sup> with blood, he had a boar's face, and he was devouring many creatures. When he had finished eating them, he sat at the foot of a castor-oil tree. Then various animals gathered and ate the king until there was nothing left but scattered bones.

3.38 "Again and again, he appeared with a boar's face and a body red with blood. He devoured many creatures, sat at the foot of a castor-oil tree,<sup>121</sup> and was eaten by various animals until there was nothing left but scattered bones.

3.39 "He also saw the princes, some with boar faces, some with elephant faces, some with buffalo faces, some with lion faces, [F.154.b] some with jackal faces, some with fox faces, some with dog faces, and some with monkey faces. Their bodies soaked with blood, they ate many animals, sat at the foot of a castor-oil tree, and were then eaten by many animals until there was nothing left but scattered bones.

3.40 "He saw them again and again, eating animals in those bodies. He saw other princes, adorned with jasmine flowers, riding in buffalo-drawn carts, heading south on a bad road. Śakra, Brahmā, and the guardians of the world also came there and said to the brahmin, 'O brahmin, you should first offer one of these lotuses that are around you to the king and then give one to each of the princes, then to the minor kings, and then to the rest to the people.'

- 3.41        “Hearing this, the brahmin said, ‘I will do as the devas command.’ As the brahmin was distributing the lotuses, he woke up. Remembering the dream, he rose from his bed and thought, ‘The cakravartin and the princes made inferior prayers. They are attracted to the pleasures of saṃsāra. They have inferior aspirations. Those princes I saw in my dream who were adorned with jasmine flowers, riding in buffalo carts, and going down a bad road facing south are those who aspire to the Śrāvakayāna. I had a great vision. I saw the bhagavat buddhas in the ten directions.<sup>122</sup> That is a sign of my having caused all the hundred thousand million trillion beings who live in Jambudvīpa to acquire, enter into, and remain in the three activities that create merit.<sup>123</sup> [F.155.a] The bhagavat buddhas in the other buddha realms in the ten directions bestowed lotuses upon me. That is a sign that I have wandered throughout Jambudvīpa and caused countless beings to acquire, train in, and enter the aspiration for the highest, most complete enlightenment. And it is a sign that for seven years I provided the tathāgata arhat samyaksambuddha and his saṅgha of bhikṣus with all necessities. The bhagavat buddhas bestowed parasols upon me. That is a sign that I made a prayer for the highest, most complete enlightenment. I also dreamt that I saw suns upon the lotuses; I saw their light rays enter my mouth. I saw my body become vast; I saw a garland of suns; I saw hundreds of thousands of millions of trillions<sup>124</sup> of bodhisattvas sitting cross-legged and meditating inside me. I saw Śakra, Brahmā, and the guardians of the world, who instructed me to distribute the lotuses, and I dreamt that I distributed the lotuses. I will describe this dream to the Bhagavat Buddha and ask the Tathāgata what the causes and circumstances for my dream were.’
- 3.42        “Then, when that night was over, the brahmin Samudrareṇu prepared food and went early<sup>125</sup> to where the Bhagavat was. He personally washed the hands of the Bhagavat and his saṅgha of bhikṣus. After he had washed their hands, with his own hands he served and satisfied the Bhagavat with much food and drink. [F.155.b] After he had served and satisfied him, he served and satisfied the saṅgha of bhikṣus many times. After he had repeatedly served and satisfied them, seeing that the Bhagavat and his saṅgha of bhikṣus had eaten, washed their hands, and put down their alms bowls, he sat on a low seat before the Bhagavat in order to hear the Dharma.
- 3.43        “Then King Araṇemin, accompanied by his thousand sons and many thousands of beings, came into the presence of the Bhagavat. He traveled by carriage as far as there was ground for a carriage to travel on, continued on foot, and entered the parkland. After entering the park, he approached the Bhagavat, bowed his head to the feet of the Bhagavat and his saṅgha of bhikṣus, and then sat before the Bhagavat to hear the Dharma.

3.44 “Then the brahmin Samudraren̐u described his dreams to the Bhagavat. The Bhagavat said, ‘You had a great vision in which you saw bhagavat buddhas in buddha realms as numerous as the grains of sand in the Ganges River, who gave you lotuses. You saw brightly shining suns on those lotuses and saw their light rays entering your mouth. Brahmin, for two hundred and fifty years you wandered through Jambudvīpa. During that wandering you caused innumerable beings to acquire and remain in the three activities that create merit, and you caused them to acquire, enter into, and remain in the aspiration for the highest, most complete enlightenment and to commence upon this Mahāyāna. That is why the bhagavat buddhas who reside, live, and remain, teaching the Dharma in realms in the ten directions as numerous as the grains of sand in the Ganges River, [F.156.a] gave you lotuses with gold petals, silver stems, beryl pericarps, and emerald anthers, with suns upon those lotuses. They were prophesying to you, brahmin, your highest, most complete enlightenment. That dream was its omen. Brahmin, in your dream you saw the bhagavat buddhas who reside, live, and remain, teaching the Dharma in realms in the ten directions as numerous as the grains of sand in the Ganges River, give you parasols made of the seven jewels, and those parasols reached as high into the sky as the Brahmā realm.

3.45 “ ‘Brahmin, that dream was an omen that on the night when you attain complete enlightenment and become a buddha, a verse praising your fame<sup>126</sup> will be chanted in realms in the ten directions that are as numerous as the grains of sand in the Ganges River, and the crown of your head will rise as far as the realm of Brahmā so that no one will be able to see it.<sup>127</sup>

3.46 “ ‘Brahmin, you saw a garland of sun disks bound around your head. That dream was an omen that the countless beings you have caused to aspire to the highest, most complete enlightenment will, brahmin, attain complete enlightenment and become buddhas in worlds in the ten directions as numerous as the particles in a buddha realm. [F.156.b] Those buddhas whom you caused to aspire to the highest, most complete enlightenment will praise you again and again, saying, “That tathāgata arhat samyaksambuddha was the one who first caused us to aspire to the attainment of the highest, most complete enlightenment, which is why we have now attained the highest, most complete enlightenment and become buddhas. He is our kalyāṇamitra.” They will praise you, and those bhagavat buddhas will send bodhisattvas to make offerings to you. Those bodhisattva mahāsattvas will make offerings to you through the various miraculous powers of a bodhisattva. They will then listen to the Dharma from you. They will attain various kinds of samādhi, dhāraṇī, and acceptance. Then those bodhisattva mahāsattvas will return to their own buddha realms, where they will constantly chant your praises.

- 3.47 “ ‘Brahmin, in your dream you saw hundreds of thousands of millions of trillions of<sup>128</sup> bodhisattvas inside your body, sitting cross-legged on lotuses and meditating in dhyāna. Brahmin, that dream was an omen that you will cause many hundreds of thousands of millions of trillions<sup>129</sup> of beings to aspire to attain the highest, most complete enlightenment and will establish them in irreversible progress toward the highest, most complete enlightenment. Brahmin, after you have passed into parinirvāṇa, when eons as numerous as the particles in a buddha realm have passed, they will become bhagavat buddhas with Dharma kingdoms in other buddha realms in the ten directions. [F.157.a] They will say, “Countless eons ago, there was a tathāgata arhat samyaksambuddha of such a name, and that tathāgata arhat samyaksambuddha caused us to believe in, guided us to, led us to the highest, most complete enlightenment, and brought us to a state of irreversibility. Because of that we have now attained the highest, most complete enlightenment of buddhahood.”
- 3.48 “ ‘Brahmin, in your dream you saw someone with a blood-soaked body and a boar’s face, *and so on, up to and including* someone with a dog’s face, devouring many different kinds of animals. Then they sat at the foot of a vile castor-oil tree and were eaten by many animals until there was nothing left but scattered bones. Then they again appeared with blood-soaked bodies, *and so on, up to and including* someone with a dog’s face, devouring many different kinds of animals. Then they sat at the foot of a vile castor-oil tree and were eaten by many animals.
- 3.49 “ ‘Brahmin, this is an omen that the many deluded beings whom you have caused to adopt, and continue in, the three activities that create merit—generosity, self-control, and restraint—crave that which will result in the suffering of dying and leaving the paradises. They crave that which will result in the human suffering of aging, sickness, death, encountering what they do not want, and being separated from what they want. They crave that which will result in the suffering of hunger and thirst among the pretas. They crave that which will result in the suffering of dullness, stupidity, being beheaded, and so on among the animals. They crave that which will result in the suffering of being burned, cut, killed, bound, and so on<sup>130</sup> in the hells.
- 3.50 “ ‘Those whom you have established in the three activities that create merit crave to be deva kings among devas, and rulers of a continent among humans. [F.157.b] All beings will subsist on them; they will be the source of food and subsistence for all beings. Those deluded individuals will experience those sufferings for a long time in saṃsāra.

- 3.51 “ ‘Brahmin, you saw in a dream some people with their heads adorned with garlands of flowers riding in a buffalo-drawn carriage taking the wrong road facing south. Brahmin, that was an omen that those beings are individuals who are followers of the Śrāvakayāna.’
- 3.52 “Noble son, the brahmin Samudrarenū then said these words to King Araṇemin: ‘Great king, it is difficult to gain a human birth, it is difficult to obtain the perfect opportunity,<sup>131</sup> and the appearance of the tathāgata arhat samyaksambuddhas in this world is as rare as a fig-tree flower.<sup>132</sup> It is difficult to acquire the aspiration for the virtuous Dharma. It is difficult to have the right prayers. Great king, having a deva kingdom is a cause of suffering. Having a human kingdom that is an entire continent is also a cause of suffering. Having a kingdom that is two continents, three continents, or four continents is also a cause of suffering. Great king, they cause experiences of suffering for a long time in saṃsāra. Great king, divine wealth and human wealth are unstable and unreliable like the force of the wind. Fools, though they can never attain satisfaction from sensory pleasures, which are like the reflection of the moon on water, [F.158.a] are intoxicated by pleasure and crave the splendor of devas and humans. Again and again, these fools experience the suffering of the hells, an animal’s suffering of stupidity, a preta’s suffering of hunger and thirst, a human’s suffering of being separated from loved ones, the suffering of dying and passing away among the devas, the suffering of being within a womb, the suffering of beheading each other, and the suffering of devouring each other. These wandering fools have to experience those kinds of suffering. Why? It is because they have no kalyāṇamitra, they do not make the right prayers, and they do not make the effort to attain that which has not been attained, realize that which has not been realized, and manifest that which has not been made manifest. These stupid fools tire of the aspiration for enlightenment—which ends suffering—but do not tire of saṃsāra—which brings suffering again and again—and they have no wish to leave it.
- 3.53 “ ‘Great king, consider how saṃsāra is the container of all sufferings. Great king, you have honored the teachings of the Bhagavat, planted good roots, gained faith in the Three Jewels, made offerings to the Bhagavat in order to have great wealth, and maintained correct conduct in order to have rebirth in the higher realms. You have gained great wisdom through listening to the Dharma from the Bhagavat. Now, you should make offerings so as to develop the aspiration for the highest, most complete enlightenment.’ [F.158.b]
- 3.54 “The king replied, ‘Enough, brahmin. I do not desire the highest, most complete enlightenment. I am someone who is engaged in saṃsāra, and that is why, great brahmin, I have made offerings, kept correct conduct, and

listened to the Dharma. Brahmin, the highest, most complete enlightenment is too difficult to attain.<sup>133</sup>

3.55 “The brahmin Samudrareṇu then addressed the king a second time: ‘Great king, the path to enlightenment is true, and therefore accomplished through sincere prayers of aspiration. The path is complete and extremely clear because it has no obscurations. The path is perfectly pure and honest because of higher motivation. The path is unshakable and pure because the kleśas are cleared away. The path is vast because of the absence of obscurations. The path is concentrated because of contemplation. The path is without fear because there are no bad actions on it. The path is very prosperous<sup>134</sup> because of the perfection of generosity. The path is calm<sup>135</sup> because of the perfection of discipline. The path is self-reliant because of the perfection of patience. The path has a foundation of determination because of the perfection of diligence. The path is unpolluted because of the perfection of meditation. The path is perfectly known because of the perfection of wisdom. The path is perfectly lucid because of great kindness.<sup>136</sup> The path has the realization of the knowledge of natures because of great compassion. The path is perpetually blissful<sup>137</sup> because of great rejoicing in the welfare of others. The path is in harmony with the true nature<sup>138</sup> because of great<sup>139</sup> impartiality. The path is free of thorns because there are no thoughts of desire, maliciousness, or aggression. The path is easy to follow because there is no mind of anger. The path is devoid of deception because of the cognizance of form, sound, smell, taste, and touch. The path defeats māras and opponents because of clearly perceiving the aggregates, the elements, and the sensory bases. [F.159.a] The path is free from māras because it is free from all kleśas. The path is a vast mind because it is free from the thoughts of a śrāvaka or pratyekabuddha. The path has fortitude because of blessings from all the tathāgatas. The path is the accomplishment of the great jewel because it is in accord with the jewel of omniscience. The path is always revealed because the wisdom of the Bhagavat is without impediment. The path is the teaching and practice of wholesome roots because of being in the care of a kalyāṇamitra.<sup>140</sup> The path has no high or low because it has eliminated attachment and aversion. The path has conquered passion<sup>141</sup> because there is no malice, harshness, or anger. The path leads<sup>142</sup> to happy existences because it is free from all nonvirtues. Great king, this path to enlightenment is the attainment of happiness because it concludes in nirvāṇa. Therefore, great king, develop the aspiration for enlightenment.’

3.56 “The king said, ‘Brahmin, this tathāgata appeared in a world where beings live for 80,000 years. The Tathāgata is not able to put an end to all misfortunes. The beings who plant good roots will experience their result.

There are beings<sup>143</sup> who have accomplished samādhi, dhāraṇī, and acceptance, who have excellent good roots, and who will not regress from enlightenment. There are those who have planted good roots and experience the splendor of devas and humans. Each being wanders according to his or her good or bad karma. Therefore, what is a being who is trained by the Bhagavat if in this way he does not end the suffering of even one being? The body<sup>144</sup> of the Bhagavat is simply just a field, [F.159.b] and he cannot free from suffering those beings who have not planted good roots.

3.57 “ ‘In developing the aspiration for enlightenment and practicing bodhisattva conduct, I will train beings and accomplish the deeds of a buddha through accumulating great wisdom and entering inconceivably vast numbers of Dharma entranceways. However, my aspiration for enlightenment will not be dedicated solely to an afflicted buddha realm like this. I will only develop the aspiration for enlightenment and practice bodhisattva conduct if the buddha realm that I obtain, where I reach the highest, most complete enlightenment, will be a buddha realm in which I can end all the sufferings of the beings who are born there.’

3.58 “Then, noble son, the tathāgata arhat samyaksambuddha Ratnagarbha manifested a miracle. At that time, he rested in the samādhi that is called a *mirror’s array*. When in that way the Bhagavat Buddha rested in the *mirror’s array* samādhi, light shone from his body. That light illuminated realms in the ten directions that were as numerous as the particles in a thousand buddha realms. In some of those realms, the bhagavat buddhas had passed into parinirvāṇa; in some they were preparing to pass into parinirvāṇa; in some they were bodhisattva mahāsattvas sitting at the foot of the Bodhi tree; in some they were defeating the māras; in some they were turning the wheel of the Dharma soon after attaining complete buddhahood; in some they were teaching the Dharma soon after turning the wheel of the Dharma; some buddha realms were filled with buddhas and bodhisattvas; [F.160.a] in some, there were no śrāvakas or pratyekabuddhas; in some, there were śrāvakas and pratyekabuddhas; some buddha realms were devoid of buddhas, bodhisattvas, śrāvakas, and pratyekabuddhas; some buddha realms were afflicted with the five degeneracies; some were pure buddha realms free of the five degeneracies; in some there were supreme beings; in some there were inferior beings; in some the beings had long lives; in some they had short lives; some buddha realms were being destroyed by fire, some by water, and some by air; some were being created; and some had been created and were present. All these were made visible by the vast, pervading light.

3.59 “When the entire assembly had seen the qualities of the buddha realms, the brahmin Samudrarenu said to the king, ‘Great king, look at the qualities arrayed in the buddha realms! Great king, develop the motivation to attain



- the highest, most complete enlightenment! Great king, choose the kind of buddha realm you wish to have!’
- 3.60 “King Araṇemin placed his palms together, bowed toward the Bhagavat, and spoke to the Bhagavat, making a long supplication that began, ‘Bhagavat, through what karma do bodhisattva mahāsattvas acquire a pure buddha realm?’<sup>145</sup> and ended with, ‘What causes beings to have pure thoughts, and what will cause beings to have a long life?’<sup>146</sup>
- 3.61 “The Bhagavat said, ‘Great king, it is through the power of prayer that bodhisattva mahāsattvas acquire a pure buddha realm, free from the five degeneracies, and it is through prayer that they acquire an impure buddha realm.’ [F.160.b]
- 3.62 “The king said, ‘Bhadanta Bhagavat, I shall return to the city and will single-mindedly think about the prayer. I will pray for a buddha realm that is free of the five degeneracies; I will direct those of good conduct there.’
- 3.63 “ ‘Do as you deem fit, great king,’ replied the Bhagavat.
- 3.64 “Noble son, King Araṇemin then bowed his head to the feet of the Bhagavat and his saṅgha of bhikṣus and circumambulated them three times. He then departed from the presence of the Bhagavat, entered the city, and went into his home, where single-mindedly he sat in seclusion and contemplated the array of qualities of a buddha realm. [B4]
- 3.65 “Then the brahmin Samudrareṇu said to the crown prince Animiṣa, ‘Develop the aspiration for the highest, most complete enlightenment, practice good actions through the three ways of creating merit, and dedicate all the merit you achieve to the highest, most complete enlightenment.’
- 3.66 “The crown prince Animiṣa said, ‘Upādhyāya, I will also go to my home and alone in solitude will contemplate the array of qualities of a buddha realm. If I develop the aspiration for enlightenment, I will come again to the Bhagavat and make a dedication of the motivation to enlightenment.’
- 3.67 “Then the crown prince also bowed his head to the feet of the Bhagavat and his saṅgha of bhikṣus and circumambulated them three times. He departed from the presence of the Bhagavat and entered the city and went into his home, where he stayed alone in solitude and contemplated the array of qualities in a buddha realm.
- 3.68 “Then, noble son, the court priest, the brahmin Samudrareṇu, called the second prince and said to him, ‘Prince, you should develop the aspiration for enlightenment,’ [F.161.a] *and so on*, continuing until all the thousand princes had been inspired to aspire to enlightenment.
- 3.69 “He also caused the 84,000 minor kings and 900,000,000 other beings to aspire to enlightenment. They all said, ‘We will each go to our own home and remain there alone in solitude, contemplating the array of qualities of a buddha realm.’



- 3.70 “After they had said that, they all returned to their own homes where they remained alone in solitude for seven years, contemplating their prayers for an array of qualities of a buddha realm.
- 3.71 “Then, noble son, at another time, the thought arose in the mind of the brahmin Samudrareṇu, ‘I have caused many hundreds of thousands of millions of trillions of beings to aspire to the highest, most complete enlightenment and for seven years I have made offerings<sup>147</sup> of service<sup>148</sup> to the Bhagavat Buddha and his innumerable saṅgha of bhikṣus. If my wish for the highest, most complete enlightenment is fulfilled and if this prayer is accomplished, then may I cause devas, asuras, gandharvas, yakṣas, rākṣasas, and kumbhāṇḍas to partake in this great offering.’
- 3.72 “Then, noble son, the court priest, the brahmin Samudrareṇu, wished to see the mahārāja Vaiśravaṇa. And then the mahārāja Vaiśravaṇa came, encircled by many hundreds of thousands of yakṣas in attendance, to where the brahmin Samudrareṇu was. Vaiśravaṇa approached and asked him, ‘Brahmin, what is it you wish from me?’
- 3.73 “The brahmin asked, ‘Who are you?’
- 3.74 “Vaiśravaṇa said, ‘Great brahmin, you have heard of Vaiśravaṇa, [F.161.b] the lord of the yakṣas. I am he. Therefore, brahmin, what is your command? What do you wish me to do?’
- 3.75 “The brahmin said, ‘Listen, lord of yakṣas, you too should be eager to take part in these vast offerings.’<sup>149</sup>
- 3.76 “ ‘Brahmin, it shall be as you wish,’ he replied.
- 3.77 “The brahmin said, ‘Mahārāja, you should use these words of mine to make the yakṣas aspire to the highest, most complete enlightenment,’ and he instructed him to say, ‘If you yakṣas wish for the highest, most complete enlightenment, you should go to the other side of the ocean and bring gośīrṣa sandalwood and uraḡasāra sandalwood, and some of you should bring incense for the Bhagavat, and some various kinds of flowers. Then I will offer them to the Bhagavat each day.’
- 3.78 “ ‘Brahmin, it will be so,’ Vaiśravaṇa replied<sup>150</sup> to the brahmin and vanished from that place.
- 3.79 “Then the mahārāja Vaiśravaṇa beat a big drum summoning the yakṣas and rākṣasas, and he said to them, ‘Friends, know that in this Jambudvīpa, the brahmin named Samudrareṇu, the chief court priest of King Araṇemin, is for seven years serving with all offerings the tathāgata arhat samyaksambuddha Ratnagarbha and his saṅgha of bhikṣus. You should rejoice in that root of merit, and with that root of merit you should develop the aspiration for the highest, most complete enlightenment.’

- 3.80 “At that time, many hundreds of thousands of millions of trillions of yakṣas and rākṣasas placed their palms together and said, ‘We rejoice in the accumulation of merit from the continuous merit and continuous good actions through the brahmin Samudrareṇu, for seven years honoring with all requisites the tathāgata arhat samyaksambuddha Ratnagarbha and his saṅgha of bhikṣus. [F.162.a] Through that root of merit may we attain complete and perfect enlightenment.’
- 3.81 “The mahārāja Vaiśravaṇa said to them, ‘Now listen. Because you wish for good actions and wish for merit, you should fetch gośīrṣa sandalwood and uragasāra sandalwood from the other side of the ocean so that the brahmin Samudrareṇu may provide food for seven years to the Bhagavat and his saṅgha.’
- 3.82 “Then 92,000 yakṣas said with one voice, ‘Friends, we shall fetch gośīrṣa sandalwood and uragasāra sandalwood from the other side of the ocean so that the brahmin Samudrareṇu may provide food for seven years to the Bhagavat and his saṅgha of bhikṣus.’
- 3.83 “ ‘We shall fetch incense,’ said 46,000 yakṣas. ‘We shall fetch a variety of flowers,’ said 52,000 yakṣas. ‘We shall obtain the power of a variety of life-sustaining herbs for the Bhagavat and his saṅgha of bhikṣus and put that power into whatever food and drink is prepared,’ said 20,000 yakṣas. ‘Friends, we shall prepare the food for the Bhagavat and his saṅgha of bhikṣus,’ said 70,000 yakṣas.
- 3.84 “Noble son, the brahmin Samudrareṇu then wished to see the mahārāja Virūḍhaka. Then the mahārāja Virūḍhaka came to where the brahmin Samudrareṇu *and so on was, up to and including* many hundreds of thousands of kumbhāṇḍas, who developed the aspiration for the highest, most complete enlightenment. In the same way, the mahārājas Virūpākṣa and Dhṛtarāṣṭra and many hundreds of thousands of millions of trillions of nāgas and gandharvas developed the aspiration for the highest, most complete enlightenment. [F.162.b] Then, through the power of the Buddha, the guardians of a second world of four continents came to the brahmin Samudrareṇu, and the brahmin Samudrareṇu caused them to aspire to the highest, most complete enlightenment. They returned and directed their own retinues to the highest, most complete enlightenment.
- 3.85 “This continued until a billion Vaiśravaṇas,<sup>151</sup> a billion Virūḍhakas, a billion Virūpākṣas, a billion Dhṛtarāṣṭras, and all their retinues had been directed to the highest, most complete enlightenment. Then, noble son, the brahmin Samudrareṇu thought, ‘If I am to attain the complete enlightenment of perfect buddhahood, if my wish is to be fulfilled, and if my prayer is to be fulfilled, may the devas who carry out my wishes share in the merit of this great offering.<sup>152</sup> May they truly aspire to the highest, most complete

enlightenment. If through this merit I am to attain the complete enlightenment of perfect buddhahood, may Śakra, the lord of the devas, come here to see me today. And may the deva Suyāma, the deva Saṃtuṣita, the deva Sunirmita, and the deva Paranirmitavaśavartin come here to see me.'

3.86 "Noble son, as soon as the brahmin Samudrarenū developed that aspiration, Śakra, lord of devas, and the devas Suyāma, [F.163.a] Saṃtuṣita, Sunirmita, and Paranirmitavaśavartin came to see the brahmin.

3.87 "The brahmin asked, 'Who are you?'

3.88 "The five kings of the devas each told him his name and his class of deities and asked, 'O brahmin, what is your command? What preparations should we make for this great offering?'

3.89 "The brahmin said, 'For the Bhagavat and his saṅgha of bhikṣus, you should adorn the entire Jambūvana Park with precious, divine kūṭāgāras that are superior to all others, and with precious trees, wish-fulfilling trees, incense trees, flower trees, fruit trees, divine food, divine cloth, divine cushions, divine mats, divine precious bowls, divine ornaments, parasols, victory banners, flags, streamers, and the sound of divine music.'

3.90 "The five kings of the devas said, 'Friend, we shall do so,' and obeying the brahmin, they left and returned to their paradises. They summoned the devas Veṭaka, Āvetuka, Rohiṇa, Korabha, and Nanda,<sup>153</sup> and said to them, 'Friends, go down today to Jambudvīpa and adorn the Jambūvana Park with a variety of special adornments and seats and various mats, just like the deva world is adorned. Friends, build a precious kūṭāgāra there for the Bhagavat. Build a kūṭāgāra with a precious spire just like this palace.' [F.163.b]

3.91 "Those five devas obeyed the deva kings and descended to Jambudvīpa. In one night, for the Bhagavat, they completely adorned the entire Jambūvana Park with every kind of adornment, from precious trees to victory banners. They also built a kūṭāgāra with a precious spire for the Bhagavat that was just like the palace of Śakra, lord of devas. When they had completely adorned Jambūvana with every kind of divine adornment, they returned to the presence of the deva kings and said to them, 'Friends, know this. The entire Jambūvana Park has been completely and perfectly adorned with divine adornments, just as this deva world is excellently adorned. We have built for the Bhagavat a kūṭāgāra made from all precious materials and with a precious spire, just like the palace of Śakra, the lord of the devas. Friends, there is now not even the slightest difference between the deva world and the Jambūvana Park in Jambudvīpa.'

3.92 "Then the five kings of the devas, Śakra, Suyāma, Saṃtuṣita, Sunirmita, and Paranirmitavaśavartin, descended to Jambudvīpa, came to the brahmin Samudrarenū, and said to him, 'Brahmin, we have adorned Jambūvana for

- the Bhagavat and his saṅgha of bhikṣus. What else can we do?
- 3.93 “The brahmin Samudrareṇu said to the five deva kings, ‘You five deva kings each rule over a class of devas. Therefore, as you have that power, you deva kings should today gather together your retinues of devas and say to them, “Go to Jambudvīpa in order to see, pay homage to, and honor the Bhagavat and his saṅgha of bhikṣus [F.164.a] and listen to the Dharma from the Bhagavat.” ’
- 3.94 “Then the five deva kings each returned to his own particular realm. Śakra, lord of devas, assembled the Trāyastriṃśa devas and said to them, ‘Honorable ones, know this! In Jambudvīpa there is the brahmin Samudrareṇu, the chief court priest of King Araṇemin, who for seven years is honoring and serving with all offerings the Tathāgata Ratnagarbha and his saṅgha of bhikṣus. At the brahmin Samudrareṇu’s instruction, we have adorned the entire parkland for the Bhagavat and his saṅgha of bhikṣus. You, too, should rejoice in that root of merit and develop the aspiration for the highest, most complete enlightenment.’
- 3.95 “At that time, many hundreds of thousands of millions of trillions of Trāyastriṃśa devas placed their palms together and said, ‘Friends, we rejoice in that accumulation of merit, and we dedicate the merit that comes from that rejoicing to the highest, most complete enlightenment.’
- 3.96 “The deva Suyāma summoned the Yāma devas to assemble and said the same to them. The devas Saṃtuṣita and Sunirmita also summoned their devas to assemble, *and so on, up to and including* Paranirmitavaśavartin summoning the Paranirmitavaśavartin devas, and many hundreds of thousands of millions of trillions of devas placed their palms together and said, ‘Honorable ones, we rejoice in that accumulation of merit, and we dedicate it all to the highest, most complete enlightenment. Honorable ones, we will therefore descend to Jambudvīpa and go to see the Bhagavat and his saṅgha of bhikṣus to pay homage to them, honor them, [F.164.b] and listen to the Dharma.’
- 3.97 “That night, the five deva kings descended from their realms to Jambudvīpa, accompanied by many hundreds of thousands of millions of trillions of devas—male and female, boys and girls. They bowed their heads to the feet of the Bhagavat and his saṅgha of bhikṣus and listened to the Dharma from the Bhagavat. The devas who were in the middle of the sky released a rain of divine blue lotuses, red lotuses, water lilies, white lotuses, jasmine flowers, gardenias, mountain ebony flowers, magnolias, coral tree flowers, and great coral tree flowers onto the Bhagavat and played divine music.

- 3.98 “Noble son, this thought arose in the brahmin Samudraren̥u’s mind: ‘If my aspiration for the highest, most complete enlightenment is to be completely fulfilled, then may my prayer that even asuras will be made to believe in enlightenment be fulfilled.’
- 3.99 “Noble son, as soon as he thought that, the five lords of the asuras came to the brahmin. After they arrived, they were instructed by the brahmin, and many hundreds of thousands of millions of trillions of asuras—male and female, boys and girls—developed the aspiration for the highest, most complete enlightenment and came to the Bhagavat to listen to the Dharma.
- 3.100 “At that time, the māra named Pūr̥ṇa also came, and many hundreds of thousands of millions of trillions of male and female and boy and girl mār̥as developed the aspiration for the highest, most complete enlightenment, and came to the Bhagavat to listen to the Dharma.
- 3.101 “Noble son, in the same way, the brahmin Samudraren̥u wished that the great Brahmā, who was named Ketapuri, would come. [F.165.a] Then that great Brahmā came and received the brahmin’s instructions. Then many hundreds of thousands of millions of trillions of devas in the Brahmā realm developed the aspiration for the highest, most complete enlightenment; they descended from the Brahmā realm in order to see the Bhagavat and his saṅgha of bhikṣus and to pay homage to them, honor them, and listen to the Dharma from the Bhagavat.
- 3.102 “Noble son, the brahmin Samudraren̥u then wished to see the Śakra, Suyāma, Saṃtuṣita, Sunirmita, and Paranirmitavaśavartin devas who were in a second four-continent world. Through the power of the Bhagavat those five deva kings came to the brahmin. The brahmin instructed them, they returned to their own deva realms, and they instructed their devas with the brahmin’s words.
- 3.103 “As a result, many hundreds of thousands of millions of trillions of Trāyastriṃśa devas—male and female, boys and girls—developed the aspiration for the highest, most complete enlightenment. The five deva kings then came with that Śakra to this four-continent world to see the Bhagavat and his saṅgha of bhikṣus, pay homage to them, honor them, and listen to the Dharma from the Bhagavat.
- 3.104 “In the same way, the devas Suyāma, Saṃtuṣita, Sunirmita, and Paranirmitavaśavartin instructed their devas—up to and including the Paranirmitavaśavartin devas—and as a result, these devas developed the aspiration for enlightenment. Many hundreds of thousands of millions of trillions of devas—male and female, boys and girls—who had developed the aspiration for the highest, most complete enlightenment came to this four-continent world to see the Bhagavat and his saṅgha of bhikṣus, pay homage to them, honor them, and listen to the Dharma from the Bhagavat. [F.165.b]

- 3.105 “It was the same with the lords of the asuras, Māra, and Brahmā from the second four-continent world.
- 3.106 “It was the same with Śakra, Suyāma, Saṃtuṣita, Sunirmita, Paranirmitavaśavartin, the lords of the asuras, Māra, and Brahmā from the third four-continent world, from the fourth, and from the fifth. Through the power of the Bhagavat, they came with their followers to this four-continent world to listen to the Dharma.
- 3.107 “In the same way, a billion Śakras, a billion Suyāmas, a billion Saṃtuṣitas, a billion Sunirmitas, a billion Paranirmitavaśavartins, a billion asura lords, a billion Māras, and a billion Brahmās in the billion worlds of this billion-world universe came through the power of the Bhagavat to this four-continent world. Each great Brahmā was accompanied by a following of many hundreds of thousands of millions of trillions of Brahmā-realm devas and their retinues, who had developed the aspiration for the highest, most complete enlightenment. They came to see the Bhagavat and his saṅgha of bhikṣus, to pay homage to them, honor them, and listen to the Dharma from the Bhagavat. And also it was so for all the other deva lords. At that time, there was nowhere in the billion-world universe where this had not occurred.
- 3.108 “Noble son, the brahmin Samudrarenū then thought, ‘If my aspiration for the highest, most complete enlightenment is to be fulfilled, then just as the billion Vaiśravaṇas *and so on, up to and including* the billion great Brahmās, complied with my request, may the Bhagavat also comply with my request. May he perform a great miracle and bring to an end the suffering of all humans, all animals, those in the realm of Yama, [F.166.a] and all hell beings in this billion-world universe. May he bring them bliss, and may he make an emanated buddha appear before each one to make them aspire to the highest, most complete enlightenment.’
- 3.109 “Noble son, the tathāgata arhat samyaksambuddha Ratnagarbha knew the thought that had arisen in the brahmin Samudrarenū’s mind. The Bhagavat entered the samādhi called *splendor*, and countless light rays shone from each of his pores. Those light rays spread throughout the billion-world universe. Some light rays went to the hells, where they became warm breezes that blew on the beings in the cold hells, and cool breezes that blew on the beings in the hot hells. The light rays caused the beings in hell to cease experiencing the suffering of hunger, thirst, and fatigue, and instead to experience bliss.
- 3.110 “In front of each being in hell there was an emanated buddha adorned with the thirty-two signs and eighty excellent features of a great being. When those beings in hell experienced bliss they wondered, ‘What has caused our suffering to cease and bliss to arise?’ When they saw the body of

the Bhagavat adorned with the thirty-two signs and eighty excellent features of a great being, [F.166.b] they said, 'It is through the power of this embodiment of great compassion that we have become blissful.'

3.111 "Glad and joyful, they gazed at the Bhagavat with complete trust. The Bhagavat said to them, 'Beings, you should recite the words "homage to the Buddha!" and develop the aspiration for the highest, most complete enlightenment. If you do so, you will never experience suffering but will always have this kind of bliss.'

3.112 "They said, 'May our good roots from reciting "homage to the Buddha" and developing the aspiration for the highest, most complete enlightenment cause our karmic obscurations to cease!' Then some of them passed away and had fortunate human rebirths.

3.113 "The light rays became cold winds that blew on those who were burning in the fires of the hot hells. When the light rays touched those beings,<sup>154</sup> they were freed from the sufferings of hunger and thirst. Some of them passed away and were reborn as humans.

3.114 "The same happened in the animal realm and the same happened for humans. That light then returned to the Bhagavat, circled him three times, and was absorbed into his uṣṇīṣa. The countless devas, humans, yakṣas, rākṣasas, nāgas, and asuras who saw this were established in irreversible progress toward the highest, most complete enlightenment. Countless beings attained samādhi, dhāraṇī, and acceptance. The humans in Jambudvīpa heard that devas had adorned with divine adornments and banners the Jambūvana Park in the king's palace in the beautiful city in honor of the Bhagavat [F.167.a] and his saṅgha of bhikṣus. They said, 'We should go there to see it and to see the Tathāgata Ratnagarbha and his saṅgha of bhikṣus. When we are there, we should listen to the Dharma from the Bhagavat.'

3.115 "At that time, many hundreds of thousands of millions of trillions of human men, women, girls, and boys came each day to the delightful city because they desired to see Jambūvana, and to see, pay homage to, and honor the Bhagavat and his saṅgha of bhikṣus, and to hear the Dharma from the Bhagavat.

3.116 "That parkland had twenty thousand gates made of the seven jewels, and at each of the parkland's gates five hundred precious seats had been arranged. At each of those places, five hundred brahmin youths were seated, and those young brahmins would tell whoever came to enter that parkland that they should take refuge in the Buddha, the Dharma, and the Saṅgha, and they instructed them to focus on and develop the aspiration for the highest, most complete enlightenment.

- 3.117 “Those who were dwelling nearby and afar entered the parkland in order to see and pay homage to the Bhagavat, to see the saṅgha of bhikṣus, and to hear the Dharma from the Bhagavat. For seven years, in that way, the brahmin Samudrarenū, the principal court priest, instructed countless devas to develop the aspiration for the highest, most complete enlightenment, and he trained, guided, and established them in it. He also instructed countless nāgas, asuras, yakṣas, rākṣasas, kumbhāṇḍas, gandharvas, pretas, piśācas, hell beings, and animals to develop the aspiration for the highest, most complete enlightenment, and he trained, guided, and established them in it. [F.167.b]
- 3.118 “After seven years had passed, the brahmin Samudrarenū wished to offer, with the exception of the divine precious wheel, 84,000 wheels, and, with the exception of the precious elephant, 84,000 elephants adorned by the seven jewels, *and so on, up to and including* 84,000 chariots.
- 3.119 “King Araṇemin, during those seven years, had no interest in desire, interest in anger, interest in stupidity, interest in kingdoms, interest in wealth, interest in sons, interest in daughters, interest in food, interest in drink, interest in clothes, interest in incense, interest in carriages, interest in sleep, interest in himself, or interest in others. For seven years he did not lie down on his side. He had no conception of night, no conception of day, no conception of form, no conception of sound, no conception of smell, no conception of taste, and no conception of touch. For seven years he had no physical fatigue. He was always and continuously seeing the arrays of buddha-realm qualities in worlds in the ten directions that were as numerous as the particles in a thousand buddha realms. His eyes did not perceive Sumeru. His eyes did not perceive other mountains, the Cakravāḍa and Mahācakravāḍa mountains, the regions between the worlds, the sun and the moon, or the palaces of the devas. As he beheld those completely pure buddha realms, he gazed upon and prayed in his mind for the arrays of qualities of those completely pure buddha realms.
- 3.120 “King Araṇemin [F.168.a] remained for seven years in a state of bliss, seeing the array of qualities of the buddha realms, and praying in his mind for the array of qualities of a completely pure buddha realm. In the same way, the crown prince Animiṣa, Nimi,<sup>155</sup> Indragaṇa, all the thousand princes, the 84,000 minor kings, and 920,000,000 other beings also stayed in solitary retreat for seven years. They saw in each of the ten directions realms as numerous as the particles in a thousand buddha realms. For seven years they had no attraction to desire or anger, no attraction toward stupidity, *and so on, up to and including* having no fatigue.



- 3.121 “They were constantly, continuously seeing in each of the ten directions the arrays of qualities of buddha realms as numerous as the particles in a thousand buddha realms. Their eyes did not perceive Sumeru. Their eyes did not perceive other mountains *and so on, up to and including* not perceiving the palaces of the devas. As they beheld those completely pure buddha realms, they thus prayed in their minds for those arrays of qualities of completely pure buddha realms. They all spent seven years delighting in those qualities.
- 3.122 “Some contemplated the arrays of qualities of pure buddha realms. Some contemplated the arrays of qualities of impure buddha realms.
- 3.123 “When the brahmin Samudrarenū knew that the seven years had passed and were over, he wished to make an offering of the seven kinds of jewels. Therefore, he placed his palms together, bowed toward the tathāgata arhat samyaksambuddha Ratnagarbha, and said to the Bhagavat, ‘Bhadanta Bhagavat, [F.168.b] I have caused King Araṇemin to aspire to the highest, most complete enlightenment. He is in his own home, on retreat, alone in solitude, and no one is allowed to enter. In the same way, I have caused the 84,000 minor kings and 920,000,000 other beings to acquire, enter, and remain in the aspiration for the highest, most complete enlightenment. They went to their own homes where they are on retreat, alone in solitude, and no one is allowed to enter. I request the Bhagavat to have King Araṇemin and all those whom I have caused to aspire to enlightenment to leave their retreats and come here so that they can develop unwavering aspiration for the highest, most complete enlightenment and receive from the Bhagavat the prophecies of their names, families, and buddha realms.’
- 3.124 “Then, noble son, the tathāgata arhat samyaksambuddha Ratnagarbha entered the samādhi called *accomplishment of intelligence*.<sup>156</sup> As he rested in that samādhi, blue, yellow, red, white, crimson, crystal, and silver<sup>157</sup> light rays came from his mouth. Each light ray manifested [F.169.a] as the deity Brahmā in front of each of those who were on retreat, saying, ‘Friends, get up. The brahmin Samudrarenū has completed his seven years of offerings. The Bhagavat is going to leave and go elsewhere. Friends, go to see, pay homage to, and serve the Bhagavat and his saṅgha of bhikṣus.’
- 3.125 “Exhorted by those light rays, they left their retreats. The light rays also exhorted King Araṇemin, who also left his retreat to see the Bhagavat. As he did so, the devas in the sky played *bherī*,<sup>158</sup> *mṛdaṅga*,<sup>159</sup> *paṭaha*,<sup>160</sup> and other drums.
- 3.126 “In order to see the Bhagavat, *and so on, up to and including* honoring him, King Araṇemin mounted his carriage and, accompanied and attended by the thousand princes, the 84,000 minor kings, and the 920,000,000 other beings, he began his journey to the Bhagavat. He traveled by carriage for as far as there was ground for a carriage to travel on, and then he descended from the

carriage. After descending from the carriage, he entered the park on foot. He bowed his head to the feet of the Bhagavat and his saṅgha of bhikṣus and then sat to one side along with many millions of beings.

3.127     “Then the brahmin Samudrareṇu said to King Araṇemin, ‘Great king, rejoice that you have served the Bhagavat and his innumerable saṅgha of bhikṣus with every service for three months, and presented them with a variety of valuables and 84,000 cities. [F.169.b] You should dedicate to the highest, most complete enlightenment that entire aggregation of merit accompanied by rejoicing and the aggregation of merit accompanied by relinquishment.’

3.128     “The brahmin Samudrareṇu made the thousand princes aspire in that way, and the 84,000 minor kings and the 920,000,000 other beings also aspired to and became dedicated to attaining the highest, most complete enlightenment through their accumulation of merit accompanied by rejoicing. The Bhagavat said, ‘You should rejoice in having made this gift, and you should recite the following.’<sup>161</sup>

3.129     “ ‘I do not wish for Indra’s realm or Brahmā’s world as a result of this generosity,  
And certainly not for the splendor of a kingdom, which is as fleeting and inconstant as the wind.’<sup>162</sup>  
But by the fruit of this act of generosity of mine, which was made with great devotion,  
May I attain unequaled enlightenment, which brings sovereignty over the mind, for the liberation of beings.’ ”

3.130     *That concludes “Generosity,” which is the third chapter of The White Lotus of Compassion.*

## THE PROPHECIES TO THE BODHISATTVAS

- 4.1 “Then, noble son, the tathāgata arhat samyaksambuddha Ratnagarbha thought, ‘The brahmin Samudrareṇu has made many millions of beings aspire to, be fixed upon, and be dedicated to the highest, most complete enlightenment and has brought them to an irreversible level. I shall give them prophecies, telling them what their buddha realms will be.’
- 4.2 “Then the Bhagavat entered the samādhi called *never forgetting bodhicitta*, and he smiled. That smile illuminated countless buddha realms with a vast radiance. He showed the array of qualities of those buddha realms to King Araṇemin and the many millions of beings. [F.170.a] At that time, the bodhisattva mahāsattvas in countless buddha realms in the ten directions saw that radiance, and through the power of the Buddha, they came to this world in order to see, pay homage to, and honor the Bhagavat and his saṅgha of bhikṣus.
- 4.3 “They made offerings to the Bhagavat with their various bodhisattva emanations, and they bowed their heads to the Bhagavat’s feet, honored him, and seated themselves before him because they wished to listen to the prayers and prophecies of the bodhisattvas.
- 4.4 “Then, noble son, the brahmin Samudrareṇu, the chief court priest, said to King Araṇemin, ‘Great king, you should first choose your buddha realm’s array of qualities.’
- 4.5 “Then King Araṇemin placed his palms together, bowed toward the Bhagavat, and said, ‘Bhagavat, I have enlightenment as my goal. I have honored the Bhagavat and his saṅgha of countless bhikṣus for three months with various offerings. I have dedicated the good roots from this toward the attainment of the highest, most complete enlightenment. Bhagavat, for these seven years I have contemplated the arrays of qualities in buddha realms. Bhagavat, in the buddha realm where I will attain the complete enlightenment of perfect buddhahood, may there be no hells, animals, or

Yama's realm. May the beings who die there not take rebirth in the lower existences. May all the beings there have a golden color. [F.170.b] May there be no difference between the devas and humans there. May all the beings there remember their past lives. May all those beings have the kind of divine sight by which they can see the hundreds of thousands of millions of trillions of buddhas who remain, stay, live, and teach the Dharma in other realms. May all those beings have the kind of divine hearing by which they can hear the hundreds of thousands of millions of trillions of buddhas teaching the Dharma. May all those beings there have knowledge of the minds of others, by which they can know the mental activities of beings dwelling in many hundreds of thousands of millions of trillions of buddha realms. May all those beings have skill in accomplishing miracles by which they can, with one aspiration, be in hundreds of thousands of millions of trillions of buddha realms. May the beings who are in that realm have no attachment, not even attachment to their own bodies. May all those beings be on the level of irreversible progress toward the highest, most complete enlightenment. May the beings there be born spontaneously. May there not be the designation of *female* there. May the lifespan of the beings there have no end except through the power of their prayers. May those beings not even know the word *nonvirtuous*. May there be no bad smell in that buddha realm. May that buddha realm be permeated by the aroma of the Bhagavat that surpasses that of the devas.<sup>163</sup> May all the beings there be adorned by the thirty-two signs of a great being. May all those beings be in their last lifetime unless they pray otherwise. May all the beings there, through the power of the Buddha, be able in one morning to pay honor to an incalculable number of buddhas, accomplish their wish to make offerings to those buddhas through a variety of bodhisattva manifestations, [F.171.a] and then return to my realm in that same morning. May all those beings converse about the Buddha's piṭaka. [B5] May those beings have the power of Nārāyaṇa. May no being, even one with divine sight, be able to ascertain the extent of the qualities that adorn that buddha realm. May all the beings there possess knowledge and confidence.<sup>164</sup> May the body of each bodhisattva be a thousand yojanas tall. May that buddha realm be radiant. May its environs have an array of qualities beyond enumeration. May any being who is born there be celibate until enlightenment. May all beings there be worthy of homage from the world and its devas. May there be no deficiency in their faculties. May the beings there, as soon as they are born, attain noble joy and happiness that transcends that of the devas. May all the beings there be endowed with good roots. May all the beings there be clothed in new saffron robes. May the beings there attain the samādhi of complete discernment the moment they are born. May they, through attaining that samādhi, go to

countless buddha realms, honor the buddhas, and, until they attain enlightenment, be able to see all the buddhas. May the bodhisattvas who are born there see precious trees among the array of buddha-realm qualities, which are just as they wish the array of buddha-realm qualities to be. [F.171.b] May those beings attain samādhi as soon as they are born there, and through attaining that samādhi always see the bhagavat buddhas, who reside, live, and remain, teaching the Dharma in innumerable buddha realms in the ten directions. May all the beings who are born there have the clothing, divine palaces, adornments, jewelry, colors, and form of the Parānirmitavaśavartin devas. In that buddha realm may there be no dust, no stones, and no Kāla mountains, Cakravāḍa mountains, Mahācakravāḍa mountains, Sumeru, or great oceans. May there be the complete absence of the words<sup>165</sup> *obscuration, obstacle, and kleśa*; the complete absence of the words *hells, animals, and realm of Yama*; and the complete absence of the words *unfavorable birth* and the word *suffering*, and may there not be the words *neither suffering nor happiness*.<sup>166</sup>

- 4.6 “ ‘Bhagavat, that is the kind of buddha realm that is my goal. Bhadanta Bhagavat, I will remain a bodhisattva undergoing hardships until I can create a pure buddha realm that has those kinds of qualities. Bhadanta Bhagavat, during that time I will make that kind of human effort and afterward I will attain the complete enlightenment of perfect buddhahood. May I have a Bodhi tree that is ten thousand yojanas high, and when I sit there, may I, through a single instant of aspiration, attain the complete enlightenment of perfect buddhahood. May my aura be without limit,<sup>167</sup> illuminating hundreds of thousands of millions of trillions of buddha realms. [F.172.a] May the length of my life be beyond measure, a hundred thousand million trillion eons long, so that, except for one with omniscient wisdom, no one will be able to measure it. May my bodhisattva saṅgha be so immeasurable that only someone with omniscient wisdom would be able to measure it, and may it be devoid of śrāvakas and pratyekabuddhas. When I attain enlightenment may bhagavat buddhas in other limitless, uncountable buddha realms speak, recite, listen to, and repeat my praises. When I attain enlightenment, except for those who have perpetrated the actions with immediate results at death or who reject the true Dharma, if beings in other limitless, uncountable buddha realms, on hearing my name, dedicate their good roots to buddha realms,<sup>168</sup> may they be reborn in my buddha realm. When I have attained enlightenment, may beings<sup>169</sup> in countless other worlds develop the motivation for enlightenment and, with the wish to be reborn in my realm, create good roots in those realms. Then at the time when they are dying, may I appear before them encircled by an assembly of bodhisattvas, and when they see me, may they feel joy and delight toward

me, and may their karmic obscurations<sup>170</sup> be eliminated. Then, when they have died, may they be born in my buddha realm. May the bodhisattvas there wish to hear Dharma teachings that they have never heard before directly from me, and may they hear exactly what they wish to hear. [F.172.b] When I attain enlightenment, may the bodhisattva mahāsattvas of innumerable buddha realms who hear my name attain irreversible progress toward the highest, most complete enlightenment; may they attain the first patience and likewise the second;<sup>171</sup> and may they attain the samādhis and dhāraṇīs that they wish to attain.

4.7 “ ‘Even after I have passed into parinirvāṇa, for countless eons may bodhisattvas in countless buddha realms on hearing my name attain great joy, perfect joy, and supreme joy,<sup>172</sup> and may they be amazed, pay homage to me, and glorify and praise me. When I become a bodhisattva may I accomplish the deeds of a buddha, and afterward may I attain the complete enlightenment of perfect buddhahood. When I have attained complete enlightenment, may the bodhisattvas who have complete faith in me attain the first patience, the second, and the third;<sup>173</sup> attain the samādhi, dhāraṇī, and patience that they wish to; and tend to them until enlightenment.

4.8 “ ‘When I attain enlightenment, may women in countless buddha realms who hear my name have great joy, perfect joy, and supreme joy, have delight, and develop the aspiration for the highest, most complete enlightenment, and from then until enlightenment may they never again become a woman. Even after I have passed into parinirvāṇa, may countless women throughout countless eons who hear my name have great joy, perfect joy, and supreme joy, [F.173.a] have delight, and develop the aspiration for the highest, most complete enlightenment, and from then until enlightenment never again become a woman.

4.9 “ ‘Bhadanta Bhagavat, I wish for that kind of buddha realm and those kinds of beings with pure thoughts. Bhadanta Bhagavat, may I attain the complete enlightenment of perfect buddhahood in such a buddha realm.’

4.10 “ ‘Then, noble son, the tathāgata arhat samyaksambuddha Ratnagarbha congratulated King Aranemin, saying, ‘Excellent, great king, excellent! Great king, your prayer to acquire a pure buddha realm is profound.

4.11 “ ‘Great king, look! In the west, beyond a trillion buddha realms, there is a world known as Indrasuvirājītā. The tathāgata arhat samyaksambuddha named Indraghoṣeśvararāja is present, exists, and lives there, teaching the Dharma to pure beings.

4.12 “ ‘In that pure realm there are not even the words *śrāvaka* or *pratyekabuddha*. Only the Mahāyāna is taught there. There, all beings are spontaneously born. There is not even the word *woman* there. Great king, all the qualities

that are in that buddha realm are just like the entire array of immeasurable buddha-realm qualities that you have prayed for, and the disciples there are beings with immeasurably pure motivation.

4.13 “ ‘Great king, after the tathāgata arhat samyaksambuddha [F.173.b] Indra-ghoṣeśvararāja has passed into parinirvāṇa, his Dharma will come to an end, and after sixty intermediate eons have passed, that realm will be named Meruprabhā. In that realm will appear the tathāgata arhat samyaksambuddha named Acintyamatiguṇarāja. The array of qualities in Meruprabhā, the realm of the tathāgata arhat samyaksambuddha Acintyamatiguṇarāja, will be the same as the array of qualities in the tathāgata arhat samyaksambuddha Indraghoṣeśvararāja’s buddha realm.

4.14 “ ‘The tathāgata arhat samyaksambuddha Acintyamatiguṇarāja’s lifespan will be sixty intermediate eons. When the tathāgata arhat samyaksambuddha Acintyamatiguṇarāja passes into parinirvāṇa, his Dharma will remain for sixteen intermediate eons. One thousand intermediate eons after his Dharma has come to an end, that realm will have the name Viratī. In that realm will appear the tathāgata arhat samyaksambuddha named Raśmi. His lifespan will be the same as the former buddha, and his realm will be the same. After he has passed into parinirvāṇa and his Dharma has come to an end, that realm will have the name Aparā. That realm will have the same array of buddha-realm qualities, and in it will appear the tathāgata arhat samyaksambuddha named Ratneśvaraghoṣa. He will reside, live, and remain for five<sup>174</sup> intermediate eons and teach the Dharma. When he has passed into parinirvāṇa, his Dharma will remain for seven intermediate eons, and [F.174.a] when that Dharma has come to an end, there will successively occur what has been previously described. In that way, I see countless, innumerable tathāgata arhat samyaksambuddhas appear and pass into parinirvāṇa in that realm without that realm being destroyed and recreated.

4.15 “ ‘In the future, after one incalculable eon has passed, in which there are as many years as there are grains of sand in the Ganges River,<sup>175</sup> and during a second such incalculable eon, in which there are as many years as there are grains of sand in the Ganges River, that realm will have the name Sukhāvātī. Great king, you will attain the complete enlightenment of perfect buddhahood there. You will become the tathāgata arhat samyaksambuddha named Amitāyus.’

4.16 “King Araṇemin asked, ‘Bhadanta Bhagavat, from where will the bodhisattva mahāsattvas come, who will be the first in that realm to attain the complete enlightenment of perfect buddhahood because of me?’

4.17 “ ‘Great king,’ replied the Bhagavat, ‘it will be these bodhisattva mahāsattvas who have come<sup>176</sup> from innumerable, inconceivable, limitless realms in the ten directions to pay homage to me, honor me, and listen to the

Dharma from me.

4.18 “ ‘Noble son, these bodhisattvas who are present before me have been prophesied by buddhas in the past to attain the highest, most complete enlightenment, and buddhas in the present have also prophesied that they will attain the highest, most complete enlightenment. They are the ones who will be the first to attain the complete enlightenment of perfect buddhahood in your buddha realm. Great king, each of these bodhisattvas has performed great service<sup>177</sup> to many hundreds of thousands of millions of trillions of buddhas, generating good roots and [F.174.b] cultivating wisdom. Great king, it is these noble sons who will first attain buddhahood in your buddha realm.’

4.19 “King Araṇemin said, ‘Bhadanta Bhagavat, it is the brahmin Samudrarenū who has caused me and my retinue to aspire to the highest, most complete enlightenment. When will he attain the complete enlightenment of perfect buddhahood?’

4.20 “ ‘Great king,’ replied the Bhagavat, ‘the brahmin Samudrarenū has great compassion. You will hear his lion’s roar.’

4.21 “The king said, ‘If the Bhagavat’s prophecy and my prayer are to be fulfilled, then when I make homage with the five parts of my body at the Bhagavat’s feet, may realms as numerous as the grains of sand in the Ganges River shake and shudder, and may the bhagavat buddhas who reside, live, and remain in those buddha realms give me their prophecy.’

4.22 “Then, noble son, King Araṇemin bowed down the five parts of his body to the feet of the Tathāgata Ratnagarbha. When the king’s head touched the ground, buddha realms as numerous as the grains of sand in the Ganges River shook, shook strongly, shuddered, shuddered strongly, quaked, and quaked strongly, and then buddhas as numerous as the grains of sand in the Ganges River made this prophecy:

4.23 “ ‘In the Dhāraṇa eon, in the Saṃtīraṇa buddha realm, in which the lifespan of beings will be 80,000 years, the tathāgata arhat samyaksambuddha Ratnagarbha made this prophecy to King Araṇemin: “After an incalculable eon has passed, in which there are as many years as there are grains of sand in the Ganges River, during a second such incalculable eon, there will be an immeasurably pure realm called [F.175.a] Sukhāvātī in which King Araṇemin will become the tathāgata arhat samyaksambuddha named Amitāyus, who will illuminate as many worlds in the ten directions as there are grains of sand in the Ganges River.” ’

4.24 “The Bhagavat said:

4.25 “ ‘Arise, supreme being who knows what is to be done. You received a prophecy from those with the ten powers,



Who are as numerous as the Ganges sands, and the earth and its mountains shook.

Best of men, you will become the guide for those to be led.'

4.26 "Then, noble son, King Araṇemin was joyful and happy, and he experienced supreme joy and bliss. He then withdrew and sat to one side nearby in order to listen to the Dharma.

4.27 "Then, noble son, the brahmin Samudrarenū summoned King Araṇemin's crown prince, Animiṣa. Animiṣa asked the same questions as the king. He said, 'Bhagavat, I have seen<sup>178</sup> the lower existences where beings experience extremely intense, unendurable suffering. I have seen the upper realms, where beings have minds filled with kleśas and fall into the lower realms. I have seen all beings associating with bad friends [F.175.b] in the darkness of a famine of the Dharma, devoid of good roots, possessed<sup>179</sup> by evil views, and following evil paths.

4.28 " 'Bhagavat, by voice<sup>180</sup> I shall make these beings become aware. I will dedicate all good roots to the highest, most complete enlightenment. When I am performing bodhisattva conduct, may beings think of me and say my name when they are afflicted by suffering, frightened by terrors, in the darkness of the Dharma's absence, despairing, weak, or with no protector, no refuge, and no resort, and may I never attain the complete enlightenment of perfect buddhahood unless I can hear them with my divine hearing, see them with my divine sight, and free them from their suffering.

4.29 " 'Bhadanta Bhagavat, when for a long time I practice bodhisattva conduct through this particular long-lasting prayer for the benefit of beings, may my wishes be fulfilled. Bhadanta Bhagavat, after an incalculable eon has passed, in which there are as many years as there are grains of sand in the Ganges River, during a second such incalculable eon, King Araṇemin will become a tathāgata arhat samyaksambuddha in the Sukhāvatī realm. When he has become the tathāgata arhat samyaksambuddha Amitāyus, he will accomplish the deeds of a buddha for the pure beings in that completely pure realm. The Tathāgata Amitāyus will perform the deeds of a buddha for countless eons. When he has completed the deeds of a buddha, he will enter the state of nirvāṇa without any remaining aggregates.

4.30 " 'After he has entered parinirvāṇa, I will practice the conduct of a bodhisattva for as long as his Dharma remains. As a bodhisattva, I will perform the deeds of a buddha. After the dusk when the Dharma of Samyaksambuddha Amitāyus comes to an end, may I attain the complete enlightenment of perfect buddhahood at the following dawn. [F.176.a]

4.31 " 'Bhagavat, I request that you prophesy my highest, most complete enlightenment. Similarly, there are the bhagavat buddhas who reside, live, and remain in the ten directions, in worlds as numerous as the grains of sand

in the Ganges River, and I request that those bhagavat buddhas also prophesy my attainment of the highest, most complete enlightenment.’

4.32 “Those were the words of his request. Noble son, the Tathāgata Ratnagarbha gave this prophecy to the crown prince Animiṣa: ‘Noble son, because the lower realms have been viewed by you, the higher realms have been viewed by you, and you have developed the compassion to free beings from suffering and to pacify their kleśas, it is for that reason, noble son, that you will be called Avalokiteśvara.<sup>181</sup>

4.33 “ ‘You, Avalokiteśvara, will free many hundreds of thousands of millions of trillions of beings from suffering. Noble son, being a bodhisattva, you will accomplish the deeds of a buddha. Noble son, after the Tathāgata Amitābha has passed into nirvāṇa, his Dharma will come to an end at dusk one day in the latter part of the second incalculable eon, in which there are as many years as there are grains of sand in the Ganges River. The following dawn you will attain the complete enlightenment of perfect buddhahood while sitting on a vajra seat, at a Bodhi tree, in a manifold array. You will become the tathāgata arhat samyaksambuddha named Samantaraśmya-bhūyudgataśrīkūṭarāja. Your lifespan will be ninety-six hundred thousand million trillion<sup>182</sup> eons. After you have passed into parinirvāṇa your Dharma will continue for 630,000,000<sup>183</sup> eons.’ [F.176.b]

4.34 “Avalokiteśvara asked, ‘Bhagavat, if these wishes of mine are to be fulfilled, then when I bow down to the Bhagavat’s feet, may the bhagavat buddhas, who reside, live, and remain within worlds in the ten directions that are as numerous as the grains of sand in the Ganges River, give me their prophecy. May the ground shake in worlds in the ten directions that are as numerous as the grains of sand in the Ganges River; may there come music that has the five tempos from the stones and treetops of all mountains; and may all beings have minds free of desire.’

4.35 “When the bodhisattva Avalokiteśvara bowed down the five points of his body to the feet of the Tathāgata Ratnagarbha, the same happened as just described. The ground in buddha realms as numerous as the grains of sand in the Ganges River shook strongly, and those bhagavat buddhas gave their prophecy. There came the sound of music from the stones and treetops<sup>184</sup> of all mountains, and all beings were in a mental state free from desire.

4.36 “The Bhagavat said:

4.37 “ ‘Arise, compassionate one who rejoices in merit. Those with supreme bodies in the ten directions have given their prophecy. The earth and its ground shook intensely in six ways. You will become a jina, a supreme individual, a great ṛṣi.’

- 4.38 “Then the brahmin Samudrareṇu, the chief court priest, summoned the second prince, who was named Nimi, and said to him, ‘Noble son, [F.177.a] you should in the same way rejoice in this great act of generosity. You should dedicate the good actions that you have accomplished toward omniscience for the sake of all beings and develop the motivation to attain the highest, most complete enlightenment.’
- 4.39 “Then Prince Nimi sat before the Bhagavat and said, ‘Bhagavat, I have served with all offerings the Bhagavat and his immeasurable saṅgha of bhikṣus. The aggregate of merit that comes from rejoicing in having done this, and whatever aggregate of merit there is from the good activity of my body, speech, and mind, I dedicate it all to the highest, most complete enlightenment. May I not reach enlightenment in this afflicted buddha realm. Prince Avalokiteśvara will attain the complete enlightenment of perfect buddhahood in the realm Sarvaratnasamṇicaya while seated under a Bodhi tree that is adorned with an array of many jewels and will become the Tathāgata Samantaraśmyabhyudgataśrīkūṭarāja. I shall request him to teach the Dharma. I will practice the conduct of a bodhisattva for as long as that tathāgata teaches the Dharma. When that tathāgata has passed away and his Dharma has ceased to exist, I will attain the complete enlightenment of perfect buddhahood. My buddha realm will have an array of qualities that will be the same as the entire array of qualities of the Tathāgata Samantaraśmyabhyudgataśrīkūṭarāja’s realm. I will accomplish the deeds of a buddha in the same way, and in the same way I will pass into parinirvāṇa. [F.177.b] After I have passed into nirvāṇa may the Dharma remain for a long time.’
- 4.40 “The Bhagavat said, ‘Noble son, you wish to attain great power.<sup>185</sup> Noble son, you will attain the same power<sup>186</sup> that I have attained. Noble son, in that buddha realm you will attain the complete enlightenment of perfect buddhahood. You will be the tathāgata named Supraṭiṣṭhitaguṇamaṇikūṭarāja. Noble son, you will obtain that great power and therefore, noble son, may you become Mahāsthāmaprāpta.’<sup>187</sup>
- 4.41 “He said, ‘Bhagavat, if these wishes of mine are to be fulfilled, for that reason, when I bow down the five parts of my body to the Bhagavat’s feet, may the bhagavat buddhas in the ten directions, as numerous as the grains of sand in the Ganges River, give me their prophecy, and may there be a rain of jasmine flowers.’
- 4.42 “Noble son, when that worthy being, Mahāsthāmaprāpta, bowed down the five parts of his body to the feet of the Tathāgata Ratnagarbha, the bhagavat buddhas in the ten directions, as numerous as the grains of sand in the Ganges River, gave their prophecy. The great earth shook in six ways, and there was a rain of jasmine flowers.

- 4.43        “The Bhagavat said:
- 4.44        “ ‘Arise, you whose meritorious actions have the force of unwavering power. You have received a prophecy from the world guardians in the ten directions.  
The great earth shook, and a rain of jasmine flowers fell.  
You will become like Brahmā among the devas.’
- 4.45        “Then the brahmin Samudrareṇu summoned the third prince, who was named Indragaṇa, and spoke to him as he had to the others. [F.178.a]
- 4.46        “Prince Indragaṇa, with palms together, said to the Tathāgata Ratnagarbha, ‘Bhagavat, the entire aggregate of merit that comes from rejoicing in having served with all offerings the Bhagavat and his saṅgha of bhikṣus, and the good activity of my body, speech, and mind, I dedicate to the highest, most complete enlightenment.
- 4.47        “ ‘May I not attain the complete enlightenment of perfect buddhahood in an afflicted buddha realm, and may I not attain it quickly. While I am performing bodhisattva conduct, until I attain the complete enlightenment of perfect buddhahood, may I see the bhagavat buddhas in other endless, infinite realms in the ten directions. May I see with divine sight, in buddha realms as numerous as the particles in buddha realms as numerous as the grains of sand in the Ganges River, bhagavat buddhas teaching the Dharma whom I first caused to acquire, enter, and remain in the aspiration for enlightenment, and whom I caused to acquire, enter, and remain in the practice of the perfections and the conduct of a bodhisattva.<sup>188</sup>
- 4.48        “ ‘While I thus perform bodhisattva conduct, may I accomplish the deeds of a buddha. While I am performing bodhisattva conduct may I purify the motivations of beings so that those beings who will be born in my buddha realm will be, for example, like Brahmā devas. [F.178.b] May I purify an array of buddha-realm qualities so that it will be as if as many billion-world universes as there are grains of sand in the Ganges River have become one buddha realm. May that buddha realm’s surrounding walls, which reach as high as the summit of existence, be made of many jewels, and be adorned with a variety of jewels. May the entire ground in that buddha realm be made of beryl; may there be no dust, stones, or gravel; and may it be free of any dirt.
- 4.49        “ ‘May there not be even the word *woman*. May the beings there be born spontaneously. May the beings there have no wish for nourishment through mouthfuls of food. May the beings there be nourished by joy and nourished by the Dharma. In that buddha realm may there not be the words *śrāvaka* or *pratyekabuddha*. May that buddha realm be filled<sup>189</sup> only with bodhisattvas<sup>190</sup>

who are free of obduracy, stains, anger, and hypocrisy, and who remain in pure celibacy. May all the bodhisattvas there have shaved heads and wear saffron-colored robes.

4.50 “ ‘As soon as they are born there, may they have great auras of light. May there appear in their hands<sup>191</sup> precious alms bowls filled with various flavors. As soon as those appear, may they think, “This food we have is not for us. We should go to other worlds and offer this food to the bhagavat buddhas who reside, live, and remain there. We should also give it to the buddhas’ śrāvakas and to beings in suffering. We should also go to the realm of the [F.179.a] pretas and give this food to the beings there whose bodies are aflame with hunger and thirst.” As soon as those bodhisattva mahāsattvas have that aspiration, may they obtain the samādhi called *inconceivable activity*. When they have attained that samādhi, may they go without any hindrance to the countless, innumerable buddha realms in the ten directions, and offer the food to the bhagavat buddhas who reside, live, and remain there and to the śrāvakas and to other beings. May they offer the food with joy, teach the Dharma, and that same morning return to their own buddha realm.

4.51 “ ‘May it be the same for the offering of precious clothing, up to their return that same morning to their own buddha realm where they dress each other in monastic robes.

4.52 “ ‘May the bodhisattvas first share all the pleasures and enjoyments they find in that buddha realm with the bhagavat buddhas, the śrāvakas, and other beings, and only afterward enjoy them themselves. May that buddha realm be free of the eight unfavorable states. May there not be the word *suffering* there. May there not be the word *training* there. May there not be the word *transgression* there.

4.53 “ ‘May there be an accumulation of hundreds of thousands of jewels in that buddha realm. May it be beautified by jewels and appear to be made of jewels. May there be present there all the jewels in the ten directions that have never been seen before and never been heard of before, and whose names would take ten million years to recite. [F.179.b] May a bodhisattva see the buddha realm as being made of gold if he wishes it to be made of gold, and may it continue to be made of gold for him; may another bodhisattva see it as being made of silver if he wishes it to be made of silver, without causing the realm made of gold to vanish. In the same way, may a bodhisattva see the realm as being made of crystal, or made of beryl, or made of emerald, or made of red pearls, or made of white coral, or made of whatever precious material he wishes.

- 4.54 “ ‘May a bodhisattva see the buddha realm as being made of agarwood, made of *tagar* leaves, made of bay leaves, made of gośīrṣa sandalwood, or made of uragasāra sandalwood, just as he wishes. May he see it as being exactly how he wishes, without one seeing what another aspires for, but with everyone’s aspirations fulfilled.
- 4.55 “ ‘May there be no sun or moon in that buddha realm, but may the bodhisattvas born there emit their own light. May there be whatever kind of light is wished for even to the extent of reaching a hundred thousand million trillion buddha realms. Other than the opening of the flowers, may there not even be the words *night* and *day* in that buddha realm. May there be no heat, cold, illness, weakness,<sup>192</sup> old age, or death in that buddha realm. If a bodhisattva wishes to attain the complete enlightenment of perfect buddhahood, may he go to a Tuṣita paradise, end his life there, and then attain the complete enlightenment of perfect buddhahood in another world.<sup>193</sup> [F.180.a]
- 4.56 “ ‘May there be no death in that buddha realm. May the Tathāgata’s parinirvāṇa take place high in the sky when he attains the ultimate nirvāṇa. May whatever enjoyment or pleasure a bodhisattva wishes for occur. May there come from the middle of the sky the sound of many hundreds of thousands of millions of trillions of musical instruments throughout the buddha realm. May there be no words of desire within that music, but the words *perfections*, *Buddha*, *Dharma*, *Saṅgha*, and *Dharma teachings* from the bodhisattva piṭaka. May the bodhisattvas hear the words that they wish to hear.
- 4.57 “ ‘Bhagavat, when I am performing bodhisattva conduct may I see the array of qualities in the buddha realms of innumerable, uncountable hundreds of thousands of millions of trillions of buddhas, and may those adornments, signs, omens, places, wonders, and wishes be in my<sup>194</sup> buddha realm, and may it have none of the array of qualities of śrāvakas or pratyekabuddhas or of buddha realms that have the five degeneracies.
- 4.58 “ ‘May there be no hell beings, animals, or pretas in that buddha realm. May there be no Sumeru, Cakravāḍa, or Mahācakravāḍa mountains, no stones or dust. May there be no great oceans. May that buddha realm be filled with various divine, wonderful trees, without any trees made of wood. May it be filled with divine coral tree flowers and great coral tree flowers. [F.180.b] May there be no unpleasant smells there.<sup>195</sup> May that buddha realm be filled by a vast, extensive variety of incenses.
- 4.59 “ ‘May all the bodhisattvas there be in their last life before buddhahood. May every being there when they pass away be reborn solely in Tuṣita paradises. When they pass away from there, may they attain the complete enlightenment of perfect buddhahood.

- 4.60 “ ‘Bhadanta Bhagavat, I will continue performing the conduct of a bodhisattva until I attain that power. I shall establish that kind of buddha realm. I shall establish a buddha realm that is filled with the kind of beings who have pure thoughts, bodhisattvas with one lifetime remaining.
- 4.61 “ ‘May there be no bodhisattvas there whom I did not cause to aspire to enlightenment and to practice the perfections for the first time. May all the bodhisattvas whom I have caused to aspire to enlightenment and practice the perfections for the first time be born there. May I pacify completely the sufferings of all those who are contained within that buddha realm.
- 4.62 “ ‘Bhadanta Bhagavat, after I have become a bodhisattva and accomplished those heroic actions, may I attain the complete enlightenment of perfect buddhahood in that buddha realm.
- 4.63 “ ‘May my Bodhi tree, Saptaratnavicitrasandarśana,<sup>196</sup> be the size of ten thousand four-continent worlds, and may its circumference be that of ten billion-world universes. [F.181.a] May the aroma and light of that Bodhi tree spread throughout the entire buddha realm.
- 4.64 “ ‘At the foot of that tree may there be my vajra seat, adorned by various jewels, named Praśamakṣamasuvicitrajñānagandhasamavasaraṇa,<sup>197</sup> the size of five four-continent worlds and 84,000 yojanas high.
- 4.65 “ ‘May I sit cross-legged upon the vajra seat at the foot of the Bodhi tree and in an instant attain the complete enlightenment of perfect buddhahood. May I remain seated, and not uncross my legs nor get up from under the Bodhi tree until I pass into parinirvāṇa. While I remain seated upon the vajra seat at the foot of the Bodhi tree, may I emanate buddhas and bodhisattvas who go to countless other buddha realms. May each buddha teach the Dharma to beings in the morning and in that morning make countless beings aspire to, be dedicated to, and progress irreversibly toward the highest, most complete enlightenment. Thus, may my bodhisattva emanations accomplish bodhisattva activities.
- 4.66 “ ‘When I have attained enlightenment, may my body be visible in countless other realms in the ten directions. May all those beings who see my body adorned by signs all definitely attain the highest, most complete enlightenment. Until they attain enlightenment and nirvāṇa, may those beings never be apart from the bhagavat buddhas [F.181.b] and never have deficient faculties.
- 4.67 “ ‘May all the bodhisattvas there who wish to see me, as soon as they think of me,<sup>198</sup> whether they are going, returning, walking, sitting, or standing, see me at the foot of the Bodhi tree. May all those bodhisattvas who have doubts about the Dharma instantly be freed from them upon seeing me. Freed from doubt, may they understand even the meaning of Dharma teachings that they have not received.



- 4.68 “ ‘May my lifespan be immeasurable, so that only those with omniscient wisdom can measure it, and may the bodhisattvas who will be there be innumerable. From the instant that I attain the complete enlightenment of perfect buddhahood until the instant I pass into the great nirvāṇa, may the bodhisattvas in that buddha realm all have shaved heads and wear saffron robes. May there not be one being in that buddha realm with long hair and white clothes, but may all wear the monastic color and remain monastic.’
- 4.69 “The Bhagavat said, ‘Worthy being, that is excellent, excellent. You are wise, learned,<sup>199</sup> and intelligent. Your prayer is excellent. You have surpassing qualities. You have surpassing wisdom. Noble son, because you have created this kind of supreme, auspicious intention<sup>200</sup> for the sake of all beings and have conceived of this supreme array of the qualities of a buddha realm, you will be named Mañjuśrī. [F.182.a]
- 4.70 “ ‘Mañjuśrī, in the future, when two incalculable eons have passed, in which there are as many years as there are grains of sand in two Ganges Rivers,<sup>201</sup> and there is a third such incalculable eon, there will be a world realm in the southern direction that is called Śuddhavirajaḥsaṃnicaya in which the Sahā world realm will be included, and there will appear a buddha realm with those kinds of qualities.
- 4.71 “ ‘Mañjuśrī, there you will attain the complete enlightenment of complete buddhahood, and you will become the tathāgata arhat samyaksambuddha named Samantadarśin.
- 4.72 “ ‘Your retinue of bodhisattvas will also be pure in that way. The prayers that you have made as a bodhisattva will all be accomplished. Therefore, you will be a bodhisattva who has generated good roots with many millions of buddhas. Mañjuśrī, you will therefore be like a medicine for beings.<sup>202</sup> You will have a completely purified motivation, your kleśas will be defeated, and your good qualities will have developed.’
- 4.73 “Mañjuśrī said, ‘Bhagavat, if these wishes of mine are to be fulfilled, may the bhagavat buddhas, who reside, live, and remain, teaching the Dharma to beings in realms in the ten directions that are as numerous as the grains of sand in the Ganges River, give me their prophecy, and may the countless, [F.182.b] innumerable buddha realms shake. May all beings have happiness that is like that of a bodhisattva resting in meditation at the apex of the second dhyāna. May there fall a rain of divine coral tree flowers from countless, innumerable buddha realms. May these words sound from the coral tree flowers: the word *Buddha*, the word *Dharma*, the word *Śaṅgha*, the word *perfections*, and the words *strengths* and *fearlessnesses*. May these signs appear when I bow the five parts of my body to the feet of the Bhagavat.’



- 4.74 “When Mañjuśrī Kumārabhūta bowed down his head to the feet of the Bhagavat, the countless, innumerable buddha realms instantaneously shook; there fell a rain of divine coral tree flowers; and all beings gained the happiness that he had prayed for. The bodhisattva mahāsattvas who were listening to Dharma teachings from the bhagavat buddhas asked them by what cause and circumstances these signs appeared, and the bhagavat buddhas gave the prophecy of Mañjuśrī Kumārabhūta’s attainment of the highest, most complete enlightenment.
- 4.75 “The Bhagavat said:
- 4.76 “ ‘Arise, you who have supreme intelligence and a vast intellect. You have received a prophecy from the world guardians in the ten directions.  
The earth shook, beings were satisfied by happiness,  
A rain of flowers fell—you will become a buddha in the world.’ [F.183.a] [B6]
- 4.77 “Then, noble son, the brahmin Samudrarenū summoned the fourth prince, who was named Anaṅgaṇa, and like Mañjuśrī he made a prayer.
- 4.78 “The Bhagavat said to him, ‘Excellent, excellent! Noble son, when you become a bodhisattva, you will destroy a mountain of kleśas in innumerable, countless beings. You will perform the deeds of a buddha and will attain the complete enlightenment of perfect buddhahood. Therefore, noble son, you shall be named Vajracchedaprajñāabhāsaśrī.<sup>203</sup>
- 4.79 “ ‘Vajracchedaprajñāabhāsaśrī, in the future, after an incalculable eon has passed, in which there are as many years as there are grains of sand in the Ganges River, during a second such incalculable eon, there will be in the eastern direction, beyond buddha realms as numerous as the grains of sand in ten Ganges Rivers, a realm called Animiṣa.
- 4.80 “ ‘Noble son, you will attain the complete enlightenment of perfect buddhahood there, and you will be the tathāgata arhat samyaksambuddha named Samantabhadra, who has wisdom and virtuous conduct,<sup>204</sup> who is a sugata, a knower of the world, a guide who tames beings, an unsurpassable teacher of gods and humans, a buddha, and a bhagavat. Your buddha realm will have the manifold array of qualities that you have prayed for.’
- 4.81 “Noble son, as soon as the Tathāgata Ratnagarbha prophesied to the bodhisattva Vajracchedaprajñāabhāsaśrī his attainment of the highest, most complete enlightenment, [F.183.b] there came from the center of the sky the sound of many hundreds of thousands of millions of trillions of devas saying ‘Excellent!’ and it rained powders of gośīrṣa sandalwood, uragasāra sandalwood, agarwood, valerian,<sup>205</sup> and bay leaf.

- 4.82 “He said, ‘Bhadanta Bhagavat, if these wishes of mine are to be fulfilled in this way, then when I bow down the five parts of my body to the feet of the Bhagavat, may realms as numerous as the grains of sand in the Ganges River be pervaded by divine, wonderful, vast, extensive incense. May all the beings who have been born in those realms, whether as hell-beings, animals, those in Yāma’s land, devas, or humans, experience that scent, and when my head is touching the ground, may their physical illness, physical suffering, mental illness, and mental suffering quickly cease.’
- 4.83 “Noble son, when Vajracchedaprajñāabhāsaśrī bowed down the five parts of his body to the feet of the Tathāgata Ratnagarbha, at that moment, realms as numerous as the grains of sand in the Ganges River were pervaded by divine, wonderful, vast, extensive incense, and the physical illness, physical suffering, mental illness, and mental suffering of all beings quickly eased and ended.<sup>206</sup>
- 4.84 “The Bhagavat said:
- 4.85 “ ‘Arise, you who split a vajra.<sup>207</sup>  
Many worlds have been pervaded by incense,  
Beings have been made blissful and happy—  
You will become a supreme father for the world.’
- 4.86 “Then, noble son, the brahmin Samudrarenū summoned the fifth prince, who was named Abhaya, and he prayed as the others had.
- 4.87 “He said, ‘Bhadanta Bhagavat, my buddha realm will not be like this afflicted buddha realm, [F.184.a] but one in which there are no hells, there are no animals, and there is no land of Yama; one where the ground is made of blue beryl; and one that is vast just like the array of buddha-realm qualities in the Padmā world realm, which I shall describe. That is where I shall attain the complete enlightenment of perfect buddhahood.’
- 4.88 “Then Prince Abhaya placed lotuses in front of the Tathāgata Ratnagarbha and said, ‘Bhadanta Bhagavat, if these wishes of mine are to be fulfilled in this way, then through the power of the Bhagavat may I attain the *vision array* samādhi, and thereby may the Bhagavat see before him, in worlds in the ten directions as numerous as the grains of sand in the Ganges River, a rainfall of lotus flowers that are the size of chariot wheels and as numerous as the particles in a buddha realm, and may I<sup>208</sup> also see them.’
- 4.89 “As soon as he said those words, through the power of the Buddha, he attained the *vision array* samādhi, and in worlds in the ten directions as numerous as the grains of sand in the Ganges River there fell a rain of lotus flowers the size of chariot wheels and as numerous as the particles in a buddha realm. Prince Abhaya saw this and was overjoyed and blissful.

- 4.90 “The Bhagavat said, ‘Noble son, you have made an excellent prayer. You have acquired an excellent buddha realm, you have also attained samādhi very quickly, and through the power of true words there has fallen a rain of lotuses.’
- 4.91 “The prince said, ‘If my hopes for the highest, most complete enlightenment are to be fulfilled, [F.184.b] may these lotuses be suspended in the sky, and when they have floated in the sky, may they then fall like rain.’
- 4.92 “The Bhagavat said, ‘Noble son, very quickly the sky was sealed with the lotuses. Therefore, noble son, your name will be Gaganamudra.<sup>209</sup> Gaganamudra, in the future, after an incalculable eon has passed, in which there are as many years as there are grains of sand in the Ganges River, during a second such incalculable eon, in the southeastern direction beyond as many buddha realms as there are grains of sand in a hundred thousand Ganges Rivers, there will be the world realm known as Padmā. There you will become enlightened and become a buddha. You will become the tathāgata named Padmottara, an arhat samyaksambuddha, one with wisdom and virtuous conduct, a sugata, a knower of the world, a guide who tames beings, an unsurpassable teacher of gods and humans, a buddha, a bhagavat. You will have an innumerable retinue composed entirely of bodhisattvas. Your lifespan will be immeasurable. Your buddha realm will have the entire array of qualities that you have prayed for.’
- 4.93 “The bodhisattva Gaganamudra bowed down his head to the feet of the Tathāgata Ratnagarbha.  
“The Bhagavat said:
- 4.94 “ ‘You will be one who brings benefit to beings,  
One who pacifies the pollution of the kleśas,  
One who possesses qualities as numerous as the realm’s particles—  
You will attain enlightenment like the jinas in the past.’
- 4.95 “Then, noble son, the brahmin Samudrarenū spoke to the sixth prince, who was named Ambara, who made a prayer as the bodhisattva Gaganamudra did. He said, ‘My buddha realm will not be like this afflicted buddha realm...’  
*and so on.*
- 4.96 “Then he said, ‘Bhadanta Bhagavat, if this wish of mine is to be fulfilled, [F.185.a] then in the skies of all the worlds in the ten directions, as numerous as the grains of sand in the Ganges River, may there appear parasols made of the seven jewels, covered with nets of gold, and adorned with bells made of the seven jewels. From the parasols, the bells, and the nets, may these words sound: the word *Buddha*, the word *Dharma*, the word *Saṅgha*, the word *perfections*, the word *strengths*, the word *clairvoyance*, and the word *confidence*. May all beings hear those words. When they have heard them, may they

develop the aspiration for the highest, most complete enlightenment, and may the aspiration of those beings who have previously aspired to the highest, most complete enlightenment be irreversible.'

4.97 "As soon as he said that, those words sounded from the sky in all the worlds in the ten directions, as numerous as the grains of sand in the Ganges River, *and so on, as before*. Through the power of the Bhagavat he perceived this himself and said, 'Bhadanta Bhagavat, if my aspirations are to be completely fulfilled as I have prayed for, then may I in the presence of the Bhagavat attain the *illumination by wisdom* samādhi, and may that accomplish my good qualities. When I have obtained that samādhi may the Bhagavat give me his prophecy.'

4.98 "Through the power of the Bhagavat he attained the *illumination by wisdom* samādhi. The Bhagavat said, 'Worthy being, excellent! Excellent! You have made a vast prayer. [F.185.b] Through the effect of this merit, noble son, worlds<sup>210</sup> in the ten directions as numerous as the grains of sand in the Ganges River have become buddha realms inspired by hundreds of thousands of beautiful words. Therefore, you should be known as Vegavairocana.<sup>211</sup> Vegavairocana, in a future time, after an incalculable eon has passed, in which there are as many years as there are grains of sand in the Ganges River, during a second such incalculable eon, there will be, in the eastern direction, beyond as many worlds as there are grains of sand in the Ganges River, a world realm called Ādityasomā. There you will attain the complete enlightenment of perfect buddhahood. You will become the tathāgata named Dharmavaśavartīśvararāja, an arhat samyaksambuddha, one with wisdom and virtuous conduct, a sugata, a knower of the world, a guide who tames beings, an unsurpassable teacher of gods and humans, a buddha, a bhagavat.'

4.99 "The bodhisattva Vegavairocana bowed down the five parts of his body to the feet of the Tathāgata Ratnagarbha. The Bhagavat said:

4.100 " 'Arise, you with excellent discipline, great joy, and a subdued mind,  
Having brought forth great, powerful<sup>212</sup> compassion for beings,  
Save beings and stand on the shore of the ocean of suffering,  
As long as you have not attained the highest, complete enlightenment.'<sup>213</sup>

4.101 "Then, noble son, the brahmin Samudrarenū spoke to the seventh prince, who was named Aṅgaja,<sup>214</sup> and it proceeded as before. Prince Aṅgaja said, 'May I attain the complete enlightenment of perfect buddhahood not in a buddha realm like this afflicted buddha realm, but in one in which there are no hells, no animals, no world of Yama, no females, no beings inside wombs, no Sumeru, no Cakravāḍa, no Mahācakravāḍa, no soil,<sup>215</sup> no rocks, no mountains, no uneven ground, no pebbles, [F.186.a] no gravel, no thorns, no

thickets, no wooden trees, and no oceans. May there be no sun and moon, no stars, no day and night, and no darkness. May the beings there have no feces, urine, spittle, or snot; may they have no sweat and no odor; may they have no physical fatigue and no mental fatigue. May there be no dusty ground.<sup>216</sup> May the entire ground be made of emerald; may it be adorned by hundreds of thousands of jewels. May it be strewn with coral trees and great coral tree flowers. May that buddha realm be adorned by a variety of precious trees; may those precious trees be adorned by nets of jewels; and may those precious trees be adorned with a variety of precious cotton cloths, a variety of precious clothing, a variety of precious beads, a variety of precious hanging ornaments, a variety of flower garlands, a variety of musical instruments, a variety of precious vessels, and a variety of flowers.<sup>217</sup>

4.102     “ ‘May the only indication of night be when the flowers close and the sound of music ceases. May bodhisattvas be born from within the closed flowers. May the bodhisattvas, resting in meditation, attain the samādhi called *an array of visions*. Through attaining that samādhi may they see the bhagavat buddhas who reside, live, and remain in other realms in the ten directions as numerous as the particles in a buddha realm. [F.186.b] In that instant may they attain the pure divine hearing so that they hear the Dharma teaching of the bhagavat buddhas in the other realms in the ten directions, which are as numerous as the particles in a buddha realm.

4.103     “ ‘May all beings, as soon as they are born there, remember their former lives and remember eons as numerous as the particles in a buddha realm. May all those beings, as soon as they are born, obtain divine sight so that they see the arrays of qualities of buddha realms as numerous as the particles in a buddha realm, everywhere in the ten directions. May all those beings, as soon as they are born, be skilled in knowing the minds of others, so that in one instant they know the mental activity of beings within buddha realms as numerous as the particles in a buddha realm, and until their enlightenment and parinirvāṇa may all those beings honor that samādhi.

4.104     “ ‘In the morning may there come from the four directions very aromatic, delightful, soft, blissfully cool breezes that cause the flowers to open. May the bodhisattvas arise from their samādhi and get up from the anthers of the flowers. May they have the miraculous power to, in one instant of mind, go to pay homage to the bhagavat buddhas who in every direction reside, live, and remain in realms that are as numerous as the particles in a buddha realm, and then return. [F.187.a] May they then be seated cross-legged upon the anthers of coral tree flowers and great coral tree flowers and gaze at the Tathāgata with minds made blissful by the Dharma.

- 4.105 “ ‘In all directions, wherever they go, whether they are seated there or returning, may they see me. Whatever equivocation, uncertainty, or doubt about the Dharma arises among those bodhisattva mahāsattvas, may they be freed from it just by seeing me. Whatever Dharma teaching those bodhisattva mahāsattvas wish for, may they receive that Dharma teaching simply by looking at me. May those beings have no ownership and no attachments, to the extent that they have no preoccupation even with their own bodies and lives. May all those bodhisattvas be irreversible.
- 4.106 “ ‘May there not even be the word *bad* there. In that buddha realm, may there not even be the word *training*, and so on, as before, and may there be no mention of removing faults. May all those beings have the thirty-two signs of a great being. May they all have the power of Nārāyaṇa. May not a single being have impaired faculties during the time before their enlightenment and nirvāṇa. May all the beings there be born with shaved heads and wearing new saffron-colored robes. May they attain the samādhi of complete discernment and never lose it until enlightenment. May all the beings there be accompanied by good roots. [F.187.b]
- 4.107 “ ‘In that buddha realm may beings have no knowledge of the suffering of illness and aging. When their lifespan is over, may they all enter nirvāṇa sitting cross-legged. May fire rise from their bodies and burn up their bodies. May a breeze from the four directions carry their relics to a thousand buddha realms, where they will appear as precious jewels that are like the bright precious jewel of a cakravartin king. May any being who sees the light of those precious jewels, or sees the precious jewels themselves, or touches them, until they reach enlightenment and nirvāṇa, never experience the suffering of hells, animals, or Yama’s world. When beings pass away, may they be born where the bhagavat buddhas reside, live, and remain, teaching the Dharma to beings. When those beings have been born there may they hear the Dharma from the bhagavat buddhas and develop the aspiration for enlightenment. As soon as they have developed that aspiration, may they never turn back from the highest, most complete enlightenment.
- 4.108 “ ‘In my buddha realm may there be no beings who die while not in a state of meditation, while experiencing suffering, or not free from the malicious intent to kill one another.<sup>218</sup> Subsequently, may they never be reborn into an unfavorable existence. May they never be reborn in a realm devoid of a buddha.<sup>219</sup> Until they reach enlightenment may they never be unable to see a buddha. May they never be unable to hear the Dharma or serve the saṅgha. [F.188.a]
- 4.109 “ ‘May all beings in my buddha realm be free of obstinacy, anger, hypocrisy, envy, and selfishness. May śrāvakas and pratyekabuddhas be absent. May the buddha realm be filled with pure bodhisattvas. May the

beings who are born there be agreeable, gentle, forgiving, good, peaceful, and meditative.

4.110 “ ‘May my buddha realm be radiant. May my buddha realm have a great array of qualities. May it be seen in the worlds in the ten directions, which are as numerous as the particles in a buddha realm, and may its aroma pervade them.

4.111 “ ‘May the beings there always have happiness. May the word *suffering* never be heard there.

4.112 “ ‘I will carry out the conduct of a bodhisattva such that I, as a bodhisattva, will establish a pure buddha realm endowed with this kind of array of a buddha realm’s qualities, and I will fill that buddha realm with such beings who have pure minds. Subsequently, in that buddha realm I will become a buddha with the highest, most complete enlightenment. When I attain enlightenment, may I have limitless radiance. May my body, which will be adorned by the signs of a great being, be visible in as many realms in the ten directions as there are particles in a thousand buddha realms. When the beings there see me, may their desires cease. [F.188.b] May all their anger, ignorance, envy, pride, hypocrisy, kleśas, and subsidiary kleśas cease completely. May they all develop the aspiration for enlightenment. Through seeing me may they attain whatever samādhis and dhāraṇīs they were seeking. When the beings reborn in the cold hells see me, may they experience bliss, a bliss that is like that of a bhikṣu in the meditation of the second dhyāna. When they see me, may they have perfect physical and mental bliss and develop the aspiration for the highest, most complete enlightenment. When they die in those hells, may they be reborn in my buddha realm and not turn back from the highest, most complete enlightenment.

4.113 “ ‘When beings born in the world of the pretas see me, may the same happen to them and may they never turn back from the highest, most complete enlightenment. May it be the same for those who have been born as animals. May my light be twice as bright for those born as devas.

4.114 “ ‘May I have a measureless lifespan, which no one, except for the omniscient, will be able to comprehend. When I attain enlightenment, may the bhagavat buddhas in incalculable, countless, innumerable worlds in the ten directions praise me. When the beings in those worlds hear these praises of me, [F.189.a] may they dedicate all their good roots to rebirth in my buddha realm. May they be reborn in my buddha realm when they die, unless they have committed the actions with immediate results at death, or abandoned the Dharma, or maligned a higher being.<sup>220</sup>



- 4.115 “ ‘When I attain enlightenment, may beings in countless, innumerable worlds hear my name and wish to be reborn in my buddha realm. When they are dying, may I, encircled by a great retinue, resting in the *freedom from darkness* samādhi, satisfy those beings with excellent teaching and end their suffering. Through their faith in me may they attain a samādhi free of thought, may they realize the acceptance of phenomena<sup>221</sup> that delights the mind, and, when they die, may they be reborn in my buddha realm.
- 4.116 “ ‘When beings in other realms are dying—those who are devoid of the seven riches who do not aspire to the three yānas, who do not aspire to the good fortune of devas and humans, who do not aspire to acquiring virtue, who do not aspire to the three methods of accumulating merit, who are attached to desires and what is not Dharma, who are overwhelmed by overpowering greed, who are under the sway of a wrong Dharma—then at that time may I, accompanied by a great retinue, appear through the *brightness* samādhi and teach them the Dharma. May I show them my buddha realm. [F.189.b] May I cause them to aspire to enlightenment. May those beings feel the greatest joy and faith toward me and develop the aspiration for enlightenment. May all their sensations of suffering cease. May they attain the *lamp of the sun* samādhi and eliminate their ignorance. When they die, may they be reborn in my buddha realm.’
- 4.117 “The Bhagavat said, ‘Excellent, worthy being, excellent! The prayer you made is magnificent.’
- 4.118 “Then Prince Aṅgaja declared, ‘Bhadanta Bhagavat, if this prayer of mine is to be fulfilled, may there fall a rain of uragasāra sandalwood powder in other buddha realms in the ten directions as numerous as the particles in a buddha realm. May all the beings who smell that scent develop the aspiration for the highest, most complete enlightenment. May I attain the samādhi called *sublime splendor* and see that happen myself.’
- 4.119 “Then, noble son, he developed the *sublime splendor* samādhi, and he saw that it rained uragasāra sandalwood powder in other realms in the ten directions, as numerous as the particles in a buddha realm, and saw that countless beings in each of the ten directions placed their palms together and developed the aspiration for enlightenment.
- 4.120 “The Bhagavat said, ‘Noble son, a rain of incense quickly fell, and countless beings have been inspired toward enlightenment. Therefore, noble son, you should be known as Siṃhagandha.’<sup>222</sup>
- 4.121 “ ‘Siṃhagandha, after one incalculable eon has passed, in which there are as many years as there are grains of sand in the Ganges River, [F.190.a] at the start of the second eon, there will be in the eastern direction,<sup>223</sup> beyond as many buddha realms as there are particles in buddha realms as numerous as the grains of sand in forty-two Ganges Rivers, a world realm called



Nīlagandhaprabhāsaviraja. You, Siṃhagandha, will attain the complete enlightenment of perfect buddhahood there. You will become the tathāgata arhat samyaksambuddha named Prabhāsavirajaḥsamucchrayaḥgandheśvara-rāja.’

4.122 “Then, noble son, the bodhisattva Siṃhagandha bowed down the five parts of his body to the feet of the Tathāgata Ratnagarbha.

4.123 “The Tathāgata Ratnagarbha said to him:

4.124 “ ‘Arise, you whom devas, humans, and asuras worship!  
Liberate beings in the existences from their suffering!  
Cut through the bondage of existences’ kleśas and suffering,  
And you will become a human jina, a higher individual!’

4.125 “Then, noble son, the brahmin Samudrareṇu spoke to the eighth prince, who was named Amigha,<sup>224</sup> and it proceeded as before. Prince Amigha said, ‘Bhadanta Bhagavat, as a bodhisattva I will perform the conduct of a bodhisattva in the afflicted buddha realm such that I will purify ten thousand afflicted buddha realms and so that they become like the buddha realm Nīlagandhaprabhāsaviraja.<sup>225</sup> I will cause them to be filled with bodhisattvas set out on the Mahāyāna who have planted the appropriate good roots and have pure motivation. Subsequently, I will attain the complete enlightenment of perfect buddhahood. Bhadanta Bhagavat, [F.190.b] I shall accomplish such bodhisattva conduct that no other bodhisattvas have ever performed.

4.126 “ ‘Bhadanta Bhagavat, during these seven years that I have been in solitude I have contemplated the pure qualities of the buddhas and bodhisattvas and the pure qualities of the buddha realms. I have developed, attained, and meditated in eleven thousand bodhisattva samādhis, such as the *vision array* samādhi. Bhadanta Bhagavat, this has been my bodhisattva activity now that I am a bodhisattva.

4.127 “ ‘May I see and enter the endless, limitless world realms in the ten directions where bhagavat buddhas who reside, live, and remain, teaching the Dharma for the welfare and happiness of beings, and the buddha realms called Dhvajāgrākeyūra, which transcend the three times and are filled with jinas. May I, through that samādhi, see the bhagavat buddhas, as numerous as particles, surrounded by assemblies of bodhisattvas and śrāvakas. May I, through the power of the *unattached* samādhi,<sup>226</sup> pay homage to each one of them with bodies as numerous as the particles in a buddha realm. May each one of my bodies offer each of them manifold unsurpassable jewels and flowers, manifold unsurpassable incenses, garlands, powders, ointments, and music, all in unsurpassable arrays. May I perform this in each buddha realm for eons as numerous as the grains of sand in the ocean.

- 4.128 “ ‘May I, through the *manifesting all bodies*<sup>227</sup> samādhi, see, in an instant, [F.191.a] the fields of buddha activity of every buddha, which are as numerous as the particles in a buddha realm.
- 4.129 “ ‘Bhadanta Bhagavat, may I, through the *source of qualities* samādhi, praise each buddha with unsurpassable praises as numerous as the particles in a buddha realm.
- 4.130 “ ‘Bhadanta Bhagavat, may I, through the *unclosing eyes* samādhi, in one instant of mind see all the buddha realms filled with victorious ones upon a single particle.
- 4.131 “ ‘Bhadanta Bhagavat, may I, through the *free from conflict* samādhi, in one instant of mind see all the past, present, and future bodhisattvas in all the buddha realms and the arrays of qualities of the buddha realms.
- 4.132 “ ‘Bhadanta Bhagavat, may I, through the *heroic* samādhi, enter the hells, take on the form of an inhabitant of hell, teach the Dharma to the beings in hell, and inspire them toward enlightenment. May the beings there develop the aspiration for enlightenment. Then, after passing away, may they be reborn as human beings and wherever buddha bhagavats may be, may they hear the Dharma from those buddha bhagavats, and may they be brought to the level of irreversibility.
- 4.133 “ ‘May I emanate bodies that resemble animals, pretas, yakṣas, rākṣasas, asuras, nāgas, kinnaras, mahoragas, piśācas, pūtanās, and kaṭapūtanās, and, similarly, caṇḍālas, merchants, and courtesans, Bhagavat, [F.191.b] in accord with the families that beings are born in, in accord with the bodies they have obtained, in accord with the happiness or suffering that they experience because of their karma, in accord with their skills in crafts, and in accord with the work that they do. May I manifest being diligent in those crafts and that work, and through using appropriate words may I please those beings and teach them the Dharma. May I make them aspire to, be intent upon, and be set upon the highest, most complete enlightenment. And may I establish them in irreversible progress toward the highest, complete most enlightenment.
- 4.134 “ ‘Bhadanta Bhagavat, may I engage in the conduct of a bodhisattva until I purify, by any means whatsoever, the continuums of the minds of all beings in ten thousand buddha realms in the ten directions, so that there will be no<sup>228</sup> karma and kleśas, without exception, in the mental continuums of those beings, and there will not be even a few beings whose paths of mental continuums are conceptualized via the four māras.<sup>229</sup> For that purpose, may I purify those ten thousand buddha realms<sup>230</sup> so that they have the same array of qualities as Nīlagandhaprabhāsavirāja, the realm of the Tathāgata Prabhāsavirājaḥsamucchrāyagandheśvararāja. May my buddha realm and my retinue thus be just as the bodhisattva Śiṃhagandha prayed for.

- 4.135 “ ‘Bhadanta Bhagavat, if this wish of mine is to be completely fulfilled, may all the suffering of beings in the buddha realms in the ten directions be appeased. May they all have gentle minds. May they all have flexible minds. May they see the buddhas present in their own four-continent worlds. May manifold jewels, flowers, incenses, garlands, ointments, powders, [F.192.a] parasols, victory banners, and flags appear to all those beings, which they will offer to the buddhas, and may those beings develop the aspiration for the highest, most complete enlightenment. Bhagavat, may I see this myself through the power of the *array of visions samādhi*.’
- 4.136 “As soon as he said those words, he saw what he had prayed for. The Bhagavat said, ‘It is excellent, noble son, excellent that you, noble son, will purify ten thousand buddha realms—your own and everywhere around it—and that you will purify the continuum of minds of countless, numberless beings. Thus you will equal the zeal of making countless, numberless offerings to countless, numberless bhagavat buddhas. Therefore, noble son, you should be named Samantabhadra.’
- 4.137 “ ‘Samantabhadra, in the future, when countless eons, as numerous as the grains of sand in the Ganges River, have passed, and a second series of countless eons has begun, in the northern direction from here, beyond as many buddha realms as there are grains of sand in sixty Ganges Rivers, there will be a world realm called Jñānatāpasuviśuddhaguṇā. You, Samantabhadra, will attain the complete enlightenment of perfect enlightenment there. You will become the tathāgata arhat samyaksambuddha, *and so on, up to and including* the buddha bhagavat, named Jñānavajravijṛmbhiteśvaraketu.’
- 4.138 “Then, noble son, the bodhisattva Samantabhadra bowed down his head to the feet of the Tathāgata Ratnagarbha.  
“The Tathāgata Ratnagarbha said:
- 4.139 “ ‘Arise, you who have perfect joy, excellent resolve, and a controlled mind!  
You who have an unwavering commitment, you must purify the mind  
continuum of beings  
And liberate beings from the terrible river of the kleśas.  
You will become a buddha, a lamp of wisdom in the world.’ [F.192.b]
- 4.140 “Then, noble son, ten thousand lazy beings said in one voice, ‘Bhadanta Bhagavat, we shall become tathāgata arhat samyaksambuddhas in the pure buddha realms which, with completely pure motivation, the bodhisattva mahāsattva Samantabhadra, while performing the conduct of a bodhisattva, will purify. May we thus complete the six perfections and be reborn in a buddha realm there.’

- 4.141 “Noble son, the Tathāgata Ratnagarbha thus predicted of those ten thousand beings, ‘When the bodhisattva Samantabhadra attains the complete enlightenment of perfect buddhahood, you will attain the complete enlightenment of perfect buddhahood in the surrounding realms.<sup>231</sup> You will become tathāgatas in groups of thousands that have the same names:
- 4.142 “ ‘One thousand will be tathāgatas called Jvālakunḍeśvaraghoṣa.  
 “ ‘Another thousand will be called Saṃvṛtiśvaraghoṣa.  
 “ ‘Another thousand will be called Suvimalaghoṣeśvararāja.  
 “ ‘Another thousand will be called Prahīṇabhayaghoṣeśvararāja.  
 “ ‘Another thousand will be called Vimalaghoṣatejeśvararāja.
- 4.143 “ ‘Five hundred others will all have the same name; they will be called Sūryaghoṣa.”
- 4.144 “ ‘Another 2,500<sup>232</sup> will have these names: Vigatabhayakīrtirāja, Vigataraśmi, Vigataraśmighoṣa, Kīrtiśvaraghoṣa, Viparadharmakīrtighoṣa, Garbhakīrtirāja, Ratnadhvaja, Jyotiśvara, Uttaptamunijñāneśvara, Ketacīvarasaṃbhṛtarāja, Acintyamatijñānagarbha, [F.193.a] Jñānamerudhvaja, Jñānasāgararāja, Mahāvīryaghoṣeśvara, Meruśrīkalpa, Jñānavirajavega, Kimīśvarabīja, Jñānasuvimalagarjiteśvara, Abhibhūtaguṇasāgararāja, Jñānasamḥavabalarāja, Virajavīreśvararāja, Muniśrīkūṭavegasamkusuma, Śrīkūṭajñānabuddhi, Vajrasimha, Śīlaprabhāśvara, Bhadrōttama, Anantaraśmi, Simhanandi, Akṣayajñānakūṭa, Ratnāvabhāsa, Jñānavimāla, Jñānapravāḍa, Simhakīrti, Abhijñāguṇarāja, Dharmasumanāvarṣin, Prabhākara, Abhyudgatameru, Dharmasamudgarājavimāla, Gandheśvara, Vimalanetra, Mahāprasandaya, Aśaṅgabalarāja, Svajñānapuṇyabala, Jñānacīvara, Vaśavartin, Aśaṅgahiteṣin, Jñānasamḥava, Mahāmeru, Balagarbha, Guṇākara, Latākusumadhvaja, Guṇaprabhāsa, Viguṇamoharāja, Vajrōttama, Dharmaketu, Ghoṣendrarāja, Svagupta, Vajradhvaja, Ratneśvara, Abhyudgatadhvaja, Śīlākalpa, Ratimegha, Dharmakārisālarāja, Samantaguptasāgararāja, Jñānasamṇicaya, Jñānārci, Kusumagaṇi, Gajendreśvara, Udumbarapuṣpa, Kāñcanadhvaja, Dharmadhvaja, Vinarditarāja, Candana, Supraṭiṣṭhitasthāmavikrama, Dhvajāgrapradīpa, Jñānakrama, Sāgaradhvaja, [F.193.b] Vyayadharmakīrti, Māravīnardita, Guṇārci, Jñānaprabha, Jñānapradīpa, Kṣemarāja, Jñānaghoṣa, Dhvajasaṃgraha, Vajrapradīpa, Vyūharāja, Jayasaṃkhyā, Supraṭiṣṭhita, Maticandrarāja, Kramavīnarditarāja, Śāleṇdrasimhavigraha, Nārāyaṇavijitagarbha, Ratnaguṇasaṃnicaya, Jyotigarbha, Nakṣatravibhava, Puṇyabalasālarāja, Manojñaghoṣa,<sup>233</sup> Brahmōttara, and Dhṛtarāṣṭra.
- 4.145 “ ‘Another thousand will be named Gandhapadmavijitakīrtirāja, Rāśmimaṇḍalajyotiprabhāsarāja, Gandhapadmōttaravega, Anantaḡuṇasāgarajñānōttara, Jambūcchāya, Guṇaśailadhvaja, Simhaketu, Nāga-

- vivarjitakusumatejarāja, Sugandhabījanairātma, and Amṛtaguṇatejarāja.<sup>234</sup>
- 4.146 “ ‘Another thousand will be tathāgata arhat samyaksambuddhas called Visṛṣṭadharmarāja and Nāgēndravimuktibuddhalokasāgaralocanaśaila.<sup>235</sup>
- 4.147 “ ‘At the same time, on the same day, they will attain the complete enlightenment of perfect buddhahood in the different world realms. Their lifespans will be ten intermediate eons.’
- 4.148 “Those ten thousand beings bowed down to the feet of the Tathāgata Ratnagarbha. The Tathāgata Ratnagarbha said:
- 4.149 “ ‘Arise, you who have the unwavering bellowing of elephants.<sup>236</sup>  
 You who have accumulated the riches of virtue.  
 Having become engaged in the perfections with urgency,  
 You will become leaders for the worlds of gods and men.’ [B7] [F.194.a]
- 4.150 “Then, noble son, the brahmin Samudrareṇu spoke to the ninth prince, who was named Anagha,<sup>237</sup> and it proceeded as before. The prince said, ‘Bhadanta Bhagavat, I shall perform bodhisattva conduct in such a way that bhagavat buddhas as numerous as the grains of sand in the Ganges River, who reside, live, and remain in realms in the ten directions as numerous as the grains of sand in the Ganges River, will be the witnesses for my performance of bodhisattva conduct.
- 4.151 “ ‘Bhadanta Bhagavat, from the time I develop the aspiration for enlightenment in your presence until I attain the complete enlightenment of perfect buddhahood, may I never regret performing bodhisattva conduct. Until I reach enlightenment may my commitment be firm, and may I carry out whatever I say I will. May I never disturb the minds of other beings. May the motivation for the path of śrāvakas and pratyekabuddhas never arise to me. May a mind or mental event of desiring sense pleasures never arise. May dullness and sleepiness never arise. May restlessness never arise. May remorse never arise. May doubt never arise. May I never take life, take what has not been given, fail to maintain celibacy, lie, slander, speak harshly, speak meaninglessly,<sup>238</sup> be avaricious, be malicious, hold wrong views, be miserly,<sup>239</sup> or be disrespectful to or contradict the Dharma. Until I reach enlightenment, as I perform bodhisattva conduct, may I never have those qualities. Until I reach enlightenment, even when I am just taking a step, [F.194.b] may my mind and mental events always be engaged in remembering the Buddha. Until I reach enlightenment, may I never be bereft of seeing the Buddha, hearing the Dharma, and serving the Saṅgha. May I become ordained in all my lifetimes. May I in all my lifetimes wear sewn-together rags, wear the three Dharma robes, dwell at the foot of a tree, sleep sitting upright,<sup>240</sup> live in the wilderness, beg for alms,<sup>241</sup> have few desires, be content, teach the Dharma, speak appropriately, and be endowed with

limitless eloquence. May I never commit a root downfall. May I never subjugate opponents with words that are lies. May I never give a Dharma teaching concerning emptiness to a female. May I never teach the Dharma to a female with my mind focused on emptiness.<sup>242</sup> May I never teach the Dharma gesturing with my hands. May I always perceive bodhisattvas who have set out on the Mahāyāna as my teachers. Whenever I listen to the Dharma from a Dharma reciter, may I perceive him to be my teacher and, having honored him, may I serve, honor, respect, and make offerings to that Dharma reciter as I would a tathāgata, to the extent that I would serve that Dharma reciter even with my own flesh. May I give to others without a thought of whether they are a worthy or unworthy recipient. May I never have a mind or mental event of miserliness when making the gift of the Dharma. May I protect those beings who are dedicated to enlightenment by giving my life. May I free beings in distress from their distress with whatever wealth I have gained through my diligence, my strength, and my prayers. [F.195.a] May I never criticize those with the signs of ordination, those with the signs of lay life, those who have committed downfalls, or those who have not committed downfalls. May I always perceive acquisitions, honors, and praise as being like fire, poison, and weapons.

4.152      “ ‘Bhadanta Bhagavat, if these prayers of mine, made in your presence, are to be perfectly fulfilled from now until I reach enlightenment, then may there appear on both my hands precious divine wheels, each with a thousand spokes, a hub, and a rim, and each as bright as the luster of the sun.’

4.153      “As soon as Prince Anagha said those words, there appeared upon both his hands such wheels as he had wished for. Then he said, ‘Bhadanta Bhagavat, if my wishes are to be fulfilled from now until I reach enlightenment, then may these wheels go to the empty buddha realms that have the five degeneracies. With a sound as loud as the movements of the nāga kings Nanda and Upananda, may they spread, throughout each entire buddha realm, the Dharma discourse on the domain of buddhas, who engage in prophecies to bodhisattvas, mindfulness, unforgetfulness, wisdom, vision, and meditation on emptiness. And may this Dharma discourse come to appear in the auditory faculties of all the beings born there. And, as soon as it is heard, may the desire of those beings cease, and may their anger, ignorance, pride, envy, and miserliness cease. With their minds focused on recollecting all the buddhas, may they give rise to the aspiration for the highest, most complete enlightenment.’

4.154      “Noble son, Prince Anagha [F.195.b] sent forth those two precious wheels, moving as fast as bhagavat buddhas can.<sup>243</sup> In such manner those two precious wheels went to countless, limitless buddha realms in the ten directions that had the five degeneracies, and to the beings there spread the

Dharma discourse on the domain of buddhas, who engage in prophecies to bodhisattvas, mindfulness, unforgetfulness, wisdom, vision, and meditation on emptiness. And this Dharma discourse came to appear in the auditory faculties of those beings, and for all of them any mind or mental events of desire, *and so on, up to and including* miserliness, ceased. With their minds on the domain of wisdom of the buddhas, they gave rise to the aspiration for the highest, most complete enlightenment, and within an instant the wheels returned and stood in front of Prince Anagha.

4.155 “Then, noble son, the Tathāgata Ratnagarbha said to Prince Anagha, ‘Excellent, excellent, noble son, you have made a very splendid prayer. And you have sent these precious divine wheels to buddha realms that are empty and have the five degeneracies, and you have established many hundreds of thousands of millions of trillions of beings in unpolluted states of mind and have made them focus upon enlightenment. Therefore, noble son, you will be known as Akṣobhya. You, Akṣobhya, will become a guide for the world. You, Akṣobhya, shall obtain the arrays of buddha-realm qualities such as you wish.’

4.156 “Akṣobhya said, ‘Bhadanta Bhagavat, I wish for such an array of buddha-realm qualities: May all the ground be made of gold. May it be as flat as the palm of the hand, scattered with precious divine jewels, free of pebbles and gravel, free of pillars of rock, boulders, and mountains, and as soft and pleasant to the touch as down; [F.196.a] may it sink when you tread on it, and rise when you lift your feet. May hells, animal births, the world of Yama, and the preta realm not be known there. In that buddha realm may there be nothing that smells bad. May that buddha realm be pervaded by incense that transcends that of the devas, and may that buddha realm be filled with divine coral trees and great coral tree flowers.

4.157 “ ‘May the beings there never age, fall ill, or die. May they never be afraid of each other. May they never injure each other. May those beings never die prematurely or die with regret. May they never die while not in meditation. May the beings there be focused upon the constant recollection of the Buddha. May they not be reborn in the lower realms. May they not be reborn in buddha realms that are empty and with the five degeneracies. Until they attain enlightenment and parinirvāṇa may they never be deprived of the sight of the Buddha. May they never be deprived of hearing the Dharma and serving the Saṅgha. May the beings there have little desire, little anger, and little delusion. May all who are there adopt and follow the path of the ten good actions. May the beings in that buddha realm not be workers in crafts. May they have no portents for lower rebirth. May there be no way for the māras to enter the beings there. May the beings there not have a bad color.<sup>244</sup> May the beings there neither be lords nor servants. May the beings there

have no possessiveness and no acquisitiveness. [F.196.b] May the śrāvakas and bodhisattvas there never ejaculate, even while dreaming. May all the beings there long for the Dharma and seek the Dharma. In that buddha realm may there not be a single being who has a mistaken view and may there be no tīrthikas. May the beings there never be fatigued in body and never fatigued in mind. May all the beings there possess the five clairvoyances. May all the beings there never be oppressed by thirst or hunger. May whatever food they desire appear before them in precious bowls, just as for the devas in the realm of sense pleasure. May they have no feces, urine, spittle, snot, tears, or sweat.

4.158      “ ‘May there be no cold and no heat. May there be a pleasant scent. May soft breezes waft there. May those breezes bring fragrances of the devas or humans when they wish for it and of the kind they wish for. One person may wish for a cool breeze and another for a warm breeze. Some may want a breeze that has the scent of the blue lotus, some may want a breeze with the scent of uragasāra sandalwood, some may want a breeze with the scent of benzoin, some may want a breeze with the scent of valerian, some may want a breeze with the scent of aloeswood, and some may wish for a breeze such as has never been wished for before, and it will be created just as their minds imagined it. In that way may that world realm be free of the five degeneracies. [F.197.a]

4.159      “ ‘May the beings there have kūṭāgāras made of the seven jewels, and whenever people stay within those kūṭāgāras, may there appear couches that are made of the seven jewels and covered with cotton cushions, as soft to the touch as down. Whenever the beings there are going to bathe, may pools appear around those kūṭāgāras, filled with water that has the eight good qualities. May there be rows of jasmine trees and palm trees that are adorned. May those trees be adorned with various kinds of flowers, fruits, scents, cloths, parasols, strings of pearls, and ornaments. May the beings there pick from those wish-fulfilling trees whatever clothing and adornments they wish for and wear them. In this way, may they select and put on everything, from the flowers up to the ornaments.

4.160      “ ‘May my Bodhi tree be made of the seven jewels and be a thousand yojanas high, with a trunk that is one yojana wide, and with branches that spread for a thousand yojanas. When that Bodhi tree is stirred by the breezes, may it emit the words *perfections, clairvoyances, powers, strengths, and factors of enlightenment*, their sound being more gentle and pleasant than that of the devas. May the beings who hear those words each attain mindfulness, with a mind free from desire.



4.161 “ ‘May the women in that buddha realm be endowed with all good qualities, just as the apsaras among the gods of Tuṣita. May the women there have no bad smell, never be double-tongued, and never be filled with envy or miserliness. May the men [F.197.b] there not engage in sexual intercourse with the women. When a sexual desire arises in a man there, when he goes to a woman and looks at her with desire, may his desire cease in that instant, and feeling very contrite may he walk away and obtain a samādhi that is pure and unsullied. Through that samādhi may he be liberated from the nooses of the māras and never again give rise to a mind of desire. When a woman there looks at a man with sexual desire, may she become pregnant just by looking, and may the desire of both the man and woman cease completely just by looking. May the boy or girl in their wombs experience physical and mental bliss, just like the Trāyastriṃśa devas are delighted and joyful and experience physical and mental bliss. May the boys and girls in the wombs in that buddha realm experience such bliss for seven days and nights. May the pregnant woman experience such bliss as that of a bhikṣu in the meditation of the second dhyāna. May those beings be unstained by the stains and impurities of the womb. On the seventh day, may they be born, bestowed with the most excellent fragrances and the most excellent pleasant cushions. May the mother not experience any suffering, and may both mother and child enter and bathe in the pools. And may that woman attain such mindfulness that she attains the samādhi that is free from desire and pure. May that samādhi free them from all desire,<sup>245</sup> and may they always remain in samādhi. May whoever has created and accumulated karma in previous lives that will result in experiencing female existences for many tens of millions of eons [F.198.a] have all those female existences entirely come to an end through the accomplishment of that samādhi, and may they never again acquire a female existence throughout the time until their parinirvāṇa.

4.162 “ ‘May those beings who have accumulated the karma that will result in experiencing for countless eons the suffering of being born from a womb hear my name when I have attained enlightenment, have faith in me, and, after passing away, be reborn in my buddha realm, without being born from a womb. May the entirety of all that karma come completely to an end. May those beings never again be born from a womb throughout the time until they reach enlightenment.

4.163 “ ‘May those beings who have planted good roots completely annihilate their karma and not be reborn into a womb.<sup>246</sup> In my buddha realm may women and beings who are in wombs have perfect happiness in that buddha realm.<sup>247</sup>

- 4.164 “ ‘When the jasmine and palm trees are stirred by the breezes, may they emit a beautiful sound; may they emit the words *impermanent, suffering, not self*, and *empty*. Through those words, may the people there attain the samādhi called *endowed with a lamp*.<sup>248</sup> Through that samādhi, may those beings understand the profound teachings that illuminate emptiness. In that buddha realm may there be no words connected with desire.
- 4.165 “ ‘Bhadanta Bhagavat, seated at the foot of the Bodhi tree, may I instantly attain the highest, most complete enlightenment. When I have attained enlightenment, in that buddha realm, except for when flowers close, may there be no light from a sun and moon. May I radiate such light [F.198.b] that I can see with divine sight the bhagavat buddhas who reside, live, and remain in measureless, countless other buddha realms.
- 4.166 “ ‘When I have attained enlightenment, may I teach the Dharma with such a voice that I may fill the entire billion-world buddha realm, and may all the beings that are there attain the constant recollection of the Buddha. Whether they are going somewhere, walking, sitting,<sup>249</sup> or returning, may they always see me. Whatever doubts about such teachings they may have, may their doubts be dispelled merely upon seeing me, merely upon beholding me.
- 4.167 “ ‘When I have attained enlightenment, may the beings in the measureless, countless buddha realms in the ten directions—whether they are following the Śrāvakayāna, the Pratyekabuddhayāna, or the unsurpassable yāna—hear my name or praise. Then, when they pass away, may they be reborn in my buddha realm. There, may they hear the Dharma from me and may those who follow the Śrāvakayāna become arhats who have attained meditative absorption in the eight liberations.<sup>250</sup> May the bodhisattvas who follow the Mahāyāna hear the Dharma from me and attain profound samādhi, acceptance, and dhāraṇī. May they become irreversible from attaining the highest, most complete enlightenment. May my saṅgha of śrāvakas be so immeasurable that no one except for a tathāgata can know its extent.
- 4.168 “ ‘When I have attained enlightenment, wherever I go, wherever the soles of my feet touch the ground, may there appear golden thousand-petaled lotuses. [F.199.a] May those lotuses go to empty buddha realms and there emit a voice expressing my praise. When the beings there hear my name, praise, and fame, may they become pleased, delighted, and filled with joy. Having developed faith, may those beings desire to be reborn in my buddha realm. May they dedicate their good roots toward that, and when they pass away, may they be reborn in my buddha realm.

- 4.169 “ ‘May my saṅgha of śrāvakas be free of the impurities of mendicants, may it be free of the faults of mendicants, may it be free of the dishonesty of mendicants, and may it be free of the deceit of mendicants. May my followers be dedicated to the Dharma, not dedicated to material things, and not dedicated to gain and esteem, and may they delight in impermanence, suffering, emptiness, and no self, and be diligent. May the assembly be attentive to the Dharma and dedicated to the saṅgha.
- 4.170 “ ‘May those bodhisattvas who have become irreversible attain recollection that can persist into the future. Even when they have been reborn, may the words they speak be related to the perfection of wisdom. Until they attain enlightenment may they never forget the teachings.
- 4.171 “ ‘When I have attained enlightenment, may I live for ten thousand great eons. And when I have passed into parinirvāṇa, may the good Dharma remain for a thousand eons.’
- 4.172 “The Bhagavat said to him, ‘Well done, well done, good man! The buddha realm that you have chosen will be completely pure! In the future, Akṣobhya, after an incalculable eon has passed, in which there are as many years as there are grains of sand in the Ganges River, during a second such incalculable eon, [F.199.b] in the east, a thousand buddha realms from here, you will be in a realm that will be called Abhirati, which will be endowed with the array of qualities according to the prayers you have made. There you will attain the complete enlightenment of perfect buddhahood. Thus you will be the tathāgata, *and so on, up to and including* the buddha bhagavat, named Akṣobhya.’<sup>251</sup>
- 4.173 “Akṣobhya said, ‘Bhadanta Bhagavat, if this wish of mine is to be completely fulfilled, may the beings everywhere in all the world realms—who have taken possession of aggregates, sensory elements, and sensory bases, who are comprised as beings—all have loving minds, minds without enmity, and minds without impurity. May they experience physical bliss. May they be bestowed with mental and physical bliss like that of tenth-level bodhisattvas in the *lotus* samādhi, who have the purity of having relinquished thinking. When I bow down the five points of my body to the feet of the Bhagavat, may the entire earth become the color of gold.’
- 4.174 “Noble son, when he bowed down the five points of his body to the feet of the Tathāgata Ratnagarbha, all beings were bestowed with the bliss he had prayed for, and at that time the entire earth was seen to be gold in color.  
“The Tathāgata Ratnagarbha said:
- 4.175 “ ‘Rise up, Akṣobhya,<sup>252</sup> you who have supreme intelligence, You who have formed perfect wheels on the palms of your hands. Having caused many humans<sup>253</sup> to have compassionate minds,

You who have splendid intelligence, you will be a teacher for the world.'

[F.200.a]

4.176 "Noble son, the brahmin Samudrarenū then spoke to the tenth prince, who was named Himāṇi,<sup>254</sup> and it proceeded as before. Prince Himāṇi made the same kind of prayers that Akṣobhya had. Then he said, 'Bhadanta Bhagavat, if this wish of mine is to be completely fulfilled, may all beings see the Buddha in their minds, may there appear the fragrance of uragasāra sandalwood in their hands, and may they dedicate that fragrance to the body of the Buddha.'

4.177 "The Bhagavat said, 'Excellent, excellent, noble son! Exalted are the prayers you have made! Noble son, because you made all beings hold uragasāra sandalwood in their hands and caused their thoughts to be focused upon the Buddha, you will have the name Gandhahasti.<sup>255</sup> Gandhahasti, after an incalculable eon has passed, in which there are as many years as there are grains of sand in the Ganges River, during a second such incalculable eon, in which there are as many years as there are grains of sand in the Ganges River, after the tathāgata arhat samyaksambuddha Akṣobhya has passed into parinirvāṇa, and seven days after his good Dharma has disappeared, you, Gandhahasti, will attain the complete enlightenment of perfect buddhahood in that world realm. There you will be the tathāgata arhat samyaksambuddha, and so on, up to and including the bhagavat buddha, named Suvarṇapuṣpa.'

4.178 "Gandhahasti said, 'Bhadanta Bhagavat, if this wish of mine is to be completely fulfilled, when I bow down the five points of my body to the feet of the Bhagavat, may a rain of magnolia flowers fall over the entire park.'

[F.200.b]

4.179 "Noble son, when the bodhisattva Gandhahasti bowed down the five points of his body to the feet of the Tathāgata Ratnagarbha, a rain of magnolia flowers did fall over the entire park, and the Tathāgata Ratnagarbha said:

4.180 " 'Rise up, you who have supreme qualities.<sup>256</sup>  
Due to your fragrant mind,<sup>257</sup> these exceptional magnolia flowers have  
rained down.  
Show the auspicious path that is eminently sublime,  
And establish many beings on the fearless other shore.'

4.181 "Noble son, the brahmin Samudrarenū then spoke to the eleventh prince, who was named Siṃha, and it proceeded as before. Prince Siṃha made prayers like those of Gandhahasti, and then offered the Tathāgata Ratnagarbha a precious victory banner.

- 4.182 “The Tathāgata Ratnagarbha said, ‘Worthy being, excellent! Excellent! You should be named Ratnaketu!<sup>258</sup> Ratnaketu, in the future, after an incalculable eon has passed, in which there are as many years as there are grains of sand in the Ganges River, during a second such incalculable eon, in which there are as many years as there are grains of sand in the Ganges River, after the Tathāgata Suvarṇapuṣpa has passed into parinirvāṇa in the Abhirati world realm and his good Dharma has disappeared, that buddha realm will be known as Jayasoma. There you will attain the complete enlightenment of perfect buddhahood, and you will become the tathāgata, *and so on, up to and including* the buddha bhagavat, named Nāga-vinarditeśvaraghoṣa. Your buddha realm will have the same array of qualities as those of the Tathāgata Akṣobhya’s buddha realm.’
- 4.183 “Ratnaketu said, ‘Bhadanta Bhagavat, if this wish of mine is to be completely fulfilled, then when I bow down to the feet of the Bhagavat, [F.201.a] may all beings acquire the mindfulness of the bodhisattvas who have set out toward great enlightenment, who have compassionately set out toward complete enlightenment for the sake of all beings, and who will not turn back.’
- 4.184 “Noble son, when the bodhisattva Ratnaketu thus bowed down to the feet of the Tathāgata Ratnagarbha, all beings acquired such mindfulness, that is, all beings were caused to have compassionate minds.
- 4.185 “Then, noble son, the Tathāgata Ratnagarbha said to the bodhisattva Ratnaketu:
- 4.186 “ ‘Rise up, steadfast one, you who have excellent intelligence and a supreme form.  
You have made a firm commitment for the sake of beings.  
You will establish many beings in a stainless mind;  
You will become supreme among men, a most eminent buddha.’
- 4.187 “Then, in the same way, five hundred princes, preceded by Mārdava, made prayers of aspiration and obtained arrays of qualities of a buddha realm just as the bodhisattva Gaganamudra had prayed and obtained arrays of qualities of a buddha realm. The Tathāgata Ratnagarbha gave prophecies of the highest, complete enlightenment to them all, saying that at such a time, in this or that world realm, they would reach the highest, most complete enlightenment.
- 4.188 “Another four hundred princes chose the array of buddha-realm qualities that Vajracchedaprajñābhāsaśrī had prayed for, and the Tathāgata Ratnagarbha gave prophecies to them all too, saying that in this or that world realm, they would reach the highest, most complete enlightenment.

- 4.189        “Another ninety princes chose buddha realms like those Samantabhadra had prayed for. [F.201.b] Also, each of the 84,000 minor kings all made their own specific prayers of aspiration. Each one chose an array of buddha-realm qualities, and the Tathāgata Ratnagarbha gave prophecies to them all too, saying that at such-and-such a time, in this or that world realm, they would reach the highest, most complete enlightenment.
- 4.190        “In that same way, 920,000,000<sup>259</sup> beings each made their own specific prayers of aspiration and chose an array of buddha-realm qualities, and the Tathāgata Ratnagarbha prophesied to them all too, saying that at such-and-such a time, in this or that world, they would reach the highest, most complete enlightenment.
- 4.191        “Noble son, among the eighty sons of the brahmin Samudrareṇu, the brothers of the Tathāgata Ratnagarbha, the oldest was a brahmin youth named Samudreśvarabhuvi. The brahmin Samudrareṇu said to the brahmin youth Samudreśvarabhuvi, ‘Young brahmin, you too should choose a pure array of buddha-realm qualities.’
- 4.192        “The young brahmin Samudreśvarabhuvi answered, ‘Father, you should be first<sup>260</sup> to make that lion’s roar.’
- 4.193        “ ‘Son,’ said Samudrareṇu, ‘you make an aspirational prayer, and I will make an aspirational prayer after you.’
- 4.194        “Then he asked, ‘Father, do you think I should choose a pure buddha realm or an impure buddha realm?’
- 4.195        “The royal priest replied, ‘Young brahmin, the bodhisattvas who have great compassion choose an afflicted buddha realm; [F.202.a] they decide to guide beings with afflicted thoughts and mistaken views. As for you, you should decide for yourself.’
- 4.196        “Noble son, the young brahmin Samudreśvarabhuvi went to where the Tathāgata Ratnagarbha was, sat before the Tathāgata Ratnagarbha, and said these words: ‘Bhadanta Bhagavat, I wish to attain the highest, most complete enlightenment when beings live for eighty thousand years. Bhagavat, may the beings in the buddha realm where I attain complete enlightenment be like beings in this present time who have little desire, little anger, little ignorance, sorrowful thoughts, and who see the dangers and faults in saṃsāra. May they take ordination from me. May I teach the Dharma to those beings by the three yānas. Bhadanta Bhagavat, if this wish of mine is to be completely fulfilled, then I pray that the Bhagavat give me the prophecy of my attainment of the highest, most complete enlightenment.’
- 4.197        “The Tathāgata Ratnagarbha said, ‘Young brahmin, in the future, after an incalculable eon has passed, in which there are as many years as there are grains of sand in the Ganges River, during a second such incalculable eon, in which there are as many years as there are grains of sand in the Ganges

River, there will be the Utpalasam̐tīraṇa eon in which there will be a four-continent world called Baliṣṭhā.<sup>261</sup> In this buddha realm, where beings live for eighty thousand years, you will attain enlightenment and you will become the tathāgata, *and so on, up to and including* the bhagavat buddha, named Ratnakūṭa.’

4.198 “He said, ‘Bhadanta Bhagavat, if this wish of mine is to be completely fulfilled, [F.202.b] then may there be a rainfall of red pearls over this entire park, and may all the trees emit music with the five tempos.’

4.199 “Noble son, when the young brahmin Samudreśvarabhuvi bowed down the five points of his body to the feet of the Tathāgata Ratnagarbha, there was a rainfall of red pearls over the entire park, and all the trees emitted music with the five tempos.

4.200 “The Tāthagata Ratnagarbha said:

4.201 “ ‘Rise up, you who have supreme power and an inexhaustible treasure of wisdom.

You have compassion for beings, wishing for their welfare, and have a loving mind.

Your pure intentions will be completely fulfilled.

You will become a buddha in the world, one who benefits beings.’

4.202 “The brahmin’s second son was named Saṃbhava, who spoke just as Samudreśvarabhuvi. The Tathāgata Ratnagarbha said, ‘Young brahmin, in the Utpalasam̐tīraṇa eon in the four-continent world realm called Baliṣṭhā, when beings live for eighty thousand years, you will become the tathāgata, *and so on, up to and including* the bhagavat buddha, named Vairocanakusuma.’

4.203 “In the same way, the third son spoke. The Tathāgata Ratnagarbha prophesied, ‘When beings live for two thousand years, you will become the tathāgata, *and so on, up to and including* the bhagavat buddha, named Jyotigandha.’

4.204 “In the same way he prophesied the tathāgatas Sumana, Śailarāja, Saṃvṛtalocana, Brahmottara, Jambūcchāya, Pūrṇa, Uttara, Ratnaśaila, Samudragarbha, Nārāyaṇa, Śikhin, Kanakamuni, Munīndra, Kauṇḍinya, Siṃhavikrama, Jñānadhvaṇa, [F.203.a] Buddhaśrava, Aparājita, Vikasitojjaya,<sup>262</sup> Hiteśin, Prajñāabhāsa, Mahendra, Śāntaprajñākara, Nanda, Nyagrodharāja, Kanakalocana, Sahita, Sūryanandi, Ratnaśikhin, Sunetra, Brahma, Sunda,<sup>263</sup> Brahmarṣabha, Praṇāda, Dharmacandra, Arthadarśin, Yaśonandin,<sup>264</sup> Yaśottara, Abhirūpa, Sugandha, Catura, Pravaralocana, Sunijasta, Sārthavrata, Sumanoratha, Varaprajña, Kanakadhvaṇa, Sunetra,<sup>265</sup> Devaśuddha, Śuddhodana, Sudarśana,<sup>266</sup> Virūḍhadhvaṇa, Virūpākṣa, Brahmasvara, Śrīsaṃbhava, Śrīmahāvīraja, Maṇibhadra, Mārīci, Śākyamuni, Ghoṣeśvara, Satyasam̐bhava, Śreṣṭha, Saṃbhavapuṣpa, Sukusuma,



Akṣobhya, Sūryagarbha, Ratīśvara, Nāgadanta,<sup>267</sup> Vajraprabhāsa, Kīrtirāja, Vyāghraraśmi, Sanetyajñānasambhava, Gandheśvara,<sup>268</sup> Sāendra, Nārāyaṇagarbha,<sup>269</sup> and Jyotigarbha.

4.205 “Noble son, the youngest of the royal priest’s sons, who was named Vigatabhayasaṃtāpa, sat before the Tathāgata Ratnagarbha and said, ‘Bhadanta Bhagavat, you have prophesied that all of these seventy-nine young brahmins will attain the complete enlightenment of perfect buddhahood in the second eon, the developed era of Utpalasaṃtīraṇa. [F.203.b] Bhadanta Bhagavat, I will also develop the motivation to attain the highest, most complete enlightenment. May I be the very last to reach supreme enlightenment in the Utpalasaṃtīraṇa eon when it is coming to an end. Whatever is the lifespan of those seventy-nine buddhas, when I attain enlightenment, may I have a lifespan that is equal to the sum of all theirs. May I alone have as many disciples as they all will have had, and may I give as many Dharma teachings through the three yānas as they all will. Having attained enlightenment, may I alone have in my saṅghas of disciples as many as all will have. And when I have attained the complete enlightenment of perfect buddhahood as the eon is coming to an end, may I firmly establish in the three yānas all those beings who attained a human body during that Utpalasaṃtīraṇa eon when the seventy-nine other buddhas appeared. Bhadanta Bhagavat, if this wish of mine is to be completely fulfilled, then may the Bhadanta Bhagavat prophesy my highest, most complete enlightenment.’

4.206 “Noble son, then the Tathāgata Ratnagarbha congratulated Vigatabhayasaṃtāpa, saying, ‘Well done, well done, good man! You have come forth as a compassionate benefactor for countless beings. Young brahmin, in the future, after an incalculable eon has passed, in which there are as many years as there are grains of sand in the Ganges River, during a second such incalculable eon, in which there are as many years as there are grains of sand in the Ganges River, when the Utpalasaṃtīraṇa eon is coming to an end, you will be the last to attain the complete enlightenment of perfect buddhahood. [F.204.a] You will become the tathāgata, *and so on, up to and including* the bhagavat buddha, named Vigatarajasamudgatābhyudgata-rāja.<sup>270</sup> The lifespans of all seventy-nine buddhas together are equal to half an eon, and so you alone will live for half an eon. Likewise, all those prayers of yours will be accomplished according to your aspiration.’

4.207 “Vigatabhayasaṃtāpa said, ‘Bhadanta Bhagavat, if my wish is to be completely fulfilled, when I bow down the five points of my body to the Bhagavat’s feet, may a rain of very fragrant blue flowers fall on this entire buddha realm. May the elements of all the beings who smell their fragrance become clear and unconflicted, and may all their illnesses become pacified.’



4.208 “Noble son, when the young brahmin Vigatabhayasaṃtāpa bowed down the five points of his body to the feet of the Tathāgata Ratnagarbha, a rain of blue flowers fell on this entire buddha realm, and the elements of all the beings who smelled their fragrance became balanced and in harmony, and all the beings there were without illness or injury.

“The Tathāgata Ratnagarbha said:

4.209 “ ‘Rise up, you who have a mind tamed by the vow of compassion. You will offer veneration to many lords of worlds, You will cut through the tight bondage of the deceitful kleśas, And you will become a treasure of good, perfect wisdom.’ [B8]

4.210 “Noble son, thirty million disciples of the brahmin were sitting at the gate of the park. [F.204.b] They were giving refuge in the Three Jewels to those beings who arrived there and inspiring them to attain enlightenment.

4.211 “Noble son, then the brahmin Samudrareṇu addressed those disciples: ‘Dear young brahmins, you should develop the motivation to attain the highest, most complete enlightenment, and you should choose the array of buddha-realm qualities that you desire. In the presence of the Bhagavat you should make the aspirational prayers that you wish to make.’

4.212 “Then the brahmin youth named Radiant Bull<sup>271</sup> asked, ‘Through which path, through which accumulation, through which conduct, and through which mindfulness is enlightenment attained?’

4.213 “ ‘Young brahmin,’ replied the royal priest, ‘the bodhisattva who follows the path to enlightenment accomplishes it through four inexhaustible treasures. What are these four? They are the inexhaustible accumulation of merit, the inexhaustible accumulation of knowledge, the inexhaustible accumulation of wisdom, and the inexhaustible accumulation of the true accomplishment of all Dharma teachings. Noble son, such is the path.

4.214 “ ‘And, young brahmin, the Tathāgata has taught that the bodhisattva practice of accumulation is called *gathering the pure accumulations*: The accumulation of generosity is to give completely the Dharma entranceways and thereby ripen those beings who are to be guided.<sup>272</sup> The bodhisattvas’ accumulation of correct conduct completely fulfills their aspirational prayers. The bodhisattvas’ accumulation of patience completely perfects for them the major and secondary physical signs. The bodhisattvas’ accumulation of diligence enables them to accomplish all that is necessary. The bodhisattvas’ accumulation of meditation elevates their minds.<sup>273</sup> The bodhisattvas’ accumulation of wisdom [F.205.a] gives them the complete knowledge of all kleśas. The bodhisattvas’ accumulation of learning makes them have unimpeded eloquence. The bodhisattvas’ accumulation of merit enables them to care for all beings. The bodhisattvas’ accumulation of knowledge

gives them unimpeded knowledge.<sup>274</sup> The bodhisattvas' accumulation of śamatha makes their minds workable. The bodhisattvas' accumulation of vipaśyanā liberates them from uncertainty. The bodhisattvas' accumulation of kindness makes their minds free of hostility. The bodhisattvas' accumulation of compassion causes them to never weary of guiding beings. The bodhisattvas' accumulation of rejoicing causes them to delight in the joy of the Dharma. The bodhisattvas' accumulation of equanimity causes them to forsake attachment and aversion. The bodhisattvas' accumulation of listening to the Dharma causes the elimination of their obscurations. The bodhisattvas' accumulation of renunciation causes them to relinquish all possessiveness. The bodhisattvas' accumulation of dwelling in solitude prevents wasting the good actions they have done. The bodhisattvas' accumulation of meditating on the increase of goodness creates all good roots. The bodhisattvas' accumulation of recollection causes the attainment of the power of mental retention. The bodhisattvas' accumulation of intelligence distinguishes between the aspects of the mind. The bodhisattvas' accumulation of aspiration brings realization of meaning. The bodhisattvas' accumulation of mindfulness [F.205.b] develops attention to the body, sensation, mind, and phenomena. The bodhisattvas' accumulation of correct elimination perfects meditation on good qualities. The bodhisattvas' accumulation of the bases of miraculous powers creates lightness of body and mind. The bodhisattvas' accumulation of powers accomplishes the fulfillment of vows. The bodhisattvas' accumulation of strengths accomplishes the defeat of all the kleśas. The bodhisattvas' accumulation of the factors for enlightenment accomplishes the comprehension of the nature of phenomena. The bodhisattvas' accumulation of the six essential matters accomplishes the purification of those they are guiding. This, young brahmin, is the Dharma entranceway for transcending saṃsāra called *gathering the pure accumulations*.

4.215        “The young brahmin Radiant Bull said, ‘The Bhagavat has taught that the accumulation of generosity leads to having great wealth and a great retinue, that correct conduct leads to rebirth in higher existences, that listening to the Dharma leads to having great wisdom, and the Bhagavat has taught that faith, right livelihood, and meditation leads to transcendence from saṃsāra.’

4.216        “ ‘Young brahmin,’ replied the royal priest, ‘those who, taking pleasure in saṃsāra, practice generosity, should do as has been taught: Young brahmin, those noble sons or noble daughters who have entered the path to enlightenment should practice generosity with a tamed mind; with a stable mind they should maintain correct conduct, with an unpolluted mind they should strive to listen to the Dharma, and with a mind of great compassion

they should practice meditation. They should search for the other teachings as well in order to accomplish the accumulations of wisdom, knowledge, and method.’ [F.206.a]

4.217 “ ‘This, young brahmin, is the path to enlightenment. Through such accumulation, enlightenment is attained. Young brahmin, such is meditation, such is mindfulness, such is the conduct of the path to enlightenment. Young brahmin, develop the aspiration for enlightenment. Young brahmin, the path to enlightenment is pure, because should you make an aspirational prayer with sincerity, it will be fulfilled. Young brahmin, the path to enlightenment is serene, because of the purity of thoughts. Young brahmin, the path to enlightenment is upright, because it is completely clear of deception and because it removes the kleśas. Young brahmin, the path to enlightenment is secure, because its consummation is unsurpassable nirvāṇa. Young brahmin, make an aspirational prayer and choose a buddha realm’s array of qualities that is either pure or impure, as you desire.’

4.218 “Then, noble son, the young brahmin Radiant Bull knelt on his right knee before the Tathāgata Ratnagarbha and said, ‘Bhadanta Bhagavat, I too will develop the aspiration for the highest, most complete enlightenment. May I attain the complete enlightenment of perfect buddhahood in this afflicted buddha realm for the sake of beings with little desire, with little anger, with little ignorance, whose minds are not confused, whose minds are without enmity, whose minds are without envy and greed, whose minds are without wrong views, whose minds are established in correct views, whose minds are virtuous, whose minds are dedicated to virtue, whose minds have shunned the paths to the three lower existences, whose minds are dedicated to the paths of the three higher existences, [F.206.b] who accumulate good roots through the three activities that create merit, and whose minds are dedicated to the three yānas. Bhadanta Bhagavat, if my wishes are to be completely fulfilled, may the lords of elephants appear on my two hands.’

4.219 “As soon as he said those words, through the power of the Bhagavat, white seven-limbed<sup>275</sup> lords of elephants appeared on his two hands. He saw them and said to them, ‘Go up<sup>276</sup> into the sky above this entire buddha realm and awaken all beings from this buddha realm with rain that is perfectly fragrant and is formed of water with the eight excellent qualities. May the beings whose bodies are touched by its drops or who smell its fragrance be freed from the five obscurations, that is, may they be freed from the obscuration of taking pleasure in desire and may they be freed from the obscurations of malice, lethargy and sleepiness,<sup>277</sup> agitation and regret, and doubt.’

- 4.220 “As soon as he said those words, the elephants quickly flew up into the sky as fast as a strong man can bend his arm and straighten it. Thus those lords of elephants accomplished what they had been told to do, and then returned and stood in front of him.
- 4.221 “Noble son, the young brahmin Radiant Bull was overjoyed, and the Tathāgata Ratnagarbha said to him, ‘Noble son, in the future, during a second such incalculable eon, [F.207.a] in which there are as many years as there are grains of sand in the Ganges River, in the eon named Rutaprabhāsa, in these four continents there will be a buddha realm called Rutasañcaya, where you will be the tathāgata, *and so on, up to and including* the buddha bhagavat, named Ratnacchatrābhyudgataśmi.’
- 4.222 “Then, noble son, the bodhisattva Radiant Bull bowed down the five points of his body to the feet of the Tathāgata Ratnagarbha, and the Tathāgata Ratnagarbha said:
- 4.223 “ ‘Rise up, pure being, you who are free of impurity.  
You have been prophesied for many millions of beings.  
You will practice the perfectly pure path for enlightenment,  
And you will become a perfect jina, a guide of beings.’
- 4.224 “In the same way, a thousand young Veda-reciting brahmins and thirty million other young brahmins prayed to attain the highest, most complete enlightenment in this buddha realm, and the Tathāgata Ratnagarbha gave a prophecy to each of them. The last of these were the buddhas Vipāśyin, Śikhin, and Viśvabhu.<sup>278</sup>
- 4.225 “Among the young brahmins who had received prophecies, the eldest of the thousand Veda-reciting brahmins, who was honored by many as a guru, was named Vāyuviṣṇu. He prayed, ‘May I reach the highest, most complete enlightenment in a buddha realm that has the five degeneracies. May I teach the Dharma to beings who have strong desire, strong anger, and strong ignorance.’
- 4.226 “The young brahmin Jyotipāla asked, ‘Oh, what purpose does the upādhyāya Vāyuviṣṇu see in praying for a buddha realm that has the five degeneracies?’
- 4.227 The royal priest answered, ‘A bodhisattva who has great compassion attains enlightenment in a buddha realm [F.207.b] that has the five degeneracies. He benefits beings who have no refuge, beings who have no helper, beings who are oppressed by the kleśas, and beings who encounter calamity because of their views. He becomes their refuge and helper—he frees beings from the ocean of birth, he establishes them in correct views,

and he satisfies them with the taste of the nectar of nirvāṇa. The one who prays for a buddha realm that has the five degeneracies is thus seen to be a bodhisattva with great compassion.’

4.228 “The Tathāgata Ratnagarbha said, ‘Vāyuviṣṇu, in the future, after an incalculable eon has passed, in which there are as many years as there are grains of sand in the Ganges River, during a second such incalculable eon, in which there are as many years as there are grains of sand in the Ganges River, there will be in the eastern direction, beyond as many buddha realms as there are particles in a buddha realm, a realm called Kaṣāyadhvaṇa. There, worthy being, you will attain the complete enlightenment of perfect buddhahood. You will be the tathāgata, *and so on, up to and including* the bhagavat buddha, named Śāleṇḍrarāja.’

4.229 “Vāyuviṣṇu said, ‘Bhadanta Bhagavat, if this wish of mine is to be completely fulfilled, when I bow down the five points of my body to the feet of the Bhagavat, may the Bhagavat’s feet, adorned by a hundred signs of merit, be placed upon the crown of my head.’

4.230 “Noble son, when the brahmin Vāyuviṣṇu’s head touched the Bhagavat’s feet, the Tathāgata Ratnagarbha placed his two feet upon the crown of the bodhisattva Vāyuviṣṇu’s head and said: [F.208.a]

4.231 “ ‘Rise up, you who have thoughts of compassion and sharp wisdom.  
Practice the correct conduct for enlightenment,  
Cut through the strong bondage of the kleśas,  
And you will be a buddha who benefits through compassion.’

4.232 “Then, noble son, the young brahmin Jyotipāla knelt on his right knee before the Tathāgata Ratnagarbha and said, ‘Bhadanta Bhagavat, I too will develop the aspiration for the highest, most complete enlightenment. May I attain the complete enlightenment of perfect buddhahood in this buddha realm at a time when beings have an equal amount of desire, anger, and ignorance, have minds that are not set on either the good or bad, and live for forty thousand years.’

4.233 “The Tathāgata Ratnagarbha said, ‘After an incalculable eon has passed, in which there are as many years as there are grains of sand in the Ganges River, during a second such incalculable eon, in which there are as many years as there are grains of sand in the Ganges River, this world realm will be called Sahā. Why will this world realm be called Sahā? It is because its inhabitants will have to endure desire, they will have to endure anger, they will have to endure ignorance, they will have to endure the bondage of the kleśas. That is why this world realm will be called Sahā. In the world realm called Sahā there will be a great eon called Bhadra.<sup>279</sup> Why is it called Bhadra? Because in the great Bhadraka eon a thousand bhagavat

samyaksambuddhas with great compassion will appear among the beings who act through desire, anger, and ignorance. Worthy being, when the great Bhadraka eon has come and beings live for forty thousand years, you will be the first of all those who will attain the complete enlightenment of perfect buddhahood. You will be the tathāgata, *and so on, up to and including* the bhagavat buddha, named Krakucchanda.<sup>280</sup> [F.208.b] You will teach the Dharma through the three yānas, you will liberate countless beings who are being swept away by the river of saṃsāra, and you will bring them to the far shore of nirvāṇa.’

4.234 “Noble son, the bodhisattva Jyotipāla then bowed down the five points of his body to the feet of the Tathāgata Ratnagarbha, stood up, and sat to one side.

4.235 “Noble son, then the second young brahmin, Tumburu, sat before the Tathāgata Ratnagarbha and said, ‘Bhadanta Bhagavat, may I become a buddha after the Tathāgata Krakucchanda, at a time when the beings in that world can live for thirty thousand years.’

4.236 “The Tathāgata Ratnagarbha said, ‘Young brahmin, after an incalculable eon has passed, in which there are as many years as there are grains of sand in the Ganges River, during a second such incalculable eon, in which there are as many years as there are grains of sand in the Ganges River, in the buddha realm called Sahā, when the Bhadraka eon has come, following after the Tathāgata Krakucchanda, at a time when beings can live for thirty thousand years, you will be the tathāgata, *and so on, up to and including* the bhagavat buddha, named Kanakamuni, renowned throughout the world.’

4.237 “When the brahmin Tumburu heard the Bhagavat’s prophecy, he bowed down his head to the feet of the Tathāgata Ratnagarbha, circumambulated him, and stood before the Tathāgata Ratnagarbha. He scattered flowers over the Bhagavat, and with his palms together he praised the Bhagavat with verses:

4.238 “ ‘You whose speech is articulate, elegant, and mellifluous;  
You who are unmistaken, unconfused, unpolluted, and unstained;  
You who are superior, the complete renunciant, [F.209.a] perfectly intelligent,  
and wise,  
Sublime ṛṣi, you are beautiful, the chief sage, and the principal authority.

4.239 “ ‘You are filled with hundreds of qualities and bestow many qualities;  
Supreme sage, bringer of happiness, the highest of humans bow down to  
you.  
There is no other being who is your equal in the three existences,  
And today you have prophesied the path to enlightenment for many beings.’

4.240 “Noble son, the young brahmin Viśvagupta then set a seat made of the seven jewels before the Tathāgata Ratnagarbha, an arranged seat that had the value of a hundred thousand silver coins, and on that seat he placed a golden mendicant’s bowl filled with the seven jewels, a gold vase, and a staff made of the seven jewels. He presented this to the Buddha and the saṅgha of bhikṣus and said, ‘Bhadanta Bhagavat, in the future, after as many incalculable eons as there are grains of sand in the Ganges River have passed, during a second series of as many incalculable eons as there are grains of sand in the Ganges River, during the Bhadraka eon, when the lifespan is diminishing, when the signs of the kaliyuga have appeared, and when beings have strong desire, anger, and ignorance and are completely overcome by pride, envy, and greed; when beings have wrong views, rely on bad friends, have minds completely overcome by roots of nonvirtue, have minds completely bereft of roots of virtue, have minds lacking the correct view, and have unvirtuous minds through incorrect livelihoods; and when the Tathāgata Kanakamuni has passed into parinirvāṇa, and his Dharma has ceased to exist, and the world has become blind, and there is no guide, and beings live for twenty thousand years—[F.209.b] then at that time may I attain the complete enlightenment of perfect buddhahood and appear among those beings as a tathāgata arhat samyaksambuddha, perfectly endowed with wisdom and virtuous conduct.’

4.241 “Noble son, the Tathāgata Ratnagarbha said to the brahmin Viśvagupta, ‘Excellent, brahmin, excellent! Worthy being, you have prayed to become a buddha when the signs of the kaliyuga have appeared, when beings live for twenty thousand years, and when the world has become blind and has no guide. This means that you have great realization and that you are endowed with wisdom. Therefore, noble son, you should have the name Vidvagañjakaruṇāśraya. Vidvagañjakaruṇāśraya, in the future, after an incalculable eon has passed, in which there are as many years as there are grains of sand in the Ganges River, during a second such incalculable eon, in which there are as many years as there are grains of sand in the Ganges River, in the Sahā realm, when the Bhadraka eon has come, when beings live for twenty thousand years, you will be the tathāgata, *and so on, up to and including* the bhagavat buddha, named Kāśyapa.’

4.242 “Then, noble son, the bodhisattva Vidvagañjakaruṇāśraya bowed down the five points of his body to the feet of the Tathāgata Ratnagarbha and stood to one side. He scattered flowers, flower garlands, incense, and powders over the Tathāgata Ratnagarbha and praised him with these verses:

4.243 “ ‘Supreme human, the one who benefits, the one who brings joy,  
With a smiling face, with joyful, delightful speech,



Proficient in the knowledge of all subjects, most excellent benefactor  
possessing the ten strengths,  
Perfected in wisdom, meditation, and liberation—I pay homage to you,  
Sugata.

4.244 “ ‘With a mature face from having carried out many practices,  
You have given prophecies of incomparable enlightenment  
To many myriads of bodhisattvas—  
I pay homage to you, supreme human, Sugata.’

4.245 “Then, noble son, the brahmin Samudrarenū encouraged the fourth young  
brahmin, Vimalavaiśāyana. Noble son, [F.210.a] the young brahmin  
Vimalavaiśāyana then stood in front of the Tathāgata Ratnagarbha and said,  
‘Bhadanta Bhagavat, I also aspire to enlightenment in the Bhadraka eon—  
only not in the kaliyuga.

4.246 “ ‘When the Tathāgata Kāśyapa has passed into parinirvāṇa, when the  
lifespan of people is ten thousand years, when beings no longer have  
thoughts of generosity, control, or vows, when they are devoid of the seven  
riches, when they perceive bad friends as teachers, when they are not  
interested in engaging in the three acts that create merit, when they are  
devoid of the three good types of conduct, when they are dedicated to the  
three pleasures, when they have minds disturbed by the darkness of the  
kleśas, when they are not interested in the three yānas—at that time, no one  
is able to bring about the conduct of a bodhisattva. What to say when the  
lifespan is a thousand years, and then when those beings have a lifespan of  
only a hundred years—at that time, beings will not even know the words *root  
of merit*, let alone the practice of roots of virtue. At that time, when the world  
is comprised of the five degeneracies, when the lifespan is diminishing to a  
hundred years, when the intermediate eon of weapons has set in, may I  
descend from the gods and bring protection to beings. May I enjoin them to  
good actions, having abandoned bad actions. May I establish beings in the  
ten good courses of action. May I help purify the kleśas of beings by means  
of the good courses of action. May I enjoin them to the three yānas.<sup>281</sup> May I  
help them abandon the five degeneracies. When beings live for eighty  
thousand years, [F.210.b] may I attain the complete enlightenment of perfect  
buddhahood. May I teach the Dharma to beings with little desire, anger,  
stupidity, ignorance, envy, and greed, and may I enjoin them to the three  
yānas.

4.247 “ ‘Bhadanta Bhagavat, if this wish of mine is to be completely fulfilled, may  
the Bhagavat give me the prophecy of my highest, most complete  
enlightenment. Bhadanta Bhagavat, when I receive such prophecy,<sup>282</sup> I will



not be dedicated to the śrāvaka level nor to the level of a pratyekabuddha, by which yānas I would swiftly be liberated from saṃsāra.'

4.248      "The Tathāgata Ratnagarbha said, 'Young brahmin, there are these four kinds of laziness for bodhisattvas. Some bodhisattvas who have such laziness while wishing to remain in saṃsāra for a long time experience the suffering of the precipice of views and the dungeon of saṃsāra, and they do not quickly attain the highest, most complete enlightenment. What are those four? They are when bodhisattvas have inferior practice, inferior companions, inferior generosity, and inferior prayer. How is it that bodhisattvas have inferior practice, and so on? It is having incorrect conduct and not guarding body, speech, and mind. It is being in the company of those of the śrāvaka and pratyekabuddha yānas. It is not being able to give away everything, not being able to give away to everyone; it is acts of generosity made out of a desire for the prosperity and happiness of devas and humans. It is not taking up, with a higher motivation, the array of qualities of a buddha realm, [F.211.a] but taking up prayers without being focused on guiding beings. The lazy bodhisattvas who have those four qualities experience suffering for a long time in the dungeon of saṃsāra and do not quickly attain the highest, most complete enlightenment.

4.249      " 'Bodhisattvas who possess four qualities quickly attain the highest, most complete enlightenment. What are those four qualities? They are the possession of correct conduct and guarding body, speech, and mind; remaining in the company of those who have entered the Mahāyāna; having the ability to give away everything, to give away to everyone, and performing acts of generosity through the compassionate motivation of wishing to free beings from suffering; and with an altruistic motivation choosing the arrays of qualities of a buddha realm and making prayers while focused on guiding beings. Bodhisattvas who have those four qualities quickly attain the highest, most complete enlightenment.

4.250      " 'There are four qualities upon which the path of the bodhisattvas depends. What are those four? They are diligence in the perfections, practicing the methods for gathering beings, accomplishing the brahmavihāras, and displaying the clairvoyances.

4.251      " 'There are four qualities of which the bodhisattvas should never have enough. What are those four? The bodhisattvas should never have enough of accomplishing acts of generosity; they should never have enough of listening to the Dharma; they should never have enough of meditation; and they should never have enough of gathering beings.

4.252      " 'There are four inexhaustible treasures that the bodhisattvas should completely perfect. What are those four? The bodhisattvas should completely perfect the inexhaustible treasure of faith, [F.211.b] of the teaching of the

Dharma, of dedication, and of caring for poor beings.

4.253 “ ‘There are the four purities of bodhisattvas because there is no self. What are those four? They are the purity of correct conduct because there is no being; the purity of samādhi because there is no soul; the purity of wisdom because there is no individual; and the purity of knowledge through the vision of the knowledge of liberation.<sup>283</sup> Those are the four qualities that should be perfected by the bodhisattvas.

4.254 “ ‘Through these, bodhisattvas quickly attain the complete enlightenment of perfect buddhahood, and they turn the wheel of space, the inconceivable wheel,<sup>284</sup> the unequaled wheel, the inexpressible wheel, the liberating wheel, the penetrating wheel, and the unturning wheel.

4.255 “ ‘Vimalavaiśāyana, in the future, after an incalculable eon has passed, in which there are as many years as there are grains of sand in the Ganges River, during a second such incalculable eon, in which there are as many years as there are grains of sand in the Ganges River, not long after the Bhadraka eon has begun, there will be a time when the five degeneracies have ceased and the lifespan of beings increases to eighty thousand years. At that time, you will attain the complete enlightenment of perfect buddhahood. You will become the tathāgata, *and so on, up to and including* the bhagavat buddha, named Maitreya.’

4.256 “The young brahmin Vimalavaiśāyana bowed down the five points of his body to the feet of the Tathāgata Ratnagarbha, stood to one side, and, with flowers, flower garlands, and powders, made offerings to the Bhagavat and praised him with this verse:

4.257 “ ‘Lord, on your broad forehead is a splendid ūṛṇā hair the color of snow.  
[F.212.a]

You appear in my mind like a massive golden mountain.

Sage, leader, light of the world, bearer of hundreds of qualities, who would  
not bow down to you

At this time when you have told me that I will attain buddhahood?’

4.258 “The brahmin royal priest Samudrarenū caused all of the thousand young Veda-reciting brahmins to aspire to enlightenment. Just as Krakucchanda, Kanakamuni, Kāśyapa, and Maitreya were prophesied, in the same way Siṃha, Pradyota, and so on were all set to the highest, most complete enlightenment by the Tathāgata Ratnagarbha in this Bhadraka eon when a further 999<sup>285</sup> of the young Veda-reciting brahmins prayed to attain the complete enlightenment of perfect buddhahood in this Bhadraka eon.

4.259 “The royal priest then encouraged the youngest among them, who had not yet made his prayer, saying, ‘Dear Mahābalavegadhārin, why are you thinking about this for so long? You must develop great compassion for

beings.’ And with these verses he instructed him:

- 4.260 “ ‘These beings who are terrified by aging, illness, and death have fallen into the river of craving.  
The humans attached to the aggregates have been thrown into the terrible dungeon of existence.  
Having drunk the poison of the kleśas, killing each other, they remain in the sea of suffering.  
Ignorant, blind, having lost their way, they are wandering in the harmful clutches of saṃsāra.
- 4.261 “ ‘Remaining in wrong views, beings are ablaze with suffering throughout the entire three realms.  
All living creatures wander through the five existences, just like on a turning wheel.  
Remain mindful of beings who do not have the eye of the Dharma, unprotected in the five existences.  
Be wise, abandon uncertainty and doubt, [F.212.b] and develop the yearning for enlightenment.
- 4.262 “ ‘Become one who ends the misery of craving for beings and be a friend to beings.  
In order to liberate beings from the bondage of the kleśas, be dedicated to the aspiration to enlightenment,  
And bestow the most excellent path free from ignorance to those who do not have the eye of Dharma.  
Refresh with the elixir of the Dharma those who are burning in the dungeons of saṃsāra’s existences.
- 4.263 “ ‘O one who brings benefit, go quickly and bow down at the feet of the sage.  
Become a buddha through being a steadfast guide who is auspicious and aspires to fulfill all hopes.  
Become one who brings relief to beings, saving them from the sea of existence.  
Become one who leads others on the path to liberation, bestowing them with the powers, strengths, and factors of enlightenment.  
Send down the rain of Dharma from the clouds of Dharma to pacify the sufferings of beings.’
- 4.264 “Then, noble son, the brahmin youth Mahābalavegadhārin said, ‘Upādhyāya, I do not seek the splendor of joy in saṃsāra. I do not seek the Śrāvakayāna or the Pratyekabuddhayāna. I seek the highest yāna. Dear

- upādhyāya, wait a short while to listen to my lion's roar.'
- 4.265 "Then, noble son, the brahmin Samudrareṇu left him and summoned his five young brahmin attendants and said to them, 'O boys, develop the aspiration for the highest, most complete enlightenment!'
- 4.266 "They said, 'We do not have anything to offer to the Buddha and the saṅgha of bhikṣus, so how can we who have not planted good roots develop the aspiration for enlightenment?'
- 4.267 "Then, noble son, the chief royal priest, the brahmin Samudrareṇu, gave adornments with the colors of the seven jewels to the first attendant named Karabhujā. [F.213.a] To the second attendant, Sthālabhujā, he gave a pair of earrings made of the seven jewels. To the third attendant, Jalabhujā, he gave a seat made of the seven jewels. To the fourth attendant, Vegabhujā, he gave a staff made of the seven jewels. To the fifth attendant, Sārabhujā, he gave a vase made entirely of gold. He said, 'Go, youths, and offer these things to the Buddha and the saṅgha of bhikṣus and develop the aspiration for the highest, most complete enlightenment.'
- 4.268 "The five attendants then went before the Bhagavat and offered the things they had brought to the Buddha and the saṅgha of bhikṣus and said these words: 'Bhagavat, we pray that you give us your prophecy of our attainment of the complete enlightenment of perfect buddhahood in the Bhadraka eon.'
- 4.269 "Noble son, it continued as before until the Tathāgata Ratnagarbha prophesied enlightenment to the young brahmin Karabhujā, saying that in the Bhadraka eon he would become the Tathāgata Dṛḍhasvara. Then he prophesied to the others that, after Karabhujā, Sthālabhujā would become the Tathāgata Sukhendriyamati; after him Jalabhujā would become the Tathāgata Sārthavādi; after him Vegabhujā would become the Tathāgata Priyaprasanna; and after him Sārabhujā would become the Tathāgata Haripatracūḍa.<sup>286</sup>
- 4.270 "As soon as those five brahmin youths were given the prophecies of their enlightenment in the Bhadraka eon, the royal priest again said to the brahmin youth Mahābalavegadhārin, 'Mahābalavegadhārin, [F.213.b] choose the arrays of buddha-realm qualities, and in the presence of the Bhagavat make the aspiration that you wish. Nurture beings with the elixir of the Dharma, and perform your bodhisattva conduct with unwavering diligence. Don't think about this over and over for a long time!' And he took him by the hand and brought him before the Bhagavat.
- 4.271 "Then, noble son, the brahmin youth Mahābalavegadhārin sat before the Bhagavat and asked, 'Bhagavat, in the future, how many sun-like sages will rise in the Bhadraka eon?'
- 4.272 "The Tathāgata Ratnagarbha answered, 'Brahmin youth, in that Bhadraka eon there will rise 1,004 sun-like sages.'

- 4.273 “ ‘Bhadanta Bhagavat,’ declared the brahmin youth, ‘until the last of those sun-like jinas pass into parinirvāṇa in the great Bhadraka eon, after the brahmin youth named Sārabhuja<sup>287</sup> has attained the complete enlightenment of perfect buddhahood and become the tathāgata named Haripatracūḍa—until then, I will for that long perform the conduct of a bodhisattva, gathering the various accumulations of observances, ascetic conduct, generosity, discipline, vows, listening, diligence, patience, rejoicing, merit, and wisdom. Immediately after each of those of the Bhadraka eon has attained complete enlightenment, may I offer them their first alms. May I make offerings to their relics when they have passed into parinirvāṇa. May I be one who upholds their good Dharma. May I make beings who do not have correct conduct enter into and maintain perfect good conduct. [F.214.a] May I make beings who do not have the view gain the correct view and be established in it. In the same way, may I establish those without aspiration in the correct aspiration. In the same way, may I establish those without rules of conduct in the rules of conduct, and may I show the various kinds of virtuous conduct to beings. When the good Dharma of those buddhas, those bhagavats, has ceased to exist, may I soon afterward become a guide in the good Dharma, a holder of the good Dharma, a source of the good Dharma, and shine as a lamp of the good Dharma in the world.
- 4.274 “ ‘During the time of the intermediate eon of weapons, may I cause beings to abandon killing and establish them in the correct view. May I establish beings in the ten good actions, lead them from the bad path, and establish them in the correct path. May I destroy the darkness of bad conduct. May I show the radiance of good conduct. May I destroy the degeneracies of the times, of life, of view, and of the kleśas in the world.
- 4.275 “ ‘During the time of the intermediate eon of famine, may I enjoin beings to the perfection of generosity and so on until I encourage and introduce them to the perfection of wisdom. May I bring beings to the six perfections and bring to an end everywhere the darkness of famine, conflict, impurity, war, enmity, argument, and dispute. May I extinguish the fire of the kleśas within beings. [F.214.b]
- 4.276 “ ‘During the time of the intermediate eon of disease, may I establish beings in the six conducive qualities.<sup>288</sup> May I bring them to the four qualities that gather beings. May I destroy the darkness of the illness of beings. May I end the kleśas within beings. In this way, in the Bhadraka eon, may I free all beings from such sufferings in the Sahā buddha realm.
- 4.277 “ ‘May I attain the complete enlightenment of perfect buddhahood after the 1,004 bhagavat buddhas in the great Bhadraka eon have arisen and passed into nirvāṇa and the entire way of the Dharma has entirely disappeared. When I have attained enlightenment, may I have a lifespan

equivalent to that of all 1,004 buddha bhagavats of the Bhadraka eon. May my saṅgha of śrāvakas be as numerous as all their śrāvaka saṅghas. May I train as many beings as were trained by all 1,004 buddhas in the Bhadraka eon. Upon attaining enlightenment, may I free from the swamp of saṃsāra, and bring into the house of fearlessness in the city of nirvāṇa, all the śrāvakas of those buddhas who were mistaken in their training, who fell off the precipice of views, who were disrespectful to the bhagavat buddhas, who had angry minds, who were mistaken concerning the Dharma and the saṅgha, who had desiring minds, who maligned higher beings, and who committed the actions with immediate results at death. [F.215.a]

4.278      “ ‘May the great Bhadraka eon not come to an end until I have passed into nirvāṇa and the good Dharma has come to an end. May the Bhadraka eon come to an end when my Dharma has come to an end. May the thirty-two signs and the eighty excellent features of a great being—of a tathāgata—adorn each of the countless, innumerable bodies of my rebirths. May those tathāgata bodies go to countless, innumerable empty buddha realms in the ten directions, and may each of those buddha bodies cause innumerable, countless beings to possess the three yānas and guide them and establish them in those. May those tathāgata bodies in those buddha realms protect beings as previously described until their intermediate eon comes to an end.

4.279      “ ‘Afterward, may I become a wish-fulfilling jewel and go to the buddha realms where beings have no jewels, and may I cause a rain of jewels to fall and reveal treasures to them. May I become a timely incense rain of gośīrṣa sandalwood and uragasāra sandalwood in those buddha realms where beings are devoid of good conduct and are afflicted by illness, and may those rains heal beings of the illness of the kleśas, the illness of views, and physical illness. [F.215.b] May those beings dedicate themselves to the activities that create merit and go to the higher realms.

4.280      “ ‘Bhadanta Bhagavat, may I protect beings in that way while performing bodhisattva conduct. When I have attained enlightenment, may I accomplish such buddha activity. And when I have passed into parinirvāṇa, may I protect beings in endless, infinite buddha realms in that way.

4.281      “ ‘Bhadanta Bhagavat, if this wish of mine is not fulfilled, if I do not become a medicine for beings, then I will have deceived the bhagavat buddhas who reside, live, and remain, teaching the Dharma to beings in infinite, endless realms in the ten directions; may the Bhagavat not prophesy my highest, most complete enlightenment. Bhagavat, when the many tens of millions of beings who are intent upon and have been prophesied to attain the highest, most complete enlightenment have become buddha bhagavats, may I turn away from them.<sup>289</sup> And when for the sake of enlightenment I go round and round in saṃsāra, may my ears not hear the words *Buddha*,

*Dharma, Saṅgha, good actions, or practicing the virtuous qualities.* If this wish of mine is not to be fulfilled and I do not become a medicine for beings, may I remain forever in Avīci.'

4.282 "Then, noble son, the Tathāgata Ratnagarbha congratulated the brahmin youth Mahābalavegadhārin: [F.216.a] 'Excellent, worthy being, excellent! Worthy being, you will be a medicine for beings, and you will free them from suffering. Therefore, worthy being, you should be known as Bhaiṣajyarāja-jyotirvimala. Bhaiṣajyarājajyotirvimala, in the future, when countless eons as numerous as the grains of sand in the Ganges River have passed, and a second series of countless eons as numerous as the grains of sand in the Ganges River has begun, in the Bhadraka eon, you will offer alms to the 1,004 buddhas soon after they attain buddhahood, just as you have prayed. After the Tathāgata Haripatracūḍabhadra has passed into parinirvāṇa and his Dharma has ceased to exist, you will attain the complete enlightenment of perfect buddhahood. You will be the tathāgata, *and so on, up to and including* the bhagavat buddha, named Roca. Your lifespan will be half an eon. You alone will have a saṅgha of śrāvakas as numerous as the śrāvaka saṅghas of all the 1,004 buddhas of the Bhadraka eon, and you will guide that many beings. After you have passed into parinirvāṇa, your Dharma will not cease for as long as the Bhadraka eon has not come to an end. During that time, you will appear in the form of buddhas in other buddha realms, and with a rain of incense you will heal beings of the illness of the kleśas, the illness of views, and physical illnesses. Those beings will be established in the three activities that create merit, and they will go to the higher realms.'

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4.283 "Then, noble son, [F.216.b] the bodhisattva Bhaiṣajyarājajyotirvimala said, 'Bhadanta Bhagavat, if these wishes of mine are to be fulfilled, then may the Bhagavat's hand, which bears signs of merit, be placed upon the crown of my head.'

4.284 "Then, noble son, the Tathāgata Ratnagarbha placed his hand, which bore the signs of a hundred merits, upon the crown of the head of the bodhisattva Bhaiṣajyarājajyotirvimala and rested it there.

4.285 "Then, noble son, the bodhisattva Bhaiṣajyarājajyotirvimala had joy and happiness; he rejoiced and was joyful. He bowed down the five points of his body to the feet of the Tathāgata Ratnagarbha, got up, and stood to one side.

4.286 "The brahmin Samudrarenu covered him with a silken robe and said, 'Excellent, worthy being, excellent! You have made a splendid prayer. From now on you do not need to serve and honor me but are free to do as you wish.'

4.287 “Then, noble son, the brahmin Samudrareṇu thought, ‘I have made many hundreds of thousands of millions of trillions of beings go toward the highest, most complete enlightenment. I see that in this entire assembly, all these mahāsattvas have made various vast prayers in which they have chosen perfectly pure buddha realms. Apart from Vāyuvīṣṇu, all the bodhisattvas have avoided a kaliyuga. Therefore, I shall make a firm resolve to take care of the beings in a kaliyuga with the elixir of the Dharma.<sup>290</sup> I shall sound the lion’s roar of such a prayer,<sup>291</sup> such that the entire assembly of bodhisattvas will be astonished. This entire assembly and the devas, gandharvas, [F.217.a] humans, and asuras of this world will place their hands together, pay homage to me, and make offerings to me. And this buddha bhagavat will say to me, “Excellent!” and will give me his prophecy. In the same way, the buddha bhagavats who reside, live, and remain in the ten directions, teaching the Dharma to beings, will say “Excellent!” about my lion’s roar. They will prophesy my attainment of the highest, most complete enlightenment and send emissaries to me. This entire assembly will hear and see those emissaries, and in the future, they will be bodhisattvas who have great compassion. They will aspire to enlightenment and pray to be in such an afflicted buddha realm during the time of a great kaliyuga. They will protect those beings who are in a Dharma famine and are carried away by a flood of kleśas and illness. Those bodhisattvas will carry out the deeds of a buddha and teach the Dharma to beings.

4.288 “ ‘Once I have passed into nirvāṇa, countless buddha bhagavats in infinite, countless buddha realms in the ten directions will for inconceivable hundreds of millions of trillions of eons utter praises and proclaim the glory and fame of my passing into parinirvāṇa. They will describe the nature of my prayer in front of bodhisattvas, and when those bodhisattvas hear my prayer that is pervaded and blessed by great compassion, they will be completely astonished. [F.217.b] Then they too will develop great compassion toward beings. Then they too will adopt the same kind of prayer that I have adopted. They too will attain the complete enlightenment of perfect buddhahood in such an afflicted buddha realm. They will rescue beings swept away by the four great rivers and train them through the three yānas and establish them on the path to nirvāṇa. I shall sound a lion’s roar with such a prayer.’

4.289 “Noble son, the brahmin Samudrareṇu, the principal royal priest, having created a prayer pervaded by great compassion, removed his Dharma robe from one shoulder, and went to where the Tathāgata Ratnagarbha was. At that time, many hundreds of thousands of millions of trillions of devas played hundreds of thousands of millions of trillions of instruments in the middle of the sky, a rain of flowers fell, and they all exclaimed in one voice:



- 4.290 “ ‘Excellent, worthy being, excellent! Go before the Bhagavat and make your supreme prayer! With the water of wisdom, you will end the suffering of beings in a world disturbed by the kleśas!’
- 4.291 “The entire assembly placed their palms together, and facing him said in one voice, ‘Excellent, worthy being, excellent! Supremely wise one, you who are our benefactor, you who have a supreme mind, make your unwavering prayer—we wish to hear it!’
- 4.292 “When the royal priest came before the Bhagavat and knelt upon the ground, the billion-world universe, this entire Saṃtīraṇa<sup>292</sup> buddha realm, [F.218.a] shook, shook intensely, quivered, quivered intensely, quaked, quaked intensely, shuddered, and shuddered intensely. There was the sound of music without any musical instruments being played. All the animals and birds made beautiful and gentle sounds, and the trees emitted flowers. All the beings who dwelt and lived upon the earth in the worlds of the billion-world universe, whether they aspired to enlightenment or not—except for beings in the hells and in the world of Yama—developed altruistic minds, good minds, minds without enmity, minds that are not impure, loving minds, and amazed minds. Those beings who lived in the sky engaged with rejoicing minds in offering flowers, flower garlands, incense, the sound of music, precious parasols, victory banners, flags, clothing, and cotton so as to listen to the brahmin’s gentle and beautiful prayer. Similarly, devas as far up as the Akaniṣṭha paradise descended to Jambudvīpa, stood in the middle of the sky, and engaged in making offerings of divine incense, *and so on, up to and including* cotton, in order to hear the brahmin’s prayer.
- 4.293 “The brahmin placed his palms together and praised the Tathāgata Ratnagarbha with these verses:
- 4.294 “ ‘Like Brahmā, you delight<sup>293</sup> in meditations.  
Like Śakra, your body shines.  
Like a king, you give wealth and grain.  
Like a sagacious merchant, you have obtained the supreme jewel. [F.218.b]
- 4.295 “ ‘Like a lion on a mountain, O calm one, you roar.  
Like Mount Meru, you are firm and unwavering.  
Like the ocean, you are unshaken.  
Like the earth,<sup>294</sup> you bear the good and bad.
- 4.296 “ ‘Like water, you carry away all stains.  
Like fire, O Sage, you burn away the forest of kleśas.  
Like the wind, you do not attach to anything.  
Like a deva, O Sage, you show the truth.
- 4.297 “ ‘Like a nāga, you bring a rain of Dharma.

- Like rain, you bring satisfaction to all beings.  
 Like a lion, you defeat tīrthika adversaries.  
 Like a flower, you emit the fragrance of good qualities.
- 4.298 “ ‘Like Brahmā, you speak with a beautiful voice.  
 Like a doctor, you free beings from suffering.  
 Like a mother, you care for all equally.  
 Like a friend, you always help beings.
- 4.299 “ ‘Like a vajra, you are firm and destroy the enemy of pride.  
 Like a weapon,<sup>295</sup> O Sage, you cut through the tendrils of craving.  
 Like a bridge,<sup>296</sup> you take beings across.  
 Like a nāga, O Sage, you burn the grass of ignorance.<sup>297</sup>
- 4.300 “ ‘Like the moon, O Sage, you give cooling light.  
 Like the sun, you cause the lotuses that are humans to blossom.  
 Like a tree, you provide the four supreme fruits.  
 Like a bird, O Sage, you are surrounded by a community of ṛṣis.
- 4.301 “ ‘Like the ocean, you have a jina’s vast understanding.  
 Like trees and grass, you are the same toward all beings.  
 Like a dream, you perceive all phenomena as empty.  
 Like water, you act in harmony with the world.
- 4.302 “ ‘O Sage, you are a compassionate one, a bearer of the supreme qualities—  
 You who have prophesied enlightenment to beings,  
 You who have trained countless beings,  
 Give me the prophecy of my supreme enlightenment.
- 4.303 “ ‘O great ṛṣi, speak truth, you who have supreme wisdom,  
 Cut through my doubts and prophesy my enlightenment.  
 May I be a buddha for beings in strife through the kaliyuga’s kleśas!<sup>298</sup>  
 May I lead hundreds of beings onto the path to peace!’
- 4.304 “Noble son, when the brahmin Samudrareṇu, the principal royal priest, had  
 praised the Tathāgata Ratnagarbha with these verses, the entire assembly  
 [F.219.a] with its devas, gandharvas, and humans commended him.
- 4.305 “The royal priest said, ‘Bhadanta Bhagavat, I have caused many millions  
 of beings to focus upon the highest, most complete enlightenment. Each of  
 them has chosen an excellent buddha realm and has chosen well-trained  
 beings with pure motivations who have planted roots of virtue and who are  
 easy to train. And the Tathāgata has prophesied to these 1,004 young Veda-  
 reciting brahmins, beginning with Jyotipāla, that they will attain  
 enlightenment in the Bhadraka eon. Those worthy beings will, through the

three yānas, train beings who have desire, anger, and pride. However, they have avoided those who have the degeneracies of the kaliyuga when the obscuration of the kleśas is strong.

4.306 “ ‘Therefore, Bhadanta Bhagavat,<sup>299</sup> they have abandoned those who have committed the actions with immediate results at death, those who have rejected the good Dharma, those who have maligned higher beings, those who have wrong views, those who do not have the seven noble jewels, those who do not respect their fathers, those who do not respect their mothers, those who do not respect monks, those who do not respect brahmins, those who do what should not be done, those who do that which is not meritorious, those who do not see the next world as frightening, those who are not interested in the three excellent types of conduct<sup>300</sup> and therefore strive for the glory and wealth of devas and humans, those who are engaged in the three bad activities, those who are without the ten good courses of action, those who have been abandoned by all kalyāṇamitras, [F.219.b] those who have been cast aside by all scholars, those who have entered the dungeon of existence, those who are swept away by the current, those who have sunk into hell’s caustic river, those who have sunk into the swamp of saṃsāra, those who are not free from the darkness of ignorance, those who have not rejected bad actions, those who are discarded within empty buddha realms, those who are accompanied by all bad roots, those who have been defeated by a bad path, and those beings who are in great despair.

4.307 “ ‘At that time, in the Bhadraka eon, in the Sahā buddha realm, humans will have a lifespan of ten years. All of these humans have been cast aside and abandoned by wise, worthy beings. Therefore, at that time they have no savior, no refuge, and no resort in the whirlpool<sup>301</sup> of existence and the wheel<sup>302</sup> of saṃsāra. They have abandoned those beings who are containers of suffering, and they have chosen for themselves excellent buddha realms where they will have as disciples those who are well-trained, have pure motivations, have planted roots of virtue, are diligent, and have served many buddhas. Is that not so, Bhadanta Bhagavat?’

4.308 “ ‘Brahmin, it is so,’ replied the Tathāgata Ratnagarbha. ‘Beings make prayers according to their dispositions and they have chosen the arrays of qualities of their buddha realm, and I have prophesied them therein.’

4.309 “The brahmin said, ‘Bhadanta Bhagavat, my heart is shaking like the leaves of the Flame of the Forest tree, my mind is anguished, and my entire body becomes weary, if, Bhadanta Bhagavat, beings, who are the object of my compassion, were to be abandoned by bodhisattvas at that time, having been hurled into the darkness of the great kaliyuga, forsaken by all. [F.220.a]

4.310        “ ‘Bhadanta Bhagavat, in the future, after an incalculable eon has passed, in which there are as many years as there are grains of sand in the Ganges River, during a second such incalculable eon, in which there are as many years as there are grains of sand in the Ganges River, in the great Bhadraka eon, there will be a time when the lifespan of beings is a thousand years. Until then, may I not become disheartened by saṃsāra while performing bodhisattva conduct for a long time. May I, through the power of samādhi, search out those who can be ripened for a long time and take care of those who can be trained. While practicing the six perfections, may I take care of those who can be trained.

4.311        “ ‘I have heard the Bhagavat say, “The perfection of generosity is to give up the characteristics of things.” I will practice that kind of generosity. In my future lifetimes, when there are countless beings coming with requests, may I give away to them in this way: may I give them food and drink to eat, enjoy, drink, and lick,<sup>303</sup> clothes, beds, seats, accommodations, garlands, incense, perfumes, medicine, parasols, victory banners, flags, wealth, grain, elephants, horses, chariots, gold, silver, cowries,<sup>304</sup> jewels, pearls, beryl, conch,<sup>305</sup> crystal, coral, silver artifacts, and gold artifacts.<sup>306</sup> May I give all kinds of gifts again and again. May I give to beings with perfect joy and a compassionate mind, without hoping to gain a result from my generosity. [F.220.b] May I give this mass of gifts in order to ripen beings and in order to nurture beings who can be trained.

4.312        “ ‘When beings come who ask for the most difficult gifts, may I give away my male servants, my female servants, my villages, my towns, my kingdoms, my wife, my sons, my daughters, my hands, my feet, my ears, my nose, my eyes, my tongue, my skin, my blood, my bones, my body, my life, and my head to those who ask for those gifts. May I make these gifts to beings with perfect joy and a compassionate mind, without hoping to gain any result, in order to nurture those who can be trained. I will perform the perfection of generosity in such a way that never before has a being given away such gifts and ever after no bodhisattva would give away such gifts in their performance of bodhisattva conduct for attaining the highest, most complete enlightenment. In those countless, innumerable lifetimes during hundreds of thousands of millions of trillions of eons, may I practice the perfection of generosity in my performance of bodhisattva conduct for attaining the highest, most complete enlightenment. May I establish subsequent bodhisattvas who have great compassion in the qualities of the way of generosity.

4.313        “ ‘As you have previously said, “The perfection of discipline is to end the war of the kleśas.” In that way, in performing the bodhisattva conduct that leads to attaining the highest, most complete enlightenment, may I perform

the arduous conduct of uninterrupted precepts and observances of various kinds.

4.314 “ ‘As you have previously said, “The perfection of patience is to observe oneself and not be impatient about anything.” [F.221.a] May I cultivate patience in that way.

4.315 “ ‘As you have previously said, “The perfection of diligence is to never regress from the supreme conduct of dedication to the meditation that is devoid of formations and the peace that is all that is unformed.”

4.316 “ ‘As you have previously said, “The perfection of meditation is the practice of emptiness in order to eliminate being in error concerning all formations.”

4.317 “ ‘The perfection of wisdom is forbearance that comes from the realization that phenomena are unborn. You have described a bodhisattva’s conduct of the power, might, and strength of unwavering resolution throughout innumerable, countless hundreds of millions of trillions of eons, but there has been no bodhisattva, performing bodhisattva conduct for the sake of the highest, most complete buddhahood, who has practiced the perfection of wisdom with that power, might, and strength of unwavering resolution. Nor in the future will there be a bodhisattva, performing bodhisattva conduct for the sake of the highest, most complete buddhahood, who will practice the perfection of wisdom with that power, might, and strength of unwavering resolution. Therefore, may I do that and establish future bodhisattvas, who have great compassion, in the qualities of that way.

4.318 “ ‘Through this first development of the aspiration for enlightenment, may I cause future bodhisattvas to accomplish great compassion. May I, in order to amaze bodhisattvas, practice generosity without being conceited, until my ultimate parinirvāṇa. May I have good conduct without being dependent, patience without being conceited, diligence without making effort, meditation without being fixed, and wisdom without being dualistic. May I practice the perfections through the power, might, and strength of unwavering resolution, without desiring a result for myself, [F.221.b] but for the sake of beings who do not have the seven riches of the noble ones, who have been discarded in all the empty buddha realms, who have rejected the good Dharma, who have maligned noble beings, who have wrong views, who are accompanied by all bad roots, who are in great despair, and who have been ruined by bad paths.

4.319 “ ‘May I for ten great eons endure the sufferings of the Avīci hell for the sake of each of those beings so as to plant the seeds of good roots within their minds. In the same way may I endure the suffering of animals, pretas, poor yakṣas, and poor humans. Just as I will plant the seeds of the good

roots within the mental continuum of being, may I do that for all beings. May I care for those who are to be guided, who are like empty oblivion or have burning mental continuums.<sup>307</sup>

4.320      “ ‘May I not have as my goal the happiness of life as a deva throughout eons, except for my last existence, when, with one rebirth remaining, I will dwell in Tuṣita paradise so that I may subsequently attain enlightenment at buddhahood. May I, for that long time within saṃsāra, serve and honor bhagavat buddhas, as numerous as the particles within a buddha realm, and to each buddha make various offerings as numerous as the particles within a buddha realm. May I acquire from each buddha good qualities as numerous as the particles in a buddha realm. May I inspire as many beings as there are particles in a buddha realm to attain enlightenment. [F.222.a]

4.321      “ ‘In the same way, may I inspire, according to their predilections, those who follow the Śrāvakayāna and those who follow the Pratyekabuddhayāna. Even if a buddha has not appeared in the world, may I through the special discipline of a ṛṣi enjoin beings to the ten good courses of action. May I enjoin them to samādhi and the clairvoyances. May I, by taking on the form of Maheśvara, enjoin to good actions beings who are attached to their views and devoted to Maheśvara. May I, through taking on the form of Brahmā and so on, enjoin to good qualities those beings who are devoted to Brahmā, or Nārāyaṇa, or Candra, or Sūrya. In the same way, may I enjoin garuḍa birds to good conduct by taking on the form of a garuḍa, *and so on, up to and including* taking on the form of Śakra, until I satisfy hungry beings with my own flesh and blood, and may I save beings in suffering with my own body and life.

4.322      “ ‘Bhadanta Bhagavat, may I perform bodhisattva conduct with extremely powerful energy for a long time for the sake of those beings whose mental continuums are burning and who are devoid of good roots, and during that time may I, for the benefit of beings in saṃsāra, receive all kinds of intense and terrible suffering. After an incalculable eon has passed, in which there are as many years as there are grains of sand in the Ganges River, during a second such incalculable eon, in which there are as many years as there are grains of sand in the Ganges River, in the Sahā buddha realm, when the great Bhadraka eon has come, [F.222.b] when the brahmin youth Jyotipāla has attained the complete enlightenment of perfect buddhahood and has become the Tathāgata Krakucchanda, at that time may I see with the noble eye of wisdom the bhagavat buddhas who, having turned the Dharma wheel that possesses the Dharma, reside, live, and remain in world realms in the ten directions as numerous as the number of particles in a buddha realm.

4.323      “ ‘May I first inspire toward the highest, most complete enlightenment those beings whose mental continuums are burning, who possess bad roots, who are devoid of the seven jewels, who are discarded within empty buddha

- realms, who have committed the actions with immediate results at death, who have rejected the good Dharma, who have been ruined on a bad path, and who are in great despair, and may I cause them to enter into and be established in the path to the highest, most complete enlightenment.
- 4.324 “ ‘May I first inspire those beings to practice the perfection of generosity, inspire them to practice the other perfections up to the perfection of wisdom, and inspire them to train in that path, to enter it, and to be established in it.
- 4.325 “ ‘May I cause the seeds of the good roots of those beings to lead to the highest nirvāṇa. May they be completely freed from the lower existences. May they be guided to the accumulation of wisdom and merit. May they enter<sup>308</sup> the buddha realms where the bhagavat buddhas reside, live, and remain, and may they receive the prophecies of their attainment of the highest, most complete enlightenment. May they obtain samādhi, dhāraṇī, and acceptance. May they ascend through the bhūmis. May I inspire them to choose a prayer for an array of buddha-realm qualities and inspire them to enter the training. [F.223.a] May they obtain the arrays of buddha-realm qualities that they have wished for.
- 4.326 “ ‘When the Bhadraka eon has come, when the sunlike jina Krakucchanda has arisen, may I see the buddhas and bhagavats who reside, live, and remain in buddha realms as numerous as the particles in a buddha realm,<sup>309</sup> teaching the Dharma to beings. At that time, soon after the tathāgata arhat samyaksambuddha Krakucchanda has attained complete enlightenment, may I come before him. May I make various offerings to him. May I address him with a query. May I enter the homeless life. May I apply myself to good conduct, listening to the teachings, and meditation. May I become a perfect teacher of the Dharma.
- 4.327 “ ‘At that time, may I teach the Dharma to those beings whose mental continuums are burning, who possess bad roots, who have entered onto the path of wrong views, who have committed the actions with immediate results at death, who have been ruined on a bad path, and who are in great despair. And may I perfectly nurture those to be trained. When the sun of that jina has set, may I effortlessly accomplish the deeds of a buddha. Until the lifespan of beings has diminished to a hundred years, may I inspire beings to engage in the three kinds of activity that generate merit. When that time has come, may I go to the deva realm and there teach the Dharma to the devas and perfectly nurture those to be trained.
- 4.328 “ ‘When the lifespan of beings is 120 years, they will become intoxicated by pride in happiness, power, family, and body, and they will become greedy. [F.223.b] Thrown into the darkness of the five degeneracies, beings will have powerful desire, powerful anger, powerful ignorance, powerful pride, powerful bad actions, envy, and greed. They will delight in



unrighteous pleasures. They will seek unrighteous enjoyments. They will have wrong views. They will have mistaken vision. They will not have the seven noble riches. They will not respect their fathers. They will not respect their mothers. They will not respect monks. They will not respect brahmins. They will do that which should not be done. They will do that which is not meritorious. They will not be afraid of the next world. They will not apply themselves to the three activities that create merit. They will not be attracted to the three yānas. They will not apply themselves to the three excellent types of conduct. They will apply themselves to the three wicked types of conduct. They will not apply themselves to the path of the ten good actions. They will apply themselves to the path of the ten bad actions. They will be harmed by the four errors. They will remain within the four adversities. They will be under the power of the four māras. They will be swept away by the four rivers. They will be under the power of the five obscurations.

4.329     ‘They will be intoxicated by pride in the six powers. They will practice the eight wrong things. They will experience the despair of desire. They will arouse their propensities. They will not seek the glory and excellence of rebirth as a deva or human. They will have mistaken views. They will be ruined on a wrong path. They will commit the actions with immediate results at death. They will reject the good Dharma. They will malign noble beings. They will be without any good roots. Their speech will be like the cawing of crows. They will be ungrateful. They will have lost their memory. They will abuse good actions. Their wisdom will be confused. They will have little learning. They will have bad conduct. They will have hypocrisy. They will have greed. They will speak unpleasantly to each other. They will disrespect each other. They will be lazy. They will have imperfect senses. They will be pathetic. They will not have clothes. They will be in the care of bad friends. They will have lost the essence of their thoughts and memories.<sup>310</sup> They will be afflicted by various illnesses. [F.224.a] They will be tormented. They will have bad complexions. They will be hideous. They will be shameless. They will feel no guilt. They will be afraid of each other. They will be beings who, holding eternalist views as praiseworthy, commit many bad actions of body, speech, and mind each morning.

4.330     “ ‘At that time, beings will have minds that are attached to the five aggregates. They will have minds that yearn for the five sensory pleasures. They will have minds that have anger, minds that have malice, minds that have enmity, minds that wish to harm, minds that are foul, minds that are rough, minds that are disturbed, minds that are untamed, minds that are hostile, minds that are wild, minds that are attached to that which is not righteous, minds that are not stable, minds that seek to speak badly of each other, minds that are argumentative, minds that have the wish to kill each



other, minds that have completely abandoned the Dharma, minds without diligence, minds that speak badly of the teachings, minds that give rise to wickedness, minds that do not seek peaceful nirvāṇa, minds that are not fit to be made offerings to, minds that bring forth all kinds of bonds and bondage, minds that put their trust into illness, aging, and death, minds that are governed by every kind of bondage, minds that possess all the obscurations, minds that overthrow the victory banner of the Dharma, minds that raise up the victory banner of wrong views, minds that wish to disgrace each other, minds that wish to eat each other, minds under the sway of hurting each other, minds that take up anger, and minds that wish to torment<sup>311</sup> each other. They will have minds that are insatiable toward sense pleasures, [F.224.b] minds that are envious of all acquisitions, minds that are ungrateful, minds that desire the wives of others, minds that wish to harm out of malice, and minds that do not pray.

4.331      “ ‘And these are the words that they will hear from each other: the word *hell*, the word *animal*, the words *Yama’s world*, the word *illness*, the word *aging*, the word *death*, the word *kill*, the word *inopportune*, the words *eternal enemy*, the word *stocks*, the word *chains*, the word *fetters*, the word *prison*, the word *punishment*, the word *harm*, the word *disgrace*, the word *scolding*, the word *blaming*, the word *burglary*, the words *dividing groups*, the word *robbery*, the words *enemy’s army*, the word *famine*, the word *sexual misconduct*, the word *lying*, the words *bad omen*, the word *slander*, the words *harsh speech*, the words *empty speech*, the words *envy* and *greed*, the words *seizing* and *owning*, the words *egotism* and *possessiveness*, the words *liked* and *disliked*, the words *desired* and *undesired*, the words *separated from what is liked*, the words *buying* and *selling*, the words *enslaving each other* and *injuring*, the words *being in a womb*, the words *bad smell*, the word *cold*, the word *hot*, the words *thirsty* and *hungry*, the words *feeling tired* and *exhausted*, the word *plowing*, the words *wearied by the work of various crafts*, and the words *afflicted by various illnesses*. These are the words that those beings hear from each other.

4.332      “ ‘At that time, the Sahā world realm will be filled with such beings who are completely devoid of good roots, who are completely devoid of kalyāṇamitras, and who have wicked minds. [F.225.a] And those beings will have been abandoned by omniscient ones to empty buddha realms. Those beings will be bereft of food, drink, self-control, restraint, the performance of good actions, and the eightfold noble path. Comfortable with bad actions, they will go from darkness to darkness. At that time in the Bhadraka eon, because of excessive karma, those beings will be born to live for 120 years. Because of the karma of those beings, the Sahā buddha realm will be inferior. It will be devoid of any beings who have planted good roots. The earth will be saline, and the ground will have rocks, gravel, and dust and be uneven

with mountains. It will be filled with nasty flies, mosquitoes, venomous snakes, and vicious animals and birds. There will be untimely dust storms. There will be untimely fierce rains mixed with distasteful salt.

4.333 “ ‘In this way, the ground will yield crops, herbs, grass, trees, leaves, flowers, fruit, grain, and juices<sup>312</sup> that are bad food and drink for beings to enjoy and subsist on, being foul, harsh, rough, and poisonous. Consuming them, those beings will become even rougher and more malevolent, angry, ferocious, harsh, avaricious, abusive, disrespectful to each other, and, afflicted by terror, they will have a greater wish to slaughter and to kill. They will eat meat, consume blood, wear the skin of animals, carry weapons, and slaughter animals. They will be proud and envious of appearance, family, [F.225.b] lineage, power, learning, writing, horse riding, archery, weapons, and retinues. People will apply themselves to various kinds of spurious asceticism and vows.

4.334 “ ‘At that time, so as to ripen good roots in beings who can be trained, may I descend from the abode of Tuṣita and acquire the womb of a queen in an eminent, powerful, royal family of a cakravartin family lineage.

4.335 “ ‘At that time, may I shine a wonderful light throughout the entire Sahā buddha realm. May that wonderful light shine as far above as the Akaniṣṭha paradise and as far below as the golden disk. At that time, may all beings in the Sahā buddha realm—whether born in the hells, in an animal birth, in Yama’s world, or as devas or humans—all see, touch, and know that light. May they contemplate saṃsāra, become frightened of suffering, and long for nirvāṇa to the extent that they develop the aspiration to bring their kleśas to an end. May I cause them to plant this first seed of the supreme path.

4.336 “ ‘May I reside in my mother’s womb for ten months having settled my mind in meditation and teaching at the end of the eon by means of the single entrance to the Dharma that shows all samādhis to be proficient in the way of all dharmas. When I have attained buddhahood, may I liberate beings who are weary of saṃsāra. During my ten months in the womb, may those beings see me sitting cross-legged, with my mind resting in the samādhi of *showing the jewel essence*. [F.226.a]

4.337 “ ‘When ten months have passed, through the samādhi of *having the accumulation of all merit*, may the entire Sahā buddha realm shake in six ways. May it shake in six ways as far above as the Akaniṣṭha paradise and as far below as the golden disk. At that time, may I wake up the beings in the Sahā buddha realm, from those born in the hells up to those born as humans. [B10]

4.338 “ ‘When I emerge from the right side of my mother’s belly,<sup>313</sup> may I furthermore shine a wonderful light throughout the entire Sahā buddha realm. At that time may I inspire beings throughout the Sahā buddha realm.

- May I plant the seed of nirvāṇa within the minds of beings who have not yet planted any good roots. May I cause the seedling of samādhi to grow for those beings in whose minds the seed of nirvāṇa has been planted.
- 4.339 “ ‘When I touch the ground with the soles of my feet, at that time may the entire ground in the Sahā buddha realm quiver, quake, and shake in six ways, as far down as the golden disk.
- 4.340 “ ‘Then, at that time, may I wake up all the beings of the four kinds of birth, the beings in the five kinds of existences, those that live in water, those that live on the ground, and those that live in the air.
- 4.341 “ ‘May I cause the seedling of samādhi to grow in the minds of beings in whom it has not yet arisen. May I establish as irreversible, by means of the three yānas, those in whom the seedling of samādhi is stable. As soon as I am born, may all the [F.226.b] great brahmās, māras, śakras, candras, sūryas, world protectors, great nāga kings, asura lords, those born miraculously, those with miraculous powers,<sup>314</sup> yakṣas, rākṣasas, nāgas, and asuras in that Sahā buddha realm come to me in order to make offerings. As soon as I am born, may I take seven steps. Through the samādhi of *having the accumulation of all merit*, may I teach the Dharma in such a way that all my disciples gain appreciation of the three yānas.
- 4.342 “ ‘May I guide those beings among my followers who are in the Śrāvakayāna and in their last existence. May those beings there who are in the Pratyekabuddhayāna attain the acceptance called *flowers of the sun*. May all those beings there who are in the highest Mahāyāna attain the samādhi of the *wild ocean of vajra holders*, and through that samādhi may they pass beyond the three bhūmis.<sup>315</sup>
- 4.343 “ ‘When I wish to be washed, may the most distinguished great nāga kings that are there wash me. And may all the beings who see me being washed realize such qualities by way of the three yānas as previously described.
- 4.344 “ ‘May I, through the samādhi of the *accumulation of all merit*, teach the Dharma to those beings in such a way that they see me ascending into a chariot, and—to go into detail—see my youthful games, various skills, works,<sup>316</sup> and my capability in studies; enjoying the five sensory pleasures in the women’s apartments; becoming disquieted; departing at midnight; [F.227.a] abandoning jewelry and adornments; constantly searching for red and orange clothes; seeking orange clothes; and going toward the Bodhi tree. And may they thereby develop a strong attraction to the three yānas. May the beings there who are of the Pratyekabuddhayāna all attain the acceptance called *flowers of the sun*. May those in whom the seed of the Mahāyāna has been planted all attain the samādhi of the *wild ocean of vajra holders*<sup>317</sup> and pass beyond the three bhūmis through that samādhi.

- 4.345 “ ‘May I gather together grass and arrange a seat on the vajra throne at the root of the Bodhi tree, and sit down upon it cross-legged, holding my body upright, and with my exhalation and inhalation stilling, may I meditate on the dhyāna that pervades space. May I emerge from that dhyāna once each day, and, having risen from it, may I eat half a sesame seed and give the other half to a beggar.
- 4.346 “ ‘While I am undergoing such hardship for a long time, may all the devas in the Sahā buddha realm, from as far above as the Akaniṣṭha paradise, come there and make offerings to me. May they all be witnesses to my hardship. Bhadanta Bhagavat, may I bring to an end the kleśas in the minds of those in whom the seed of the Śrāvakayāna has been planted, and may they become my disciples [F.227.b] who are in their last existence; and may it also be for those in the Pratyekabuddhayāna as previously described.
- 4.347 “ ‘In the same way, may nāgas, yakṣas, asuras, garuḍas, kinnaras, mahoragas, pretas, piśācas, kumbhāṇḍas, and ṛṣis with the five clairvoyances come to make offerings to me, and may they all be witnesses to my hardships. And may it be as previously described for those in the Śrāvakayāna and so on.
- 4.348 “ ‘May nonhumans tell the other tīrthikas who reside in the four continents practicing spurious asceticism and vows of hardship, “You are not practicing hardship like the bodhisattva in his last life who is undergoing hardship in this region; through meditating he has immobilized the mental activity in his heart, he has becalmed the activity of the body, he has stilled the activity of speech, his exhalations and inhalations have ceased, and each day when he arises from meditation he eats half a sesame seed for food. That kind of hardship is very powerful, will have a great result, and is vast. He will soon attain the complete enlightenment of perfect buddhahood. If you don’t believe it, come and see for yourselves!”
- 4.349 “ ‘May they abandon their hardship and come to see my hardship, and for those in whose minds there is the seed or seedling of the Śrāvakayāna, and so on, may it be as previously described. Among humans may kings, respected men, townsmen, and the people of the land, the mendicants who have left home, and the householders come to see my hardships, and may it be for those in the Śrāvakayāna *as previously described, and so on*.
- 4.350 “ ‘May the women who come to see me [F.228.a] have that life be their last as a woman, and may it be for those in the Śrāvakayāna *as previously described, and so on*. May the animals and birds that see my hardship have that life be their last as an animal, and may the animals and birds in whom is planted the seed of the Śrāvakayāna become my disciples who are in their last existence;

and may it also be for those in the Pratyekabuddhayāna as previously described. And the same is to be said about the various tiny creatures and about the pretas.

4.351 “ ‘During the time in which I practice hardship sitting cross-legged for a long time, may many hundreds of millions of trillions of beings witness my hardship and be astonished, and may I plant countless, numberless seeds of liberation within their minds.

4.352 “ ‘May I practice a hardship that has never before been practiced by anyone numbered among beings, whether tīrthikas, those in the Śrāvakayāna, those in the Pratyekabuddhayāna, or those in the highest yāna, the Mahāyāna. And afterward may there never be anyone numbered among beings and those who are tīrthikas who can equal the hardship I will have practiced.

4.353 “ ‘Before I have attained complete enlightenment, with the strength of a human may I defeat Māra and his army. May I be victorious over the Māra of the kleśas, who is determined by my remaining karmic results, and may I attain the complete enlightenment of perfect buddhahood.

4.354 “ ‘May I establish arhathood in the mind of one being, [F.228.b] and may I do so with a second being and a third, and in the same way teach the Dharma to a fourth being and establish arhathood in his mind.

4.355 “ ‘May I for the sake of just one being manifest many hundreds of thousands of miracles and thereby establish the true view in his mind. May I utter many thousands of words and meanings of the Dharma. May I establish beings in the results that they are capable of. May I destroy, with the thunderbolt of wisdom, the mountains<sup>318</sup> of kleśas that are in the minds of beings. May I teach them the Dharma by establishing them in the three yānas. May I walk many hundreds of yojanas on foot for the sake of just one being in order to teach him the Dharma and establish him on the level of fearlessness.

4.356 “ ‘May no one be prevented from taking ordination in my order. May those who have lost their memory, those who have confused minds, the talkative with arrogant minds, those with corrupted minds, those with little intelligence, those whose minds are disturbed by many kleśas, and women receive ordination<sup>319</sup> in my order. May my followers be fourfold: bhikṣus, bhikṣuṇīs, upāsakas, and upāsikās. May there be many beings who spread my teaching.<sup>320</sup> May the devas see the truth. May yakṣas, nāgas, and asuras keep the noble eightfold upoṣadha vows. And may even beings that are born as animals maintain celibacy.

4.357 “ ‘Bhadanta Bhagavat, when I attain enlightenment, there will be those who with malevolence and aggression will attack me with weapons, fire, spears, or various other implements; [F.229.a] there will be those who will

abuse me with harsh, rough speech, who will criticize me, and who will dishonor me in the principal and intermediate directions; and there will be those who give me poisoned food and drink. While I still have those kinds of karmic results remaining, may I attain the complete enlightenment of perfect buddhahood.

4.358      “ ‘When I have attained enlightenment, may I teach the Dharma with a voice that sounds like the drum of Brahmā’s voice, cultivated through good conduct, learning, samādhi, great compassion, and meditation, to those beings who previously, with enmity, used deadly implements against me, spoke harshly to me, struck me in various ways, gave me poisoned food and drink, and caused me to bleed. May I thereby cause their minds to develop faith and may I enjoin them to good action. May those beings confess their karmic obscuration and from then on keep vows. May those beings have no karmic obscuration that prevents higher existences, and may they have the result of liberation, freedom from desire, and the cessation of pollutions. May my karmic results completely cease there, be finished, and be brought to an end.

4.359      “ ‘Bhadanta Bhagavat, when I have attained enlightenment, each day may I emanate buddhas as numerous as my pores, their bodies adorned by the thirty-two signs and eighty excellent features of a great being, and may I send those emanated buddhas to empty buddha realms, to buddha realms that are not empty, and to buddha realms with the five degeneracies.

4.360      “ ‘In those buddha realms there will be beings who have committed the actions with immediate results at death, who reject the Dharma, who malign higher beings, *and so on, down to and including* those who are involved in nonvirtue. Also, there will be beings who have set out in the Śrāvakayāna, or have set out in the Pratyekabuddhayāna, or have set out in the Mahāyāna, whose practice of the training is imperfect or ruined, who have committed the root downfalls, whose minds are burning, who have lost the way of good actions, who are going through the jungle of saṃsāra, who are ruined on a bad path, and who are in great despair. Each day may each buddha emanation [F.229.b] teach the Dharma to such beings among the hundreds of millions of trillions of beings.

4.361      “ ‘May I teach the Dharma in the form of Maheśvara to those beings who have faith in Maheśvara. May they praise me in the Sahā buddha realm, and may I inspire the beings there to make aspirational prayers. And may those beings who hear the praises of me wish to be reborn in my buddha realm and make an aspirational prayer.

4.362      “ ‘Bhadanta Bhagavat, if I do not appear before those beings when they die, teaching the Dharma and inspiring confidence, may I not attain the complete enlightenment of perfect buddhahood. If those beings go to the

lower existences when they die and are not reborn as humans in my buddha realm, may my entire Dharma vanish, may I never reappear again, and may I be incapable of accomplishing all the deeds of a buddha. [F.230.a] Likewise, if beings who have faith in Nārāyaṇa fall into the lower existences when they die, may I be unable to accomplish all the deeds of a buddha.

4.363      “ ‘When I have attained enlightenment, may the beings in all buddha realms who have committed the actions with immediate results at death, who are ruined on a bad path, and who are in great despair be reborn in my buddha realm when they die. Those beings will have the following indications: they will have a color that is like soil, they will have faces like piśācas, they will have poor memories, they will smell bad, they will have poor conduct, they will have short lives, they will be afflicted by many illnesses, and they will lose the possessions they own. For the sake of those beings who are in the four continents in the Sahā world realm at that time, may I manifest to all those beings everywhere in the four continents my descent from the Tuṣita paradise into my mother’s womb, and then my birth. May I manifest the youthful games, the mastery of crafts and works, undergoing hardship, subjugating Māra, attaining the complete enlightenment of buddhahood, turning the wheel of the Dharma, and the entire activity of a buddha to all those beings everywhere in the four continents. And may I then manifest passing into parinirvāṇa and the distribution of my relics.

4.364      “ ‘When I have attained enlightenment, may I teach the Dharma by speaking a single utterance, and may those beings who are of the Śrāvakayāna understand the Dharma that is taught to be the piṭaka that gives the Śrāvakayāna teaching, may those who are of the Pratyekabuddhayāna understand the Dharma that is taught to be giving the Pratyekabuddhayāna teaching, and may those who are of the unsurpassable Mahāyāna understand the Dharma that is taught to be giving the unsurpassable Mahāyāna teaching.

4.365      “ ‘May the beings who have no accumulation of merit [F.230.b] understand the Dharma that is taught to be giving the teaching on generosity. May the beings who are devoid of merit and aspire to the happiness of the higher existences understand the Dharma that is taught to be giving the teaching on good conduct. May the beings who are afraid of each other, who have polluted minds, and who have minds of anger understand the Dharma that is taught to be giving the teaching on kindness. May those beings who kill understand the Dharma that is taught to be giving the teaching on compassion. May the beings who are overcome by envy and greed understand the Dharma that is taught to be giving the teaching on rejoicing.

May those whose minds are intoxicated by the intoxication of forms and the formless understand the Dharma that is taught to be giving the teaching on equanimity.

4.366     “ ‘May those whose minds are intoxicated by the intoxication of desire for the desired understand the Dharma that is taught to be giving the teaching on unpleasantness.<sup>321</sup> May those beings who follow the Mahāyāna, whose minds are agitated, understand the Dharma that is taught to be giving the teaching on the mindfulness of inhalation and exhalation. May the beings who have poor wisdom understand the Dharma that is taught to be giving the teaching on dependent origination. May those with little learning understand the Dharma that is taught to be giving the teaching on not forgetting what one has learned and not losing one’s memory.

4.367     “ ‘May those who are in difficulties due to wrong views understand the Dharma that is taught to be giving the teaching on emptiness. May those who are afflicted by the engagement of conceptualization understand the Dharma that is taught to be giving the teaching on featurelessness. May those who are afflicted by the impurity of being without aspiration understand the Dharma that is taught to be giving the teaching on aspirationlessness.

4.368     “ ‘May those whose motivation is impure understand the Dharma that is taught to be giving the teaching on pure motivation. May those who are afflicted by inconstant conduct understand the Dharma that is taught to be giving the teaching on never forgetting the aspiration for enlightenment. [F.231.a] May those who are afflicted by the heat of practicing forbearance<sup>322</sup> understand the Dharma that is taught to be giving the teaching on noncontrivance. By the thorough training in higher motivation, may the beings who are afflicted understand the Dharma that is taught to be giving the teaching on baselessness.

4.369     “ ‘Similarly, may those whose minds are afflicted understand the Dharma that is taught to be giving the teaching on a virtuous mind. May those whose minds are forgetful of virtue understand it to be giving the teaching on illumination. May those who are dedicated to the actions of Māra understand it to be giving the teaching on emptiness. May those who are engaged in attacking others<sup>323</sup> understand it to be giving the teaching on being elevated. May those whose minds are tormented by the various kleśas understand it to be giving the teaching on being free of them. May those who have entered an uneven path understand it to be giving the teaching on turning back from it. May those whose minds are curious about the Mahāyāna understand it to be giving the teaching on reversal. May the bodhisattvas who are weary of saṃsāra understand it to be giving the



teaching on delight. May those who have not come to know of good actions, the bhūmis, and knowledge understand it to be giving the teaching on not being ignorant of them.

4.370 “ ‘May those who are content with one another’s good roots<sup>324</sup> understand the Dharma that is taught to be giving the teaching on listening to the Dharma. May those whose minds are not in harmony with each other understand it to be giving the teaching on the *unimpeded light rays*.<sup>325</sup> May those who are engaged in difficult actions understand it to be giving the teaching on engaging in what is to be done. May those who have a fear of assemblies understand it to be giving the teaching on the *emblem of the lion*.<sup>326</sup> May those whose minds are overcome by the four māras understand it to be giving the teaching on heroism. May those beings for whom the buddha realms are not illuminated understand it to be giving the teaching on the *array of light*.<sup>327</sup> May those who have attachment and aversion understand it to be giving the teaching on the *mass of a mountain*. May those who are overwhelmed by the radiance of the Buddha’s Dharma understand it to be giving the teaching on the *victory banner’s crest ornament*.<sup>328</sup> May those who do not have great wisdom understand it to be giving the teaching on the *falling meteor*.<sup>329</sup> May those who are in the darkness of ignorance [F.231.b] understand it to be giving the teaching on the *lamp of the sun*.<sup>330</sup>

4.371 “ ‘May those who are engaged in the interpretation of the word *termination* understand the Dharma that is taught to be giving the teaching on the *source of qualities*.<sup>331</sup> May those who long for the self, which is like a lump of foam, understand it to be giving the teaching on Nārāyaṇa.<sup>332</sup> May those whose minds are fickle understand it to be giving the teaching on *endowed with the essence*.<sup>333</sup> May those who are looked down upon<sup>334</sup> understand it to be giving the teaching on the *victory banner of Mount Meru*.<sup>335</sup> May those who have broken their previous promises understand it to be giving the teaching on *possession of the essence*. May those who have lost their clairvoyance understand it to be giving the teaching on the *vajra words*. May those who long for the essence of enlightenment understand it to be giving the teaching on the *vajra essence*. May those who aspire to all Dharma teachings understand it to be giving the teaching on the *resemblance to a vajra*.<sup>336</sup>

4.372 “ ‘May those who do not understand the conduct of beings understand the Dharma that is taught to be giving the teaching on the *possession of virtuous conduct*.<sup>337</sup> May those who do not know of the higher and lower powers understand it to be giving the teaching on the *lamp of wisdom*. May those who do not comprehend each other’s words understand it to be giving the teaching on *entering sound*.<sup>338</sup> May those who have not<sup>339</sup> attained the dharmakāya understand it to be giving the teaching on the *meditation on dharmakāya*.<sup>340</sup> May those who are bereft of seeing the Tathāgata understand

it to be giving the teaching on *having unblinking eyes*. May those who are exposed to all objects of perception understand it to be giving the teaching on solitude. May those who aspire to turning the wheel of the Dharma understand it to be giving the teaching on the *stainless wheel*.<sup>341</sup> May those who have followed the knowledge that there is no cause understand it to be giving the teaching that accords with reliance on knowledge. May those who have an eternalist view of this single buddha realm understand it to be giving the teaching on the collection of good actions. May those who have planted the seeds for the signs and indications understand it to be giving the teaching on being adorned by them. May those who are incapable of differentiating between words and sounds understand it to be giving the teaching on elucidation.

4.373      “ ‘May those who aspire to the wisdom of omniscience understand the Dharma that is taught to be giving the teaching on the undisturbed nature of phenomena. May those who are revolving in the phenomena of the present [F.232.a] understand it to be giving the teaching on stability. May those who do not understand the nature of phenomena understand it to be giving the teaching on clairvoyances. May those who let their wisdom decline understand it to be giving the teaching on constancy. May those who have gone astray from the path understand it to be giving the teaching on immutability. May those who long for the knowledge that is like space understand it to be giving the teaching on nothingness.

4.374      “ ‘May those who have completed the perfections understand the Dharma that is taught to be giving the teaching on the foundation that is completely pure. May those who have not perfected the activities that gather beings understand it to be giving the teaching on having been well gathered. May those who are seeking the brahmavihāras understand it to be giving the teaching on equal application. May those who have not perfected the precious factors for enlightenment understand it to be giving the teaching on steadfast dedication to liberation. May those who have forgotten the wisdom that was well taught<sup>342</sup> understand it to be giving the teaching on the symbol of the ocean. May those who are astonished by the forbearance that comes from realizing the birthlessness of phenomena understand it to be giving the teaching that there is no mind. May those who have forgotten the Dharma they have heard understand it to be giving the teaching on there being no loss of what one has heard. May those who are displeased by each other’s good advice understand it to be giving the teaching on having no clouded vision.

4.375      “ ‘May those who have not<sup>343</sup> gained faith in the Three Jewels understand the Dharma that is taught to be giving the teaching on the *increase*<sup>344</sup> of merit. May those who are not satisfied by a rainfall of Dharma entranceways

understand it to be giving the teaching on the *rainclouds of the Dharma*. May those who hold the view that the Three Jewels have ceased to exist understand it to be giving the teaching the *display of jewels*. May those who engage in activities bereft of knowledge understand it to be giving the teaching on the *incomparable*. May those who are bound by all the fetters understand it to be giving the teaching on the *entrance into the sky*. May those who think that the Dharma teachings are all the same understand it to be giving the teaching on the *seal of wisdom*. May those who have not completed the qualities of a tathāgata understand it to be giving the teaching on that which is not<sup>345</sup> directly perceived by mundane knowledge. May those who have not<sup>346</sup> served previous buddhas well [F.232.b] understand it to be giving the teaching on definitive miracles. May those who have taught one Dharma entranceway at the end of the eon understand it to be giving the teaching on the way of all Dharma teachings. May those who have<sup>347</sup> conviction in all the sūtras understand it to be giving the teaching on the sameness of the nature of all phenomena. May those who have forsaken the six conducive qualities<sup>348</sup> understand it to be giving the teaching on the way of all phenomena.

4.376 “ ‘May those who are committed to the motivation to attain liberation understand the Dharma that is taught to be giving the teaching on the play of clairvoyances. May those who consider entering into the secret of the tathāgatas understand it to be giving the teaching on nondependence on others. May those who are not engaged in the conduct of a bodhisattva understand it to be speaking about the attainment of wisdom. May those who have the outlook of longing for family understand it to be giving the teaching on following everyone. May those who have not completed the conduct of the bodhisattva understand it to be giving the teaching on consecration. May those who have not completed the ten strengths of a tathāgata understand it to be giving the teaching on invincibility. May those who have not attained the four fearlessnesses understand it to be giving the teaching on inexhaustibility. May those who have not attained the distinct qualities of a buddha understand it to be giving the teaching on inviolability. May those whose listening and seeing are not unfailing understand it to be giving the teaching on prayer. May those who through discontinuity do not understand all the Dharma entranceways of the Buddha understand it to be giving the teaching on the stainless ocean. May those whose omniscient wisdom is incomplete understand it to be giving the teaching on the complete buddhahood of a buddha. May those who have not attained that which is intended by all the tathāgatas understand the Dharma that is taught to be giving the teaching on reaching the furthest limit.

4.377 “ ‘May I, through speaking one word to the countless, innumerable bodhisattvas who are not deceitful, who are not deceptive, who are upright and are of an upright nature, and who have truly entered the Mahāyāna, [F.233.a] establish in their minds these qualities of 84,000 doors of the Dharma, 84,000 doors of samādhis, and 75,000 doors of dhāraṇīs. Through that, may the bodhisattva mahāsattvas become armored with the great armor. May they rise higher through inconceivably special prayers. May they become adorned with the vision of inconceivable knowledge and the sublime qualities of enlightenment. This means may their bodies become adorned with the signs and indications of great beings. May they become adorned with excellent speech so that through such speech they satisfy beings in accord with their dispositions. May they become adorned with learning for the sake of wordless samādhi. May they become adorned with recollection so that they will have mental retention that is never lost. May they become adorned with a virtuous mind and adorned with nirvāṇa so that they have a definite understanding of wrong paths. May they become adorned with motivation so that they have firm vows. May they become adorned with application so that they carry out their vows. May they become adorned with altruistic motivation so that they ascend from level to level. May they become adorned with generosity so that they give away everything. May they become adorned with good conduct so that they are stainless in what was well listened to and understood. May they become adorned with patience so that they have no hostility toward any being. May they become adorned with diligence so that they gather all the accumulations. May they become adorned with meditation so that they enjoy all meditation states and the clairvoyances. May they become adorned with wisdom so that they understand completely the latencies of kleśas. May they become adorned with kindness so they take care of all beings. May they become adorned with compassion so that they never abandon beings. [F.233.b] May they become adorned with rejoicing so that they never have doubts about any teachings. May they become adorned with impartiality so that they make no distinction between superior and inferior. May they become adorned with clairvoyance so that they enjoy all clairvoyances.

4.378 “ ‘May they become adorned with merit so that they obtain in their hands the jewel of unending enjoyments. May they become adorned with knowledge so that they fully understand the workings of the minds of all beings. May they become adorned with intelligence so that they are skilled in making all beings understand the Dharma. May they become adorned with light so that they attain the light of the eyes of wisdom. May they become adorned with analytical knowledge so that they gain the analytical knowledges of meanings, Dharma teachings, definitions, and eloquence.

May they become adorned with fearlessness so that they are not overcome by opposing disputers or any māras. May they become adorned with qualities so that they attain the qualities of the buddhas. May they become adorned by the Dharma so that they teach the Dharma to beings with continuous and unimpeded eloquence.

4.379 “ ‘May they become adorned with light so that they are in the brightness of the Dharma of all the buddhas. May they become adorned with radiance so that they are in the brightness of all buddha realms. May they become adorned with the miraculous power of foretelling so that they make faultless prophecies. May they become adorned with the miraculous power of instruction so that they bestow the appropriate instruction. May they become adorned with the miracle of miraculous powers so that they attain the highest perfection in the four bases of miraculous powers. May they become adorned with the blessing of all the tathāgatas so that they enter the secret of all the tathāgatas. May they become adorned with sovereignty in the Dharma so that they attain the wisdom that is not dependent on others. May they become adorned with the essence of the practice of all good qualities so that they always practice what they preach and so will never be defeated by anything. [F.234.a]

4.380 “ ‘Thus, may I, by saying one word to the countless, innumerable beings who have entered the Mahāyāna, bring them satisfaction through great good actions, purification, and accumulation. Thereby, may those bodhisattva mahāsattvas attain the wisdom of all dharmas, which is not dependent on others. May they become endowed with the great radiance of the Dharma. May they quickly attain the complete enlightenment of perfect buddhahood.

4.381 “ ‘Bhadanta Bhagavat, those beings in other world realms who have committed the actions that have an immediate result at death, those who have made the error of the root downfalls, and those whose minds are burning—whether they are of the Śrāvakayāna, the Pratyekabuddhayāna, or the unsurpassable Mahāyāna—may they through the power of prayer be reborn in my buddha realm.

4.382 “ ‘May I teach extensively the thoughts and words of the 84,000 Dharma teachings to those beings who are endowed with bad roots, who are rough, who wish to commit bad actions, who have fierce, uncontrollable natures, who have perverse minds, and who are miserly. May I teach extensively the 84,000 Dharma teachings to beings who are lazy. May I teach extensively the Dharma of the six perfections to those beings who follow the unsurpassable Mahāyāna. May I extensively teach the perfection of generosity, *and so on, up to and including* the perfection of wisdom.

- 4.383      “ ‘May I establish in taking refuge those beings who are of the Śrāvakayāna or of the Pratyekabuddhayāna, those beings who have not planted good roots, those who are not interested in *śāstras*, and may I afterward bring them to the practice of the six perfections. May I cause those who have a love for violence to give up killing. [F.234.b] May I cause those who are overcome by powerful desire to give up taking what has not been given. May I cause those who have a passion for unrighteous pleasures to give up sexual misconduct. May I cause those who tell each other lies to give up lying. May I cause those who enjoy being intoxicated to give up enjoying intoxicating alcoholic drinks. May I cause those beings who commit the five errors to give up the five errors and be established in the upāsaka vows.
- 4.384      “ ‘May I cause those beings who take no delight in good qualities to keep the correct conduct of the eight vows day and night. May I bring into the well-proclaimed Dharma and Vinaya those beings who take delight in even limited good roots and establish them in the vows of ordination, the ten bases of the training, and the practice of celibacy. May I bring those beings who seek good qualities to the accomplishment of good qualities, and may I establish them in the complete observance of celibacy. May I teach the Dharma through many various kinds of meanings, sentences, words, and miracles for the sake of beings who have committed the actions that have an immediate result at death, *and so on, up to and including* those who are miserly. May I teach impermanence, suffering, no self, emptiness, the aggregates, sensory elements, and sensory bases, and may I establish beings in the good, in the tranquil, in the auspicious, in the peaceful, in the city of fearlessness, in nirvāṇa.
- 4.385      “ ‘In that way, may I teach the Dharma to the fourfold assembly of bhikṣus, bhikṣuṇīs, [F.235.a] upāsakas, and upāsikās. May I show the science of debating in accordance with the Dharma to those who wish to debate. May I assign duties to those who do not take pleasure in virtuous qualities. May I give the condensed teaching of emptiness and the path of liberation through meditation to those who delight in daily recitation. May I walk many hundreds of thousands of yojanas for the sake of each single being. May I exert myself unwearyingly through many various kinds of meanings, sentences, words, methods, and miracles, until I establish them in nirvāṇa.
- 4.386      “ ‘May I cast aside through the power of samādhi a fifth of this life’s activities. At the time of parinirvāṇa, may I divide my body into pieces the size of mustard seeds. May I afterward make myself pass into parinirvāṇa out of compassion for beings. When I have passed into parinirvāṇa, may my good Dharma remain for one thousand years. May the outer appearance of the good Dharma remain for another five hundred years.

- 4.387 “ ‘After I have passed into parinirvāṇa, if beings delight in making offerings to my relics, either with jewels or music, even if they say just once the name of the buddhas, or do one prostration or one circumambulation, or place their hands together in homage once, or make an offering of just one flower, may they all attain irreversibility through the three yānas according to their dispositions.
- 4.388 “ ‘After I have passed into parinirvāṇa, those beings who adopt even one basis of training in my teachings and who undertake and abide by it just as I have taught it, *and so on—even down to* [F.235.b] those who comprehend just one four-line verse, recite it, and teach it to others, or even those who listen to it and have faith in it, or make an offering to the Dharma reciter of just one flower or one prostration—may they all attain irreversibility through the three yānas according to their dispositions.
- 4.389 “ ‘When the Dharma has ceased to exist, when the torch of the Dharma has gone out, when the victory banner of the Dharma has fallen, may my relics sink down as far as the golden disk and remain there. When jewels have become scarce in the Sahā buddha realm, may my relics become beryl jewels called *ketumati*<sup>349</sup> that are as bright as fire.<sup>350</sup> May they rise upward until they reach the Akaniṣṭha paradise, and from there may they fall as a rain of various flowers—coral tree flowers, great coral tree flowers, night-flowering jasmine, mañjuśaka, mahāmañjuśaka, roca, mahāroca, mānapūrṇā, and candravimalā—with a hundred petals, with a thousand petals, with a hundred thousand petals,<sup>351</sup> completely bright, completely aromatic, very beautiful, always with seed, bringing joy to the eyes and heart, as bright as stars, the color of stars, with infinite scent, and with infinite radiance.<sup>352</sup> May there be a great rain of such flowers.
- 4.390 “ ‘May that rain of flowers emit the sound of various words, such as the word *Buddha*, the word *Dharma*, the word *Saṅgha*, the words *the upāsaka vows*, the words *the observance of the noble eightfold upoṣadha*, the words *the ten vows that are the training foundations of monastic ordination*, [F.236.a] the word *generosity*, the words *good conduct*, the words *the complete brahmacarya*, the words *complete monastic ordination with full celibacy*, the word *instruction*, the word *reading*, the word *memorizing*, the word *withdrawal*, the words *complete attention*, the word *unpleasant*, the words *mindfulness of breathing*, the words *the state of neither perception nor nonperception*, the words *the state of nothingness*, the words *the state of infinite consciousness*, the words *the state of infinite space*, the words *the state of subjugation*, the words *the state of totality*, the words *śamatha* and *vipaśyanā*, the word *emptiness*, the word *fixedless*, the word *signless*, the words *dependent origination*, and the words *the entire piṭaka of the śrāvakas*. May it

emit the words *the entire piṭaka of the pratyekabuddhas*. May those flowers disseminate the words of the entire teaching of the Mahāyāna and the six<sup>353</sup> perfections.

4.391 “ ‘May all the devas in the form realm hear those words. May they each remember the good roots they have created in their past lives. May those great beings not turn away from all the good qualities, but descend from that paradise and enjoin all the humans in the Sahā world realm to the path of the ten good actions and establish them therein. [F.236.b]

4.392 “ ‘In the same way, may the devas who are inhabitants of the desire realm hear those words. May they end all their mental activities of craving, indulgence in pleasures, and enjoyment of delights. May they all remember the good roots they have planted in their past lives. May they descend from the deva realms and encourage all the humans in the Sahā world realm to the ten good courses of action and establish them therein.

4.393 “ ‘Bhadanta Bhagavat, may those flowers in the air transform into various precious materials: a precious rain of silver, cowries, gold, gems, pearls, beryl, conch, crystal, coral, golden objects and silver objects, emeralds, and rightward-spiraling conch shells that fall over the entire Sahā buddha realm. May conflict, fighting, dispute, famine, disease, enemy armies, harsh speech, unkindness, and poison completely cease to exist everywhere throughout the Sahā buddha realm. May there be happiness, no disease, no conflict, no fighting, no dispute,<sup>354</sup> no being held in bondage, and abundant food everywhere throughout the entire Sahā buddha realm. And when those beings see those precious things, touch them, enjoy them, or use them, may they all attain irreversibility in the three yānas. Then may my relics again descend to the golden disk and remain there. [B11]

4.394 “ ‘Bhadanta Bhagavat, in the same way, during the intermediate eon of weapons, may my relics become precious sapphire jewels, and may they ascend to the Akaniṣṭha paradise. May they fall as a rain of various flowers: coral tree flowers, great coral tree flowers, night-flowering jasmine, *and so on, as previously described, up to and including* all with infinite radiance. May that rain of flowers emit pleasant words: the word *Buddha*, the word *Dharma*, the word *Śaṅgha*, *and so on, as previously described*. [F.237.a] Then may my relics again descend to the golden disk and remain there.

4.395 “ ‘In the same way, during the intermediate eon of famine, may those relics ascend to the Akaniṣṭha paradise and then fall as a rain of flowers, *and so on, as previously described*.

4.396 “ ‘In the same way, may what has been described occur during the intermediate eon of illness. May I manifest these relics after my passing into parinirvāṇa in the great Bhadraka eon so that innumerable disciples will be established in irreversibility through the three yānas.



- 4.397        “ ‘In the same way, until as many great eons as there are particles in five buddha realms have passed, may my relics establish beings in irreversibility through the three yānas.
- 4.398        “ ‘May those beings whom I first encourage, guide, and establish in the aspiration for the highest, most complete enlightenment, when I am a bodhisattva performing the bodhisattva conduct for attaining the highest, most complete enlightenment, and whom I encourage, guide, and establish in the practice of the six perfections, become, after as many eons as there are grains of sand in a thousand Ganges Rivers have passed, bhagavat buddhas in this and that world—in numberless, countless worlds in the ten directions.<sup>355</sup>
- 4.399        “ ‘Also, after I have attained enlightenment, may I encourage, guide, and establish beings in the aspiration for the highest, most complete enlightenment, and upon passing into parinirvāṇa, through the manifestation of my relics may those who develop the aspiration for the highest, most complete enlightenment [F.237.b] become bodhisattva mahāsattvas, and after as many eons as there are grains of sand in a thousand Ganges Rivers have passed, attain the complete enlightenment of perfect buddhahood in numberless, countless worlds in the ten directions. May they then praise me and declare and proclaim, “A long time ago, when there was the Bhadraka eon, there was the fourth sun-like jina, the tathāgata, whose name was...” *and so on*. “He was the one who first encouraged, guided, and established us in the aspiration for the highest, most complete enlightenment. We had minds that were burning, we were engaged in planting bad roots, we had committed actions with immediate result at death, and we had wrong views. He encouraged, guided, and established us in the six perfections. Because of that we are now omniscient ones who turn the Dharma wheel that possesses all aspects of the Dharma. We reverse the wheel of becoming and bring many hundreds of thousands of millions of trillions of beings to the result of the higher existences and liberation.”
- 4.400        “ ‘When those who are seeking enlightenment hear from those tathāgatas those praises of me and of my fame and renown, may they ask those tathāgatas, “With what purpose in mind did that bhagavat, that tathāgata, pray, ‘May I attain the complete enlightenment of perfect buddhahood during a kaliyuga at the time of the five degeneracies?’”
- 4.401        “ ‘May those tathāgatas then describe to [F.238.a] those noble sons or noble daughters who are seeking enlightenment how I first developed my aspiration with great compassion, and describe the qualities of my buddha realm and my prayer.

- 4.402       “ ‘Then may the noble sons or noble daughters who seek enlightenment be astonished. Then may they too develop a vast aspiration. May they have a similar great compassion for beings. May they pray that during a kaliyuga in a buddha realm when the kleśas are powerful and the five degeneracies are powerful that they will have as disciples those who have committed actions with immediate result at death, *and so on, up to and including* those who have committed bad actions.
- 4.403       “ ‘May those buddhas, those bhagavats, also prophesy to those noble sons or noble daughters who seek enlightenment and have prayed to be in a kaliyuga when the five degeneracies and the kleśas are powerful, that for those noble sons or noble daughters who seek enlightenment and have great compassion it will be exactly as they have wished.
- 4.404       “ ‘May other bhagavat buddhas also say to noble sons or noble daughters who seek enlightenment, “A long time ago, there was a sun-like jina whose name was...” *and so on*. “After he passed into parinirvāṇa, his relics manifested various kind of miracles and manifold transformations for the sake of beings in suffering. It was the transformation of those relics that first inspired us toward the highest, most complete enlightenment and to first develop the aspiration for enlightenment, to plant good roots in order to attain the highest, most complete enlightenment, and to dedicate ourselves to these perfections.” May they in that way teach in detail what occurred with my relics as was previously described.’ [F.238.b]
- 4.405       “Then the brahmin Samudrareṇu, the principal royal priest, in the presence of the Tathāgata Ratnagarbha and for the sake of all beings, including devas, gandharvas, and humans, made those five hundred prayers with great compassion. Then he said, ‘Bhadanta Bhagavat, if my aspirations are to be completely fulfilled, such that I will be there in a future time in the Bhadraka eon, during the kaliyuga when there are powerful kleśas, strife, and degeneracies, and beings are in the darkness of the suffering from wrong views, are without guides, are without a leader, have committed the actions with immediate results at death, *and so on, as previously described*—if I am able to accomplish the entirety of such activity of a buddha as I have prayed for, then I will not abandon my prayer for enlightenment and I will not dedicate my good roots for another realm. Bhadanta Bhagavat, such is my resolve.
- 4.406       “ ‘And through these good roots, I do not pray for the Pratyekabuddhayāna. I do not pray for the Śrāvakayāna. I do not pray to be a king among devas or humans. I do not pray for lordship in the deva or human worlds. I do not pray for the enjoyment of the five sensory pleasures.

I do not pray to be reborn as a deva. I do not pray to be reborn as a gandharva, asura, yakṣa, rākṣasa, nāga, or garuḍa. I do not dedicate my good roots to this.

4.407 “ ‘Bhagavat, you have said, “Generosity leads to great wealth. Correct conduct leads to rebirth in higher existences. Listening to the Dharma leads to great wisdom. Meditation leads to liberation.” [F.239.a] Bhagavat, you have also said, “The intentions and aspirations of beings who have merit will be fulfilled through dedicating their good roots.”

4.408 “ ‘Bhadanta Bhagavat, I have acquired the merit that comes from generosity, from good conduct, from listening, and from meditation. If my aspirations are to be completely fulfilled as I have prayed for, then I dedicate all those good roots to the beings in hell, to those beings who experience severe and fierce suffering in the Avīci hell. Through these good roots, may they rise from those hells and attain a human existence in this buddha realm. May they accomplish the Dharma and Vinaya as taught by the Tathāgata, and being at the highest level, may they enter parinirvāṇa.

4.409 “ ‘If those beings will not have their karmic results eliminated, then may I die now and be reborn in a great hell. May I have as many bodies as there are particles comprising a buddha realm.<sup>356</sup> May each body be the size of Sumeru, the king of mountains. May each of those bodies be able to experience the same intense suffering as my current body can.<sup>357</sup> May each of my bodies, as numerous as the particles in a buddha realm, experience the powerful, fierce, harsh injuries that a being in hell experiences.

4.410 “ ‘At present, in the buddha realms in the ten directions, [F.239.b] which are as numerous as the particles in a buddha realm, there are beings who have committed the actions that have immediate results at death, *and so on, up to and including* beings who have created the karma for going to the Avīci hell. In the future, during the passing of as many great eons as there are particles in a buddha realm, there will be beings who will be born into the buddha realms in the ten directions, which are as numerous as the particles in a buddha realm, and they will be seized and hurled by that karma that has an immediate result at death. For the sake of all those beings, may I, as the result of their karma, reside in and experience the great Avīci hell, and through that may those beings never be reborn in hell. May all those beings please the bhagavat buddhas. May they transcend saṃsāra. May they enter the city of nirvāṇa. And then, after that long time has passed, may I be released from hell.

4.411 “ ‘In the buddha realms in the ten directions, which are as numerous as the particles in a buddha realm, there are beings who are similarly seized and hurled by karma, are bound to that experience, and are going to be reborn in the Pratāpana hell, *and so on, as previously described*. In the same way

there are those who are going to be reborn in the Saṃtāpana, Mahāraurava, Saṃghāta, Kālasūtra, and Saṃjīvana hells. In the same way there are those who are going to be reborn as various animals, there are those who are going to be reborn in the world of Yama, there are those who are going to be reborn as poor yakṣas, and there are those who are going to be reborn as kumbhāṇḍas, piśācas, asuras, and garuḍas. There will be beings subject to karma in the same way in other worlds in the ten directions, which are as numerous as the particles in a buddha realm. [F.240.a]

4.412 “ ‘In the same way, there will be those born as humans who will be either deaf or blind, without a tongue, without arms, without legs, or with no memory, or who will eat filth. May I, as I have previously described, be reborn in the Avīci hell for the sake of all those beings.

4.413 “ ‘If my aspiration for the highest, most complete enlightenment is not fulfilled, then may I suffer, as previously described, the various kinds of sufferings of hell beings, animals, pretas, yakṣas, asuras, rākṣasas, *and so on, up to and including* humans, for as long as beings in saṃsāra possess aggregates, sensory elements, and sensory bases.

4.414 “ ‘If my previously described aspiration for the highest, most complete enlightenment is completely fulfilled, then may the bhagavat buddhas be my witnesses. May the bhagavat buddhas who reside, live, and remain, teaching the Dharma in other countless, innumerable worlds in the ten directions, also be my witnesses, and have this knowledge of me.

4.415 “ ‘Bhadanta Bhagavat, give me your prophecy of the highest, most complete enlightenment, that I may become, in the Bhadraka eon, at the time when beings live for 120 years, a tathāgata arhat samyaksambuddha, endowed with wisdom and virtuous conduct, *and so on, up to and including* a buddha, and a bhagavat, so that I be able to accomplish such activity of a buddha as I have promised.’ [F.240.b]

4.416 “At that time, the entire assembly—apart from the Tathāgata—and the world with its devas, humans, and asuras, on the ground or in the sky, shed tears and bowed down the five points of their bodies to Samudrareṇu’s feet and said, ‘Excellent, excellent, you who have great compassion! Your mindfulness is profound, your great compassion for beings is profound, and the great prayer you have made is profound. With your exceptional motivation, with great compassion for all beings, you have taken as your disciples those who were hidden from view, those who have committed many actions that have immediate results at death, *and so on, up to and including* those who have engaged in bad roots. We know through the prayer that you made when you first developed the aspiration to attain the complete enlightenment of perfect buddhahood that you will become a medicine, a refuge, and a protector for beings. You have prayed to free

beings from suffering—may your wishes be completely fulfilled! And may the Bhagavat give you the prophecy of your highest, complete enlightenment!”

4.417 “King Amṛtaśuddha<sup>358</sup> also wept and bowed down the five points of his body to the brahmin’s feet and said:

4.418 “ ‘Aho! Most profound one,  
You do not remain in bliss.  
You have sympathy for beings.  
You are the one who shows us the way.’

4.419 “In the same way, Avalokiteśvara said:

4.420 “ ‘You are unattached among beings who are attached;  
You have transcended the senses among those very much intent on the  
senses.  
You maintain lordship over the senses here.  
You will become<sup>359</sup> a treasure of dhāraṇī and wisdom.’

4.421 “In the same way, Mahāsthāmaprāpta said:

4.422 “ ‘You have gathered many thousands of ten millions  
Of beings for the sake of good actions.  
You weep with compassion,  
You who undergo the greatest hardships.’ [F.241.a]

4.423 “In the same way, the bodhisattva Mañjuśrī said:

4.424 “ ‘You who have unwavering diligence and samādhi,  
You who have supreme wisdom and sagacity,  
You are worthy of our offerings  
Of garlands, incense, and perfumes.’

4.425 “In the same way, the bodhisattva Gaganamudra said:

4.426 “ ‘In this way you have made a gift  
To beings, you who have great compassion.  
When this time has perished, you will become  
A protector who has the supreme signs.’

4.427 “Also, the bodhisattva Vajracchedaprajñāabhāsaśrī said:

4.428 “ ‘Just as space is immensely vast,  
So is your compassionate motivation.  
For the sake of beings<sup>360</sup> you have taught

The types of enlightened conduct.’

4.429 “The bodhisattva Vegavairocana said:

4.430 “ ‘No one else has such compassion for beings,  
Other than the Tathāgata.  
You are endowed with all good qualities.  
You have supreme wisdom and sagacity.’

4.431 “Simhagandha said:

4.432 “ ‘In the future, when there comes  
The Bhadraka eon with its mārā of kleśas,  
You will gain fame and renown  
For freeing beings from suffering.’

4.433 “The bodhisattva Samantabhadra said:

4.434 “ ‘Those who are struggling in the wilderness of rebirth,  
Who rely on what is false, who are in despair,  
Whose minds are burning, and who feed on flesh and blood,  
You have taken them into your care.’

4.435 “Akṣobhya said:

4.436 “ ‘Stuck inside the egg of ignorance,  
Sunk in the swamp of the kleśas,  
Their minds are burning, but you take them into your care,  
These beings who commit bad actions with immediate results at death.’

4.437 “Gandhahasti said:

4.438 “ ‘You have seen the fears of the future,  
Just like looking into a mirror.  
You have taken into your care those with burning minds,  
Those who have rejected the good Dharma.’

4.439 “Ratnaketu said:

4.440 “ ‘You have wisdom, correct conduct, and samādhi;  
You are adorned by sympathy and compassion.<sup>361</sup>  
You have taken into your care those with burning minds,  
Those who malign the noble ones.’

4.441 “Vigatabhayasaṃtāpa said:

- 4.442 “ ‘You have seen the suffering of beings  
Who travel the path of the three lower existences. [F.241.b]  
You have taken into your care those with burning minds,  
Those who rely on others with empty, closed hands.’
- 4.443 “Utpalahasta said:
- 4.444 “ ‘With compassion, wisdom, and diligence  
You have defeated the host.  
You have taken into your care those with burning minds,  
Those who are oppressed by birth and death.’
- 4.445 “Jñānakīrti said:
- 4.446 “ ‘Those who are afflicted by many illnesses,  
Those who are impelled by the wind of the kleśas,  
You bring them peace with the water of wisdom,  
And you thoroughly defeat Māra’s army.’
- 4.447 “Dharaṇīmudra said:
- 4.448 “ ‘We do not have unwavering diligence  
In ending and liberating from the kleśas,  
Like you, O hero, who are like the sun.  
You destroy the net of the kleśas.’
- 4.449 “Utpalacandra said:
- 4.450 “ ‘You have the determination of unwavering diligence  
Like one whose foundation is virtue and compassion.  
You liberate the three worlds,  
Which are bound by the bonds of existence.’
- 4.451 “Vimalendra said:
- 4.452 “ ‘You have taught the great compassion  
Of the bodhisattvas’ field of activity.  
We pay homage to you,  
Who appeared because of compassion.’
- 4.453 “Mahābalavegadhārin said:
- 4.454 “ ‘In the kaliyuga time of kleśas,  
You have depended upon enlightenment,  
You have cut through the kleśas at their roots,  
And your resolute prayer is accomplished.’

- 4.455 “Jyotipāla said:
- 4.456 “ ‘You are like a treasure of wisdom.  
You have made a stainless prayer.  
You carry out the conduct of enlightenment.  
You become medicine for beings to depend upon.’
- 4.457 “The bodhisattva mahāsattva Balasandarśana, weeping, bowed down the five points of his body to the feet of the brahmin, and with his palms placed together he said:
- 4.458 “ ‘Aho! You are a lamp of wisdom for beings.  
You destroy the illness of the kleśas.  
Compassionate one, you shine brightly.  
You liberate beings from suffering.’
- 4.459 “Noble son, the entire assembly with its devas, gandharvas, and humans bowed down the five points of their bodies to the feet of the brahmin, [F.242.a] and with palms placed together they stood and praised him with verses that contained various words and meanings.
- 4.460 “Noble son, when the brahmin Samudrareṇu knelt on his right knee before the Tathāgata Ratnagarbha, at that moment the earth shook strongly, and in the buddha realms in the ten directions, as numerous as the particles in a buddha realm, the ground shook, shook strongly, shook intensely; shuddered, shuddered strongly, shuddered intensely; quaked, quaked strongly, quaked intensely; and rumbled, rumbled strongly, and rumbled intensely. There also shone a great light, and there fell a rain of various flowers—coral tree flowers, great coral tree flowers, *and so on, up to and including* flowers with infinite radiance.
- 4.461 “In the ten directions, in world realms as numerous as the particles in a buddha realm, there were bhagavat buddhas, who resided, lived, and remained, teaching the Dharma to beings in pure buddha realms and in impure buddha realms. There were also bodhisattva mahāsattvas who were sitting in the presence of those bhagavat buddhas in order to listen to the Dharma. Those bodhisattva mahāsattvas saw the ground shake, and they asked the bhagavat buddhas, ‘Bhagavat, for what reason did the great earth shake, a light shine, and a great rain of flowers fall?’
- 4.462 “At that time, in the eastern direction from this buddha realm, beyond as many buddha realms as there are grains of sand in the Ganges River, there was a world realm called Ratnavicayā. [F.242.b] In the Ratnavicayā buddha realm there resided, lived, and remained a tathāgata arhat samyaksam-



buddha named Ratnacandra, and, surrounded and attended by countless, innumerable bodhisattvas, he taught the Dharma with a talk on the Mahāyāna.

4.463 “In that buddha realm there were the bodhisattva mahāsattvas Ratnaketu and Candraketu. Those two bodhisattvas bowed down with palms together toward the Tathāgata Ratnacandra and asked, ‘Bhadanta Bhagavat, why did the great earth shake, a light shine, and a great rain of flowers fall?’

4.464 “The Tathāgata Ratnacandra answered, ‘There is, noble sons, in the western direction from this buddha realm, beyond as many buddha realms as there are grains of sand in the Ganges River, a world realm called Saṃtīraṇa. In the buddha realm Saṃtīraṇa there resides, lives, and remains the tathāgata, *and so on, up to and including* the bhagavat buddha, Ratnagarbha, and he prophesies the highest, most complete enlightenment to many tens of millions of bodhisattvas while he gives them the Dharma discourse on the array of prayers that demonstrate the range of bodhisattva activity, the range of samādhis, and the array of dhāraṇī entrances. Present there is a certain bodhisattva mahāsattva, Mahākāruṇika. He has uttered a prayer that is suffused with<sup>362</sup> great compassion.

4.465 “ ‘The bodhisattvas there who have been given prophecies of their highest, most complete enlightenment prayed to bring many tens of millions of beings to enlightenment, have chosen the qualities of their buddha realms, and have prayed for the kinds of beings who will be the disciples they train. [F.243.a]

4.466 “ ‘Among them all, that one great bodhisattva who is endowed with great compassion has outshone the entire assembly, for he will take as his disciples those in a buddha realm that has the five degeneracies during the kaliyuga of obscuring kleśas. Those disciples will have minds that are burning and will have committed the bad actions with immediate results at death, *and so on, up to and including* having engaged in creating bad roots.

4.467 “ ‘The entire assembly, and the world with its devas, humans, asuras, and gandharvas, have turned from the Tathāgata Ratnagarbha and are engaged in making offerings afterward to Mahākāruṇika. They have bowed down the five points of their bodies, placed their palms together, and praised him. That mahāsattva has knelt down before that bhagavat, the Tathāgata Ratnagarbha, to listen to his prophecy. When that mahāsattva knelt on his right knee before that bhagavat, the bhagavat smiled, and in the worlds in the ten directions, which are as numerous as the particles in a buddha realm, the ground shook and a rain of flowers fell. He performed these miracles so as to awaken the bodhisattva mahāsattvas in all those buddha realms, to reveal the activity of the compassionate bodhisattva’s prayer, so that bodhisattva mahāsattvas would come from those buddha realms as

numerous as the particles in a buddha realm, and so that the bodhisattva mahāsattvas would be given the Dharma discourse on the fearless conduct that reveals the entrance to samādhi.’ [F.243.b]

4.468 “Noble son, the two bodhisattvas asked the Tathāgata Ratnacandra, ‘Bhadanta Bhagavat, this bodhisattva mahāsattva who has great compassion, who has chosen a world with the five degeneracies in the time of the kaliyuga in which kleśas and conflicts are strong, and who has chosen as his disciples those whose minds are burning, who have committed the bad actions with immediate results at death, *and so on, up to and including* those who are engaged in bad roots, how long has it been since he developed the aspiration for enlightenment? How long has he been practicing the conduct of enlightenment?’

4.469 “ ‘Noble sons,’ said the Tathāgata Ratnacandra, ‘that bodhisattva mahāsattva Mahākāruṇika has now, for the first time, developed the aspiration for the highest, most complete enlightenment. Noble sons, you should go to the buddha realm Saṃtīraṇa in order to see, pay homage to, and honor the tathāgata arhat samyaksambuddha Ratnagarbha, and listen to him give the Dharma discourse on the fearless conduct that reveals the entrance to samādhi. You should address<sup>363</sup> the bodhisattva mahāsattva Mahākāruṇika with these words of mine: “Worthy being, the Tathāgata Ratnacandra addresses you. He has sent you these flowers, which are as stainless as the moon’s radiance, and he congratulates you.

4.470 “ ‘Good man, you, who are called Mahākāruṇika, have developed the first aspiration for enlightenment that expresses great compassion in such a way that the sound of your name has filled the buddha realms among the world realms in the ten directions, which are as numerous as the number of particles in a buddha realm. Therefore, everywhere you have acquired the name Mahākāruṇika.

4.471 “ ‘Therefore, you, good man, [F.244.a] through your compassionate words, will excellently raise again and again the victory banner of kindness toward future bodhisattva mahāsattvas.

4.472 “ ‘Therefore, good man, during countless future eons, as numerous as the particles in a buddha realm, word of your fame and renown will furthermore fill world realms in the ten directions as numerous as the particles in a buddha realm.

4.473 “ ‘You have made many hundreds of thousands of millions of trillions of beings aspire to the highest, most complete enlightenment and caused them to enter into and be established in that aspiration. You have brought them before<sup>364</sup> the Bhagavat and established them in irreversibility from the highest enlightenment. Some will, through prayer, choose an array of buddha-realm qualities, and afterward will receive the prophecy. Those

whom you have directed toward enlightenment will attain buddhahood in world realms in the ten directions as numerous as the number of particles in a buddha realm, after as many innumerable eons have passed as there are particles in a buddha realm, and they will turn the wheel of the Dharma and speak their praise of you. Therefore, it is for those three reasons, worthy being, that we should say, “Well done!” ’

4.474 “At that time 920,000,000 bodhisattvas said in one voice, ‘Bhadanta Bhagavat, we will also go to the buddha realm Saṃtīraṇa in order to pay homage to and honor the tathāgata arhat samyaksambuddha Ratnagarbha, and to see that worthy being to whom the Tathāgata sends a message of threefold congratulations and gives these flowers, which are as stainless as the moon’s radiance.’ [F.244.b]

4.475 “Noble son, the Tathāgata Ratnacandra said, ‘Noble sons, knowing that the time has come, you should go there and receive from the Tathāgata Ratnagarbha the Dharma discourse on the fearless conduct that reveals the entrance to samādhi.’

4.476 “Then, noble son, Ratnaketu and Candraketu received from the Tathāgata Ratnacandra the flowers that were as stainless as the moon’s radiance, and together with the 920,000,000 bodhisattvas they stood up in the world realm Ratnavicayā and like lightning disappeared from that assembly of bodhisattvas in the buddha realm Ratnavicayā and arrived at the Jambūvana Park in the buddha realm Saṃtīraṇa. They went to where the Tathāgata Ratnagarbha was, approached him, bowed their heads down to the feet of the Tathāgata Ratnagarbha, and made offerings to him through their various miraculous bodhisattva powers. They saw the brahmin in the presence of the Tathāgata Ratnagarbha and saw the entire assembly of bodhisattvas with palms placed together, praising him. The two bodhisattvas thought, ‘This must be the one with great compassion to whom the Tathāgata Ratnacandra has sent these flowers, which are as stainless as the moon’s radiance.’

4.477 “Then the two bodhisattvas turned from the Bhagavat, offered the flowers to the brahmin, and said, ‘Worthy being, the Tathāgata Ratnacandra has sent you these flowers, which are as stainless as the moon’s radiance, and he has sent you his congratulations, worthy being,’ *and so on, as previously described.* [F.245.a]

4.478 “In the same way, bodhisattva mahāsattvas from countless, innumerable buddha realms in the eastern direction came to the buddha realm Saṃtīraṇa carrying flowers that were as stainless as the moon’s radiance. They too brought the flowers to the brahmin and gave the message of threefold congratulation, as previously described.

4.479 “In the same way, in the southern direction from this buddha realm, beyond ninety-seven hundred million trillion buddha realms, there was the Niryūhavijṛmbhita realm. In the Niryūhavijṛmbhita realm there resided, lived, and remained a tathāgata arhat samyaksambuddha named Siṃhavijṛmbhiteśvararāja, and he taught the Dharma with a pure talk on the Mahāyāna to pure bodhisattva mahāsattvas. In that assembly there were two bodhisattva mahāsattvas, one named Jñānavajraketu and the other named Siṃhavajraketu. Those two bodhisattva mahāsattvas asked the Tathāgata Siṃhavijṛmbhiteśvararāja, ‘Bhadanta Bhagavat, what is the cause, what is the reason of the occurrence of a great earthquake and of the great rain of flowers?’ *and so on, as previously described*, until the point where countless, innumerable hundreds of millions of trillions of bodhisattva mahāsattvas came from countless, innumerable buddha realms in the southern direction and arrived in the buddha realm Saṃtīraṇa, *and so on, as previously described*.

4.480 “At that time, in the western direction from this buddha realm, [F.245.b] beyond ninety-one hundred million trillion buddha realms, there was a buddha realm called Jayāvatī. A tathāgata named Jitendriyaviśālanetra resided, lived, and remained there, and he taught the Dharma of the three yānas to a fourfold assembly. Present there was a bodhisattva mahāsattva named Bhadravairocana and a second bodhisattva mahāsattva named Siṃhavijṛmbhita.<sup>365</sup> Those two worthy beings asked the Tathāgata Jitendriyaviśālanetra, ‘Bhadanta Bhagavat, why was there this great earthquake and this great rain of flowers?’ *and so on, as previously described*.

4.481 “Also, at that time, in the northern direction from this buddha realm, beyond ninety trillion myriads of buddha realms, there was a world realm called Kāśāya.<sup>366</sup> A tathāgata, *and so on, up to and including* a bhagavat buddha, named Lokeśvararāja resided, lived, and remained there, and he taught the Dharma that was purely on the Mahāyāna to pure bodhisattvas who had entered the Mahāyāna. Present there were two bodhisattva mahāsattvas, one named Acalasthāvara and the other named Prajñādharma. They both asked the Tathāgata Lokeśvararāja, ‘Bhadanta Bhagavat, what was the cause and what was the reason that there was a great earthquake and a great rain of flowers?’ *and so on, as previously described*.

4.482 “Also, at that time, in the downward direction from this buddha realm, beyond ninety-eight hundred million trillion buddha realms, there was a world realm called Vigatatamondhakārā. A tathāgata named Vigatabhaya-paryutthānaghoṣa resided, lived, and remained there, [F.246.a] and he taught the Dharma of the three yānas to a fourfold assembly. In that buddha realm there were two bodhisattva mahāsattvas, one named Arjavairocana and the other named Svargavairocana, *and so on, as previously described*.

4.483        “Also, at that time, in the upward direction from this buddha realm, beyond two hundred thousand buddha realms, there was a world realm called the Saṃkusumitā. A tathāgata, *and so on, up to and including* a bhagavat buddha, named Prasphulitakusumavairocana resided, lived, and remained there, and he taught the Dharma of the three yānas to a fourfold assembly. In that buddha realm there were two bodhisattva mahāsattvas, one named svaviṣayaśṃkopitaviṣaya and the other named Dhāraṇīsaṃpraharṣaṇa-vikopita. Those two worthy beings asked the Tathāgata Prasphulitakusumavairocana, ‘Bhadanta Bhagavat, what was the cause and what was the reason that there occurred a great earthquake in the world and a great rain of flowers?’

4.484        “The Tathāgata Prasphulitakusumavairocana answered, ‘There is, noble sons, in the downward direction from this buddha realm, beyond two hundred thousand buddha realms, a world realm called Saṃtīraṇa. A tathāgata, *and so on, up to and including* a bhagavat buddha, named Ratnagarbha resides, lives, and remains there, and he has taught the Dharma, giving the Dharma discourse on the array of prayers that demonstrate the range of bodhisattva activity, the range of samādhis, and the array of dhāraṇī entrances, and he prophesies the highest, most complete enlightenment to many tens of millions of bodhisattvas. [F.246.b] Present there is one bodhisattva mahāsattva, Mahākāruṇika. He has made such a prayer that his speech was suffused with<sup>367</sup> great compassion. The bodhisattvas there who have been given prophecies of their highest, most complete enlightenment, have prayed to bring many tens of millions of beings to enlightenment, have chosen the qualities of their buddha realms, and have prayed for the kinds of beings who will be the disciples they train.

4.485        “ ‘Among them all, that one bodhisattva endowed with great compassion has outshone the entire assembly, for he will take as his disciples those who are in a buddha realm that has the five degeneracies during the kaliyuga of obscuring kleśas. Those disciples will have minds that are burning and will have committed the bad actions with immediate results at death, *and so on, up to and including* possessing bad roots.

4.486        “ ‘That entire assembly, and the world with its devas, humans, asuras, and gandharvas, have turned from the Tathāgata Ratnagarbha and are engaged in making offerings to that one with great compassion. They have bowed down the five points of their bodies, placed their palms together, and praised him. That mahāsattva has knelt down before the Bhagavat Tathāgata Ratnagarbha to listen to his prophecy. When that mahāsattva knelt on his right knee before that bhagavat, that bhagavat smiled and in the worlds in the ten directions numerous as the particles in a buddha realm, the ground shook and a rain of flowers fell. [F.247.a] He performed this miracle so as to

awaken the bodhisattva mahāsattvas in all those buddha realms, to reveal the activity of the compassionate bodhisattva's prayer, so that bodhisattva mahāsattvas would come from those buddha realms as numerous as the particles in a buddha realm, and so that the bodhisattva mahāsattvas would be given the Dharma discourse on the fearless conduct that reveals the entrance to samādhi.' [B12]

4.487      “Noble son, those two bodhisattva mahāsattvas, Svaviṣayasamṅkopita-  
viṣaya and Dhāraṇīsaṃpraharṣaṇavikopita, asked the Tathāgata  
Prasphulitakusumavairocana, ‘Bhadanta Bhagavat, this bodhisattva  
mahāsattva, who has great compassion, who has chosen a world with the  
five degeneracies in the time of the kaliyuga in which kleśas and conflicts  
are strong, and who has chosen as his disciples those whose minds are  
burning, who have committed the bad actions with immediate results at  
death, *and so on, up to and including* those who possess bad roots, how long  
has it been since he developed the aspiration for enlightenment? How long  
has he been practicing the conduct of enlightenment?’

4.488      “ ‘Noble sons,’ said the Tathāgata Prasphulitakusumavairocana, ‘that  
bodhisattva mahāsattva who has great compassion has now, for the first  
time, developed the aspiration for the highest, most complete enlightenment.  
Noble sons, [F.247.b] you should go to the buddha realm Saṃtīraṇa in order  
to see, pay homage to, and honor the tathāgata arhat samyaksambuddha  
Ratnagarbha, and to listen to him give the Dharma discourse on the fearless  
conduct that reveals the entrance to samādhi. You should address the  
bodhisattva mahāsattva Mahākāruṇika in this way: “The Tathāgata  
Prasphulitakusumavairocana addresses you, worthy being, and he has sent  
you these flowers, which are as stainless as the moon’s radiance, and he  
congratulates you. Worthy being, in this way you have developed for the  
first time the aspiration for enlightenment and have spoken with great  
compassion in such a way that the buddha realms in the ten directions as  
numerous as the number of particles in a buddha realm were filled with your  
words, and you have acquired the name Mahākāruṇika.

4.489      “ ‘Worthy being, through your compassionate words, you will excellently  
raise again and again the victory banner of kindness toward future  
bodhisattva mahāsattvas.

4.490      “ ‘Worthy being, throughout countless future eons as numerous as the  
particles in a buddha realm, word of your fame and renown will fill the  
buddha realms in the ten directions as numerous as the particles in a buddha  
realm.

4.491      “ ‘Good man, you have made many countless hundreds of thousands of  
millions of trillions of beings aspire to the highest, most complete  
enlightenment and made them enter into and be established in that

aspiration. You have brought them before<sup>368</sup> the Bhagavat and established them in irreversibility from the highest enlightenment. Some of them, through a prayer in the presence of the Bhagavat, have chosen the array of qualities of a buddha realm, and will bathe those beings whom they will train with the light rays of their compassion. [F.248.a] Those whom you have directed toward enlightenment and who have not received a prophecy will in the future receive a prophecy. They will all attain buddhahood in buddha realms in the ten directions as numerous as the number of particles in a buddha realm, after as many innumerable eons have passed as there are particles in a buddha field, and they will turn the wheel of the Dharma and speak their praise of you. Therefore, it is for those three reasons, worthy being, that we should say, “Well done!” ’

4.492 “At that time many tens of millions of bodhisattvas said in one voice, ‘Bhadanta Bhagavat, we also will go to the buddha realm Saṃtīraṇa in order to pay homage to and honor the tathāgata arhat samyaksambuddha Ratnagarbha, and to see and praise that worthy being, the one to whom the Tathāgata sends a message of threefold congratulations and gives the flowers that are as stainless as the moon’s radiance.’

4.493 “Noble son, the Tathāgata Prasphulitakusumavairocana said, ‘Noble sons, knowing that the time has come, you should go there and receive from the Tathāgata Ratnagarbha the Dharma discourse on the fearless conduct that reveals the entrance to samādhi.’

4.494 “Noble son, then the bodhisattvas Svaviṣayasamkōpitaviṣaya and Dhāraṇīsaṃpraharṣaṇavikōpita received from the Tathāgata Prasphulitakusumavairocana the flowers that are as stainless as the moon’s radiance, and together with many tens of millions of bodhisattvas [F.248.b] they were dispatched from the buddha realm Saṃkusumitā, and in an instant they came and arrived at this buddha realm’s Jambūvana Park and went to where the Tathāgata Ratnagarbha was.

4.495 “At that time, the entire buddha realm Saṃtīraṇa became filled with noble sons who were bodhisattvas of the Mahāyāna, followers of the Pratyekabuddhayāna, followers of the Śrāvakayāna, devas, *and so on, up to and including* mahoragas. Just as a thicket of sugarcane, or a thicket of reeds, or a field of sesame plants, or a field of rice is completely filled, in that same way the buddha realm Saṃtīraṇa was at that time filled by noble sons of the Mahāyāna, *and so on, up to and including* mahoragas.

4.496 “The bodhisattvas bowed their heads down to the feet of the Tathāgata Ratnagarbha, and they made offerings to him through the power of various samādhis and the miraculous powers of a bodhisattva. Then they saw the entire assembly, with palms placed together, praising the brahmin who was in the presence of the Tathāgata Ratnagarbha. The bodhisattvas thought,

‘This must be the bodhisattva mahāsattva Mahākāruṇika to whom the Tathāgata Prasphulitakusumavairocana has sent these flowers, which are as stainless as the moon’s radiance.’

4.497 “The bodhisattvas turned from the Bhagavat, offered the flowers that are as stainless as the moon’s radiance to the brahmin, and said, ‘Worthy being, the Tathāgata Prasphulitakusumavairocana has sent you these flowers, which are as stainless as the moon’s radiance, and, worthy being, he conveys his congratulations!’ [F.249.a] And they continued as previously described in conveying the threefold congratulations.

4.498 “And those flowers that rained down in buddha realms that were empty filled those buddha realms with various good words: the word *Buddha*, the word *Dharma*, the word *Saṅgha*, the word *light*, the word *perfection*, the word *strength*, the word *confidence*, the word *clairvoyance*, the word *uncontrived*, the word *nonorigination*, the word *noncessation*, the word *calmed*, the word *pacified*, the word *stilled*, the words *great kindness*, the words *great compassion*, the words *dharma*s are without arising, the words *the attainment of the level of consecration*, and the words *a talk on the Mahāyāna*.

4.499 “Those words from that great rainfall of flowers entirely filled those buddha realms. There were bodhisattva mahāsattvas with great miraculous powers, great might, and the power of profound dharmas who, through the power of prayer, had gone to those empty buddha realms in order to ripen completely the beings there who were to be trained. On hearing those words, through the might of the Buddha, the power of prayer, and the strength of samādhi, those bodhisattvas with miraculous speed, as fast as a strong man extends his arm, left those empty buddha realms and came to the Saṃtīraṇa buddha realm. Those bodhisattvas made offerings through various bodhisattva miracles to the Tathāgata Ratnagarbha and to the entire assembly. [F.249.b] Then, in order to listen to the Dharma, they sat wherever they could.

4.500 “Noble son, the brahmin Samudrareṇu, the principal royal priest, offered the flowers that are as stainless as the moon’s radiance to the Tathāgata Ratnagarbha and said, ‘Bhadanta Bhagavat, I request that you give me the prophecy of my highest, most complete enlightenment.’

4.501 “Noble son, the Tathāgata Ratnagarbha then entered the samādhi called *the lamp of lightning*. Through that samādhi the entirety of the buddha realm Saṃtīraṇa was transformed into the seven jewels. The mountains, trees, grass, wood, and entire ground appeared to be made of the seven jewels.

4.502 “All the beings who were gathered there transformed according to the aspect of virtue their minds were engaged in: the bodies of some became yellow, some became white, some became crimson, some became red, some became black, and some became gray. The bodies of some appeared to be



made of air, some of fire, and some of space. Some appeared to be mirages; some appeared to be made of water;<sup>369</sup> some appeared to be mountains; some appeared to be Brahmās; some appeared to be Śakras; some appeared to be flowers; some appeared to be garuḍas; some appeared to be lions; some appeared to be suns; some appeared to be moons; some appeared to be stars; some appeared to be vultures; and some appeared to have the bodies of jackals. Those beings all appeared in the form of the aspect of virtue in which their minds were engaged as they sat there to listen to the Dharma, and, noble son, those beings perceived the body of the Tathāgata Ratnagarbha to be the same as they perceived their own to be.

4.503 “Noble son, the brahmin Samudrareṇu, the principal royal priest, [F.250.a] saw before him the Tathāgata Ratnagarbha seated on the pericarp of a thousand-petaled lotus made of the seven jewels. Noble son, all those beings who were seated, who were standing, who were on the ground, or who were in the air, each saw the Tathāgata Ratnagarbha in their own way. They thought, ‘I am seated right in front of the Tathāgata Ratnagarbha, whose mind knows everything, and he is teaching the Dharma to me alone.’

4.504 “Noble son, the tathāgata arhat samyaksambuddha Ratnagarbha said to the brahmin Samudrareṇu, ‘Excellent, excellent, great brahmin of great compassion! You are a compassionate benefactor for countless beings! You appear in the world like the sun!’

4.505 “ ‘It is like this, brahmin—suppose there were a field of flowers, complete with a variety of colors, a variety of fragrances, a variety of textures, a variety of petals, a variety of stalks, a variety of roots, and a variety of medicinal ingredients. Some flowers shine and illuminate a hundred yojanas with their color and scent, some two hundred yojanas, and some three hundred yojanas, and similarly some flowers shine and illuminate with their color and scent the entire world realm of four continents.

4.506 “ ‘And when beings who are blind smell that scent of flowers there, they become able to see, the deaf are able to hear, *and so on, up to and including* those deficient in limbs regain all their limbs. The beings who are afflicted by the 404 kinds of illness become cured of them all when they smell that scent. [F.250.b] Those beings who are intoxicated, unconscious, insane, paralyzed, drowsy, distracted, or who have lost their memory regain all their memory when they smell the scent of those flowers.

4.507 “ ‘And in the middle of that field<sup>370</sup> of flowers there has appeared a white lotus, firm and solid, made of diamond, with a beryl stalk, gold leaves, an emerald pericarp, and red pearl filaments, that is 84,000 yojanas tall and 100,000 yojanas wide. And the white lotus’s color shines and its scent spreads throughout world realms in the ten directions as numerous as the number of particles in a buddha realm.

- 4.508 “ ‘Brahmin, in world realms in the ten directions as numerous as the number of particles in a buddha realm, there are beings who have physical difficulties, who are afflicted by illness, who are deficient in limbs, who are intoxicated, unconscious, insane, or sleepy, who have lost their memory, and who have distracted minds. When those beings see the light of that white lotus and smell its scent, all their illnesses cease, and they regain their memory.
- 4.509 “ ‘And when the white lotus’s light illuminates or its scent reaches the undestroyed corpses of beings who have recently died in the buddha realms, their corpses come back to life and get up again. And when they see their friends and relatives, they all enter a park and there enjoy the five sensory pleasures. Those who then pass away are reborn in the pure abode of Brahmā. They then live there for a long time—with an immeasurable lifespan— [F.251.a] [F.251.b]<sup>371</sup> and do not pass away from there to be reborn anywhere else.
- 4.510 “ ‘Brahmin, this Mahāyāna assembly is like that field of flowers. Just as, at the time of sunrise, the flowers open up, blossom, radiate, and illuminate—some a hundred yojanas high, some a thousand yojanas high—and they cure many beings of various illnesses, in the same way, the worthy being, the Tathāgata, the sun-like Buddha has appeared in the world.
- 4.511 “ ‘Just as those flowers are opened by the light rays of the sunrise, and they shine, radiate, and illuminate, and beings who are afflicted by various illnesses are cured, in the same way, worthy being, I have appeared in the world, bathed beings in the light rays of compassion, opening them, bringing beings again and again to the practice of the three activities that generate merit.
- 4.512 “ ‘You have encouraged countless, innumerable beings to aspire to the highest, most complete enlightenment, and you have made them practice it and remain in it. You have brought them to me, and in my presence they have all chosen buddha realms. Some have chosen pure buddha realms. Some have chosen impure buddha realms, and I have prophesied that it will be as they have prayed for.
- 4.513 “ ‘Some worthy beings have in my presence chosen pure realms and chosen beings who have pure motivation, have planted good roots, and are easy to train to be their disciples. Therefore, those bodhisattvas are not called mahāsattvas. They do not have the activity of a great, excellent person. Great compassion does not enter their minds and mental activities. [F.252.a] [F.252.b]<sup>372</sup> Those bodhisattvas do not seek enlightenment out of compassion for all beings. The bodhisattvas who have chosen pure realms have cast aside compassion. The bodhisattvas who wish for buddha realms that are bereft of followers of the Śrāvakayāna and of the

Pratyekabuddhayāna are not excellent in wisdom and motivation. They pray to attain the complete enlightenment of perfect buddhahood in a buddha realm without śrāvakas, without pratyekabuddhas, where beings have planted good roots, where there are no women, where there are no hells, where there are no animals, and where there is no world of Yama. They pray to teach only the Mahāyāna to bodhisattvas who have entered the Mahāyāna, and for there to be no śrāvakas or pratyekabuddhas. They pray to live for a long time after enlightenment. They pray that they will teach the Dharma for a long time, for many eons, to those who have pure motivation, who have planted good roots, and who are easy to train. The bodhisattvas who pray in that way are not excellent in wisdom and motivation. Those bodhisattvas are not said to be mahāsattvas.’

4.514 “Then, noble son, the Tathāgata Ratnagarbha extended his hand, and his five fingers emitted light rays of various colors, of many colors—of many hundreds of thousands of colors. Those countless, innumerable light rays went into the ten directions and illuminated the buddha realms. There was a world realm called Aṅguṣṭhā. There, in the Aṅguṣṭhā world realm, the lifespan of the people was ten years, they had bad complexion, they were ugly, [F.253.a] they had bad roots, and their height was that of a thumb. There was a tathāgata arhat samyaksambuddha named Jyotīrasa. He was one cubit in height; among the people who were one thumb in size, he was seven thumbs in size. That tathāgata resided, lived, and remained there, teaching the Dharma of the three yānas to the fourfold assembly.

4.515 “Noble son, the entire assembly saw that buddha realm, those people, and that tathāgata, and the tathāgata arhat samyaksambuddha Ratnagarbha said, ‘The Tathāgata Jyotīrasa first developed the aspiration for the highest, most complete enlightenment countless, innumerable eons ago in front of the Tathāgata Ratnacchatrābhyudgatāvabhāsa. He guided many millions of trillions of beings to aspire to the highest, most complete enlightenment and made them enter and remain in it. Those beings also made prayers in front of the Tathāgata Ratnacchatrābhyudgatāvabhāsa, in accordance with their own wishes. Some chose the array of qualities of a pure buddha realm. Some chose an impure buddha realm that has the five degeneracies.

4.516 “ ‘There, that mahāsattva encouraged me to aspire to the highest, most complete enlightenment and made me enter and remain in it. There, in front of the Tathāgata Ratnacchatrābhyudgatāvabhāsa, I made the prayer to attain the complete enlightenment of perfect buddhahood in a buddha realm that has the array of qualities of the five degeneracies. [F.253.b] That tathāgata congratulated me and gave me the prophecy of the highest, most complete enlightenment.

- 4.517 “ ‘The worthy being who was the kalyāṇamitra who made me aspire to enlightenment made a prayer in which he chose a world where the five degeneracies are powerful, in an afflicted buddha realm during a kaliyuga, and he chose as his disciples those whose minds are burning, who have committed the bad actions with immediate results at death, who are engaged in bad roots, and who are in despair within the wilderness of saṃsāra. The bhagavat buddhas who reside, live, and remain in the various, countless, innumerable worlds in the ten directions sent their emissaries to convey their congratulations and gave him the name Mahākaruṇāvairocanaśaumya. My kalyāṇamitra and benefactor, the bodhisattva mahāsattva Mahākaruṇāvairocanaśaumya, is now in the world realm Aṅguṣṭhā, where not long ago he attained complete enlightenment among the thumb-sized people. Being a cubit in height among those thumb-sized people, that tathāgata has turned the Dharma wheel that possesses the Dharma for those people who have a lifespan of ten years.
- 4.518 “ ‘When he attained enlightenment, the buddha bhagavats whom he first encouraged to aspire to the highest, most complete enlightenment and made enter and remain in that aspiration, who then dwelled, lived, and remained in countless, innumerable buddha realms in the ten directions, sent him emissaries to make offerings to him. [F.254.a] The buddha bhagavats whom he first introduced to the perfection of generosity, *and so on, up to and including* the perfection of wisdom, and whom he caused to enter and remain in the perfection of wisdom, remembering what he had done, sent flowers to that tathāgata.
- 4.519 “ ‘Brahmin, see how those bhagavat buddhas carry out the deeds of a buddha in pure buddha realms where beings have long lives and pure motivation and live happily. See how the Tathāgata Jyotīrasa made a special prayer and chose to attain buddhahood in a very bad buddha realm with the five degeneracies, in which he would perfectly accomplish the activity of a buddha, teach the Dharma without leaving aside śrāvakas and pratyekabuddhas, have a short life, and be among beings who have planted bad roots and committed the bad actions with immediate results at death.
- 4.520 “ ‘Likewise, worthy being, you have outshone this entire assembly of bodhisattvas and you have made the most outstanding prayer in which you chose a very bad buddha realm with the five degeneracies. You have done so for your disciples, beings who have committed the bad actions with immediate results at death, *and so on, up to and including* those who have created bad roots.
- 4.521 “ ‘The bodhisattvas chose pure buddha realms that have no hells, no animals, no śrāvakas, and no pratyekabuddhas, and they chose disciples who have planted good roots, have pure motivation, and are well

disciplined. Those beings are said to be like the flowers. Those who accomplish the activity of a buddha among beings who have planted good roots and are well disciplined are not bodhisattva<sup>373</sup> mahāsattvas like the white lotus.

4.522 “ ‘Brahmin, there are four cases of laziness of bodhisattvas. What are these four? Praying for a pure buddha realm; praying to accomplish the activity of a buddha among beings with pure thoughts; [F.254.b] praying that after enlightenment they will not teach the Śrāvakayāna or the Pratyekabuddhayāna; and praying that after enlightenment they will have a long life. These are the four cases of laziness of bodhisattvas. Thereby they are said to be bodhisattvas who are like flowers, not like the white lotus; they are not said to be mahāsattvas. An example of this, brahmin, is this assembly of bodhisattvas—except for Vāyupiṣṭu, because he chose an impure buddha realm and chose beings disturbed by the kleśas who are guidable—as well as some noble sons of the Bhadraka eon.

4.523 “ ‘There are four cases of applied diligence of bodhisattva mahāsattvas. What are these four? Praying for an impure buddha realm; praying to accomplish the activity of a buddha among beings with impure thoughts; praying that after enlightenment they will teach the Śrāvakayāna and Pratyekabuddhayāna; and praying that after enlightenment they will not have a very long or a very short but a medium-length life. These are the four cases of applied diligence of bodhisattva mahāsattvas. Thereby those bodhisattvas are said to be like the white lotus and not like flowers; those bodhisattvas are said to be mahāsattvas. An example of this is you, brahmin, who now amid countless, innumerable bodhisattvas have received an excellent prophecy in front of a tathāgata; you have appeared as a white lotus of compassion because of the power of your prayer.

4.524 “ ‘When you spoke with great compassion, choosing as your disciples those who have committed the bad actions with immediate results at death, *and so on, up to and including* those who engaged in bad roots, and when you chose a buddha realm in which the five degeneracies are strong, [F.255.a] the bhagavat buddhas in the ten directions, as numerous as the number of particles in a buddha realm, congratulated you, worthy being, and sent emissaries to you and gave you the name Mahākāruṇika. This entire assembly engaged in making offerings to you.

4.525 “ ‘You, Mahākāruṇika—after an incalculable eon has passed, in which there are as many years as there are grains of sand in the Ganges River, during a second such incalculable eon, in which there are as many years as there are grains of sand in the Ganges River; in the great Bhadraka eon; in the Sahā realm, when the lifespan of beings is 120 years; in a buddha realm with much old age, death, and so forth; in a world of darkness; in a world

filled with beings without a guide, who have not planted good roots, who are lost on a bad path, who are in great despair, who have committed the acts with immediate results at death, who malign the noble ones, who reject the good Dharma, who have committed the root downfalls, *and so on, as previously described*—will be a tathāgata who has wisdom and virtuous conduct, *and so on, up to and including* a buddha bhagavat, who has reversed the wheel of existence, who has turned the wheel of the Dharma, who has repelled the māra of power and the māra of kleśas, whose fame will resound through the endless, infinite buddha realms in the ten directions, and around whom there will be a great gathering of disciples, that is, of 1,250 bhikṣus. And just as you prayed, you will completely accomplish such all-encompassing activity of a buddha during a period of forty-five years.

4.526 “ ‘Just as this great king Amṛtaśuddha<sup>374</sup> will become Amitābha and accomplish the activity of a buddha over countless eons, at that time, Mahākāraṇika, [F.255.b] in the great Bhadraka eon, in the Sahā realm, when the lifespan of beings is 120 years, you will be a tathāgata named Śākyamuni and in forty-five years will accomplish such complete activity of a buddha. Worthy being, when you have passed into the highest parinirvāṇa, your good Dharma will remain for a thousand years. Worthy being, when your good Dharma has come to an end, the relics from your body will, just as you have prayed, accomplish such manifold activity of a buddha. Just as you yourself have prayed, you will thus guide beings for a long time, as previously described.’

4.527 “Noble son, at that time Brahmā Ketapuri<sup>375</sup> said, ‘Worthy being, while you perform bodhisattva conduct throughout countless eons, may I attend upon you as a permanent attendant, as an assistant who is kindly at your service. When you are in your last life, may I be your father.<sup>376</sup> Worthy being, when you have attained enlightenment, may I be your supreme patron, and may you give me the prophecy of my attainment of the highest, most complete enlightenment.’

4.528 “Also at that time there was a sea goddess named Vinītabuddhi who said, ‘While you perform bodhisattva conduct throughout countless eons, *and so on, up to and including* when you are in your last life, may I be your mother.<sup>377</sup> Mahākāraṇika, when you have attained enlightenment, may you give me the prophecy of my attainment of the highest, most complete enlightenment.’

4.529 “There was a goddess named Varuṇacāritranakṣatrā<sup>378</sup> who said, ‘While you perform bodhisattva conduct throughout countless eons, *and so on, up to and including* when you are in your last life, may I be your wet nurse.<sup>379</sup>

- Mahākāruṇika, when you have attained enlightenment, [F.256.a] may you give me the prophecy of my attainment of the highest, most complete enlightenment.’
- 4.530 “A śakra<sup>380</sup> named Sanema and another śakra named Pārācintin both said, ‘Dear Mahākāruṇika, may we too, *and so on, up to and including* when you have attained enlightenment, be your disciples, one with wisdom and one with miraculous powers.’<sup>381</sup>
- 4.531 “Also, another śakra named Cāritracaraṇasudarśayūthika said, ‘Mahākāruṇika, may I, *and so on, up to and including* when you are in your last life, be your son.’<sup>382</sup>
- 4.532 “Also, a mountain goddess named Saurabhyākīṃśukā said, ‘Mahākāruṇika, may I be your wife in those lifetimes,<sup>383</sup> and when you have attained enlightenment, may you give me the prophecy of my attainment of the highest, most complete enlightenment.’
- 4.533 “Also, a lord of the asuras named Kaduścara said, ‘Mahākāruṇika, while you, worthy being, perform bodhisattva conduct throughout countless eons, may I attend upon you as a servant, as an assistant who is kindly at your service. When you are in your last life, may I be your attendant.’<sup>384</sup> Worthy being, when you have attained enlightenment, may I supplicate you to turn the Dharma wheel that possesses the Dharma teaching. When you have taught the Dharma, may I be the first to practice it and attain a result. May I drink the elixir of the Dharma. May I obtain the medicine<sup>385</sup> of deathlessness. May I attain arhathood in order to eliminate all kleśas.’
- 4.534 “In the same way, devas, nāgas, and asuras as numerous as the grains of sand in the Ganges River prayed to become followers of Mahākāruṇika and were established as his disciples. [F.256.b]
- 4.535 “There was an ājīvika named Saṃjñāvikaraṇabhīṣma<sup>386</sup> who said, ‘Dear great brahmin, I will be an assistant who provides much service. Throughout countless eons may I always be your kinsman who supports your fruitful conduct. May I always come before you in order to ask for things. May I ask you for your bed, your seat, your clothing, your elephant, your horse, your chariot, your village, your town, your city, your family, your son, your daughter, your flesh, your blood, your skin, your bones, your hands, your legs, your tongue, your ears, your nose, your eyes, and your head. Great brahmin, may I thus be an assistant to you in the perfection of generosity, *and so on, up to and including* an assistant to you in the perfection of wisdom. Great brahmin, may I thus be an assistant to you in the six perfections as you perform bodhisattva conduct. When you have attained enlightenment, may I be your disciple. May I learn the 80,000 collections of Dharma teachings. May

I subsequently become one who teaches the Dharma. And may you give me the prophecy of my attainment of the highest, most complete enlightenment.'

4.536 "Noble son, the brahmin Mahākāruṇika heard that, and he bowed down the five points of his body to the feet of the Tathāgata Ratnagarbha, called over the ājīvika Saṃjñāvikaraṇabhīṣma, and said to him, 'Worthy being, it is excellent, excellent that you will be my assistant for unsurpassable conduct. For countless, innumerable thousands of trillions of lifetimes, whenever you come to me to ask for something, may I give it to you with a serene mind, and may you never accrue demerit.'

4.537 "Noble son, the bodhisattva [F.257.a] mahāsattva Mahākāruṇika then said in front of the Tathāgata Ratnagarbha, 'Bhadanta Bhagavat, during countless, innumerable hundreds of millions of trillions of eons, while I am practicing in order to attain the highest, most complete enlightenment, if a beggar comes before me and asks me for food, whether with pleasant words, harsh words, offensive words, or clear words, Bhadanta Bhagavat, if I become angry with that beggar for even an instant, or if I give through the desire to acquire the results of generosity, then I will have broken my promise to the bhagavat buddhas who reside, live, and remain in countless, innumerable realms in the ten directions, teaching the Dharma—may I then not attain the complete enlightenment of perfect buddhahood. Bhadanta Bhagavat, if I give a gift without a serene mind<sup>387</sup> to a petitioner, the recipient will lose his trust. May there be no impediment to good qualities. If there is only a hair tip's worth of impediment, then I will have broken my promise to the bhagavat buddhas. If there is even a hair tip's worth of impediment to the recipient's good qualities, then may I be destined for the Avīci hell.

4.538 " 'As it is for food, so it is for clothes, and so forth, until those beggars who ask for my head, whether they ask for my head with pleasant words, harsh words, offensive words, or clear words. If, [F.257.b] Bhadanta Bhagavat, I become angry with that beggar for even an instant of mind, if I give rise to a mind that is not serene, or if I give my head away with the desire for the ripened results of generosity, I will have broken my promise to the bhagavat buddhas, and so may I then become destined for the Avīci hell. As it is for the abandonment of generosity, so it should be said for the abandonment of good conduct, *and so on, up to and including* the abandonment of wisdom.'

4.539 "Then, noble son, the Tathāgata Ratnagarbha congratulated the bodhisattva mahāsattva Mahākāruṇika: 'Worthy being, it is excellent, excellent that you, worthy being, have made this prayer with a mind based on great compassion!'



- 4.540 “Noble son, the entire assembly, and the world with its devas, gandharvas, humans, and asuras, placed their palms together and congratulated him: ‘Worthy being, it is excellent, excellent that you, worthy being, have made a prayer with a mind based on great compassion! You will bring contentment to beings through the six conducive qualities!’
- 4.541 “Noble son, just as the bodhisattva ājīvika Saṃjñāvikaraṇabhīṣma had prayed to be a recipient of Mahākāraṇika’s generosity, 84,000 other beings made the same prayer.
- 4.542 “Noble son, the bodhisattva mahāsattva Mahākāraṇika heard the 84,000 beings make the same prayer that the ājīvika Saṃjñāvikaraṇabhīṣma had made. Then Mahākāraṇika, with great joy and happiness, placed his palms together and, looking at the entire assembly, [F.258.a] said with great joy, ‘Aho! It is wonderful that, at the time when there is a famine of the Dharma—when it has ceased to be, when there is the conflict of great kleśas, in the kaliyuga when the five degeneracies are prevalent, when the world has no guide—that I will be a leader, a maker of light, a lamp, one who shows the way to those who are uncared for, to those who are in the dark, and that, through having developed my aspiration for enlightenment for the first time in this way, I have gained companions in the unsurpassable conduct of enlightenment, who in my future lives will take my head, who will take my eyes, ears, nose, tongue, hands, legs, skin, bones, blood, *and so on, up to and including* food.’
- 4.543 “Noble son, the bodhisattva mahāsattva Mahākāraṇika sat before the Tathāgata Ratnagarbha and said, ‘Bhadanta Bhagavat, in my future lives, during countless, innumerable trillions of eons, until I reach enlightenment, during that time, whenever someone comes before me asking either for food or for drink, *and so on, up to and including* my head,<sup>388</sup> may they receive it. Even if it is only as much as a hair tip’s worth, may they receive it from my hand, until enlightenment. And if, Bhadanta Bhagavat, after having attained the highest, most complete enlightenment, I do not liberate those beings from saṃsāra, or I do not give them prophecies through the Śrāvakayāna, the Pratyekabuddhayāna, or the Mahāyāna, then I will have broken my promise to the bhagavat buddhas who now reside, live, and remain, teaching the Dharma, in the realms in the ten directions. [F.258.b] May I then not attain the complete enlightenment of unsurpassable, perfect buddhahood.’
- 4.544 “Noble son, the Tathāgata Ratnagarbha congratulated the bodhisattva mahāsattva Mahākāraṇika: ‘Worthy being, it is excellent, excellent that your prayer for the conduct of enlightenment is such! It is just like the prayer for bodhisattva conduct made by the Tathāgata Meruśikhariṃdhara,<sup>389</sup> when he first developed the aspiration for enlightenment in the presence of the

Tathāgata Lokeśvarajyotiṣa, and just as he had prayed, he performed such bodhisattva conduct. After far more eons than there are grains of sand in the Ganges River, that worthy being attained the highest, most complete enlightenment of perfect buddhahood in the eastern direction from here, beyond a trillion buddha realms, in the world realm Jvālapratisaṃkhyā, where the lifespan is a hundred years. He became a tathāgata arhat samyaksambuddha, *and so on, up to and including* a bhagavat buddha, named Jñānakusumavirajasamucchrāyabodhīśvara. He accomplished the activity of a buddha for forty-five years and then entered the state of nirvāṇa without any remaining aggregates.

4.545 “ ‘Mahākāruṇika, after Jñānakusumavirajasamucchrāyabodhīśvara passed into parinirvāṇa, the true Dharma remained for a thousand years. The true Dharma then having come to an end, the external image of the Dharma remained for a thousand years. Mahākāruṇika, after the Tathāgata Jñānakusumavirajasamucchrāyabodhīśvara passed into parinirvāṇa, when the true Dharma and the external image of the Dharma remained, there were bhikṣus and bhikṣuṇīs who had incorrect conduct, bad qualities, and adverse conduct; [F.259.a] who shamelessly stole wealth from stūpas; who appropriated offerings to the Dharma; who mixed with shameless people; and who appropriated the clothing, food, beds, seats, medicine, and necessities from the saṅghas in the four directions or from their own saṅgha as an individual’s property, either for their own use or to give them to householders.

4.546 “ ‘However, Mahākāruṇika, everyone had been successively prophesied through the three yānas by the Tathāgata Jñānakusumavirajasamucchrāyabodhīśvara. Mahākāruṇika, all those who wore the red or orange robes in that bhagavat’s order had been prophesied to progress irreversibly in the three yānas. Even those bhikṣus, bhikṣuṇīs, upāsakas, and upāsikās who had previously committed the root downfalls were prophesied to be irreversible along the three yānas, because of the ripening of the good roots of perceiving that tathāgata as their teacher.’

4.547 “Furthermore, noble son, the bodhisattva mahāsattva Mahākāruṇika said in front of the Tathāgata Ratnagarbha, ‘Bhadanta Bhagavat, my prayer is like this: For as long as I am practicing the conduct that leads to the highest enlightenment, may I enjoin beings to the perfection of generosity, make them enter it and be established in it, *and so on, up to and including* the perfection of wisdom. May I enjoin them to good actions even as small as a hair tip. [F.259.b] If, as I am practicing the conduct of enlightenment, I do not establish those beings in the irreversible stage along the three yānas—even just a single being—then I will have broken my promise to the bhagavat

buddhas who reside, live, and remain in countless, innumerable realms in the ten directions, teaching the Dharma. May I then not attain the complete enlightenment of unsurpassable, perfect buddhahood.

4.548 “ ‘Bhadanta Bhagavat, when I have attained unsurpassable wisdom, those beings who are clothed in the red or orange<sup>390</sup> robes in my teaching, if they have committed root downfalls, have adopted bad views, or are mistaken about the Three Jewels and have committed transgressions, when they even for an instant have perceived me as their teacher or respected me, or respected the Dharma or the saṅgha,<sup>391</sup> then, Bhadanta Bhagavat, if I do not give them the prophecy of irreversibility through the three yānas—even if I were to leave out a single being—then I will have broken my promise to the bhagavat buddhas. May I then not attain the complete enlightenment of unsurpassable, perfect buddhahood.

4.549 “ ‘Bhadanta Bhagavat, when I have attained enlightenment, may devas and humans respect, worship, honor, and make offerings to my red and orange robes. When they see orange robes about my neck, may they attain irreversibility in the three yānas. May those beings, even poor yakṣas or the beings in Yama’s realm,<sup>392</sup> who have no food or drink, who are hungry and thirsty, [F.260.a] who long for even just four finger-widths of an orange dharma robe, all obtain excellent food and drink and have their wishes fulfilled.

4.550 “ ‘May those beings who are frequently hostile and vengeful toward each other and go to war with each other—whether devas, yakṣas, rākṣasas, nāgas, asuras, garuḍas, kinnaras, mahoragas, kumbhāṇḍas, piśācas, or humans—become compassionate, gentle, forgiving, and skillful when they remember my orange Dharma robes.

4.551 “ ‘When beings who, in the midst of battles, arguments, wars, and fighting, obtain a piece of an orange robe in order to protect it, make offerings to it, and honor it, may those beings always be victorious, may they never make a mistake and never be injured, and may they have the good fortune to be freed from battles, arguments, wars, and fighting.

4.552 “ ‘Bhadanta Bhagavat, if my red and orange robes do not have these five noble qualities, then I will have broken my promise to the bhagavat buddhas. May I then not be able to accomplish the entire activity of a buddha, may I forget the Dharma, and may I not be able to overcome opposing tīrthikas.

4.553 “ ‘Bhadanta Bhagavat, those beings who, after I have attained complete enlightenment [F.260.b] and until my passing into parinirvāṇa, pay homage to me, saying the words “Homage to the Tathāgata Śākyamuni,” will have all their karmic obscurations extinguished, and in the end will enter parinirvāṇa through the unsurpassable parinirvāṇa of the Buddha.’

- 4.554        “Then, noble son, the Tathāgata Ratnagarbha extended his right hand, stroked the head of the bodhisattva mahāsattva Mahākāraṇika with the palm of his hand, and said, ‘Excellent, worthy being, excellent! This prayer of yours is virtuous, good, and well considered! Thus, worthy being, through those five noble qualities, your red and orange robes will be of sustenance to beings!’
- 4.555        “Dear noble son, the bodhisattva mahāsattva Mahākāraṇika was filled with joy to receive that prophecy and congratulations, and because of his faith, because of being covered by the meritorious, long fingers of the Tathāgata, because of the touch of the soft, youthful palm of his hand, he became transformed into a youth with the appearance of a twenty-year-old.
- 4.556        “Moreover, noble son, the entire assembly, along with the devas, gandharvas, humans, and asuras, applied themselves to making offerings to the bodhisattva mahāsattva<sup>393</sup> Mahākāraṇika. They made offerings of flowers and music to the bodhisattva mahāsattva Mahākāraṇika, praised him with various eulogies and verses, and remained there with palms placed together in homage.”
- 4.557        *That concludes “The Prophecies to the Bodhisattvas,” which is the fourth chapter of the Mahāyāna sūtra titled The White Lotus of Compassion. [B13]*

## THE PRACTICE OF GENEROSITY

- 5.1 “Noble son, the bodhisattva mahāsattva Mahākāruṇika bowed down the five points of his body to the feet of the Tathāgata Ratnagarbha. He then sat down in front of the Tathāgata Ratnagarbha [F.261.a] and respectfully addressed this question to the Tathāgata Ratnagarbha: ‘Bhadanta Bhagavat, you have taught the path of bodhisattvas, the Dharma discourse on the entranceway instruction to samādhi and the entranceway to the purity of accumulations. Bhadanta Bhagavat, how much have you taught of the path of bodhisattvas, the Dharma discourse on the entranceway instruction to samādhi and the entranceway to the purity of accumulations? Bhadanta Bhagavat, what is the complete extent of the teaching on samādhi entranceways and the Dharma discourse on pure accumulations? Bhadanta Bhagavat, how should a noble son or noble daughter remain within your teaching? In what way should they be adorned by the teaching on samādhi entranceways?’
- 5.2 “Then, noble son, the tathāgata arhat samyaksambuddha Ratnagarbha said to the bodhisattva mahāsattva Mahākāruṇika, ‘Excellent, Mahākāruṇika, excellent! Your questions are good, your eloquence is virtuous. Mahākāruṇika, that you wish to ask the Tathāgata about this subject greatly benefits and is useful for countless, innumerable beings.<sup>394</sup> Therefore, Mahākāruṇika, listen well and remember, for I shall explain.
- 5.3 “ ‘Mahākāruṇika, for bodhisattva mahāsattvas there is the samādhi called *heroic course*. The bodhisattva who remains in that samādhi is one who enters all samādhis. [F.261.b] There is the samādhi called *jewel seal*, whereby all samādhis are sealed. There is the samādhi called *lion’s play*, abiding in which one can play with all samādhis. There is the samādhi called *good moon*, through which one illuminates all samādhis. There is the samādhi called *crest of the moon’s victory banner*, through which one holds the victory banner of all samādhis. There is the samādhi called *elevated above all phenomena*, through

which one realizes all samādhis.<sup>395</sup> There is the samādhi called *beholding the seal*, through which one beholds the crown of the head of all samādhis. There is the *vanishing into the essence of phenomena* samādhi, through which the bodhisattva rests in the essence of phenomena. There is the *crest of the victory banner of certainty* samādhi, through which one holds the victory banner of all samādhis. There is the *vajra* samādhi, through which one does not distinguish between any samādhis. There is the *seal of entering the Dharma* samādhi, through which one seals all Dharma teachings. There is the *being well-established as the king of samādhis* samādhi, through which one becomes established as the king of all samādhis. There is the *radiating light rays* samādhi, through which one radiates light rays onto all samādhis. There is the *diligence of strength* samādhi, through which there is strength and diligence in all samādhis. There is the *fully ascended* samādhi, through which one ascends in all samādhis. There is the *revealing the meaning of words* samādhi, through which one enters into the words for all samādhis. There is the *entering appellations* samādhi, through which one enters into the names for all samādhis. There is the *looking into the directions* samādhi, through which one looks into all samādhis. [F.262.a] There is the *differentiating all phenomena* samādhi, through which one penetrates the differentiation of all phenomena. There is the *retaining the seal* samādhi, through which one possesses the seals of all samādhis. There is the *separation from all phenomena* samādhi, through which one enters the true nature of that separation within all samādhis. There is the *never forgetting* samādhi, through which one never forgets any samādhis. There is the *not wavering from any Dharma* samādhi, through which one remains unwavering within all samādhis. There is the *seal of the ocean gathering all phenomena* samādhi, through which all samādhis are united and gathered. There is the *absence of conceit concerning any phenomena* samādhi, through which one has no conceit concerning the arising and entry into any samādhi. There is the *pervasion of space* samādhi, through which one pervades, like space, all samādhis.<sup>396</sup> There is the *uninterrupted continuity of all phenomena* samādhi, through which there is the uninterrupted continuity of all samādhis. There is the *vajra maṇḍala* samādhi, through which one possesses the maṇḍala of all samādhis. There is the *one flavor of all phenomena* samādhi, through which one has the vital essence of all samādhis. There is the *victory of jewels*<sup>397</sup> samādhi, through which there is the elimination of all afflictions concerning requisites. There is the *birthlessness of all phenomena* samādhi, which reveals the birthlessness and noncessation of all phenomena. There is the *illumination* samādhi, through which there is the appearance, brightening, and illumination of all samādhis. There is the *noncessation of all phenomena* samādhi, which divides all samādhis. There is the

*no seeking* samādhi, through which one never seeks the qualities of samādhi in all samādhis. [F.262.b] There is the *no dependence upon a basis*<sup>398</sup> samādhi, through which one never sees the presence of phenomena within all samādhis. There is the *same as space* samādhi, through which one sees that all samādhis have no essence and have the nature of space. There is the *no mind* samādhi, through which there is the elimination of mind and mental events in all samādhis. There is the *limitless form* samādhi, through which all forms are illuminated. There is the *stainless lamp* samādhi, through which there is the brightness of a lamp in all samādhis. There is the *infinity of all phenomena* samādhi, through which there is revealed infinite wisdom in all samādhis. There is the *lightning flash* samādhi, through which there is revealed infinite knowledge<sup>399</sup> of all samādhis. There is the *illuminating all* samādhi, through which is revealed the entrance to illumination in all samādhis. There is the *entirety of elements* samādhi, through which there is revealed the way to know infinite samādhis. There is the *samādhi of sublime purity*<sup>400</sup> samādhi, through which there is the attainment of emptiness among the qualities of samādhis. There is the *brightness of Meru* samādhi, through which is revealed the nullity in all phenomena. There is the *stainless light* samādhi, through which stains are eliminated from all samādhis. There is the *distinguishing all phenomena* samādhi, which reveals the uniqueness of all samādhis. There is the *giving joy* samādhi, through which there is the attainment of joy in all samādhis. There is the *enjoyment of the nature of all phenomena* samādhi, which reveals the absence of an object of a perceived nature in all samādhis. There is the *lightning flash* samādhi, which reveals the imperishability<sup>401</sup> of all samādhis. [F.263.a] There is the *purity of being undistracted by all phenomena* samādhi, which reveals the spotless knowledge of all samādhis. There is the *imperishable* samādhi, which reveals that all samādhis are neither perishable nor imperishable. There is the *purity of the inconceivability of all phenomena* samādhi, which reveals all phenomena to be like illusions. There is the *radiant* samādhi, through which wisdom shines in all samādhis. There is the *unending* samādhi, which reveals all samādhis to never perish or cease. There is the *unwavering* samādhi, through which one does not waver, does not shake, and does not dissipate in the midst of all phenomena. There is the *increase* samādhi, through which one sees the increase of what is known within all meditative states and all samādhis. There is the *lamp of the sun* samādhi, which opens the doorways of light rays in all samādhis. There is the *stainless moon* samādhi, which illuminates all samādhis. There is the *pure light* samādhi, through which there is the attainment of the four kinds of knowledge within each samādhi. There is the *both action and nonaction* samādhi, through which one does the activity that is both action and nonaction<sup>402</sup> and one also truly sees the summit<sup>403</sup> of wisdom. There is the



*vajra-like samādhi*, through which one differentiates all phenomena, but without seeing that which is differentiated. There is the *stable mind samādhi*, through which the mind does not waver, does not shake, does not cause appearances, is unharmed, and in which one does not think, “This is the mind.” There is the *complete light samādhi*, through which one sees light in all samādhis. There is the *perfect stability samādhi*, through which one remains in perfect stability in all samādhis. [F.263.b] There is the *heap of jewels samādhi*, through which one sees a radiance<sup>404</sup> like that of a heap of jewels in all samādhis. There is the *excellent seal of phenomena samādhi*, which seals all samādhis, and because of the equality of all phenomena, one does not see any phenomenon that does not have that equality. There is the *eliminating joy samādhi*, which eliminates joy toward all phenomena. There is the *lamp of the Dharma samādhi*, through which unequaled words<sup>405</sup> for all phenomena are attained. There is the *devoid of letters samādhi*, through which there is no conception of a single letter regarding all phenomena. There is the *cutting through fixation samādhi*, through which fixation on all phenomena is cut through. There is the *changeless samādhi*, through which there is no conception of change regarding all phenomena. There is the *pure nature samādhi*, through which there is no conception of benefiting in phenomena. There is the *moving without location samādhi*, through which there is no conception of a location regarding all phenomena. There is the *absence of darkness samādhi*, through which, without seeing the practice of any samādhi, darkness is completely transcended. There is the *aggregation of all good qualities samādhi*, through which one abandons accumulation regarding phenomena. There is the *stability without mind samādhi*, through which there is no conception of mind regarding all phenomena. There is the *aspects of enlightenment samādhi*, through which there is the realization of all phenomena. There is the *emanation of mindfulness samādhi*, through which there is the attainment of countless types of confidence in relation to all phenomena. There is the *pure knowledge of what is done samādhi*, through which there is the realization of equality and inequality in all phenomena. [F.264.a] There is the *summit of wisdom samādhi*, through which there is the transcendence of all three realms. There is the *cutting through by knowledge samādhi*, through which one sees the cutting through of all phenomena. There is the *emanation of wisdom samādhi*, through which there is the attainment of the emanation of the forms of all phenomena. There is the *absence of location samādhi*, through which one sees that there is no location within all phenomena. There is the *single arrangement samādhi*, through which one does not see any phenomenon as dual. There is the *bringing about the aspects samādhi*, through which one sees the bringing about of the aspects of all phenomena. There is the *elimination of the entire foundation of*



*existence samādhi*, through which one enters the wisdom that has insight into all phenomena, without any acquisition of whatever has been entered into.<sup>406</sup> There is the *engaging in signs and sounds samādhi*, through which one penetrates into all signs and sounds. There is the *freedom from the syllables of speech samādhi*, through which one sees all phenomena as free from syllables. There is the *possession of the lamp of wisdom samādhi*, through which one shines with radiance and illuminates all samādhis. There is the *arising of the qualities of supreme wisdom samādhi*, which reveals the quality of purity in all phenomena. There is the *characteristic of non-cognition samādhi*, through which one sees all phenomena without cognizing them. There is the *total supremacy samādhi*, through which there is supremacy in every way regarding all phenomena and all samādhis. There is the *complete elimination of all suffering samādhi*, [F.264.b] through which one does not perceive dependency regarding all phenomena. There is the *unceasing activity samādhi*, through which one does not perceive cessation regarding all phenomena. There is the *foundation of retention samādhi*, through which one retains all samādhis and all phenomena and there is no perception of right and wrong. There is the *abatement of the prevention of cessation samādhi*, through which one does not perceive that which is favorable or contrary in all phenomena. There is the *stainless light samādhi*, through which one does not perceive freedom from the stains of the composite in all samādhis. There is the *acquisition of essence samādhi*, through which one does not perceive the absence of essence in all phenomena. There is the *stainless full moon samādhi*, through which one is completely full of qualities in all samādhis. There is the *great arrangement samādhi*, through which one has a great arrangement in all samādhis. There is the *division of all lights samādhi*, through which wisdom illuminates all phenomena. There is the *equal illumination of samādhis samādhi*, through which there is the attainment of one-pointedness in all samādhis. There is the *gathering of all absence of kleśas and possession of kleśas samādhi*<sup>407</sup>, through which there is no kleśa toward any phenomenon. There is the *abode of air samādhi*, through which no basis is created regarding all phenomena. There is the *abiding in the true nature without mind samādhi*, through which there is no deviation from the true nature in all phenomena. There is the *elimination of all faults of the body samādhi*, through which there is no perception of an existing body regarding all phenomena. There is the *destruction of all faults of the speech that becomes like space samādhi*, through which the bodhisattva does not perceive the activity of speech regarding all phenomena. [F.265.a] The bodhisattva who remains in the *liberation and stainlessness in space-like nonattachment samādhi* attains space-like nonattachment toward all phenomena.<sup>408</sup>

- 5.4 “ ‘Those are the entrances to samādhis that I taught to the bodhisattva mahāsattvas who have entered the Mahāyāna.
- 5.5 “ ‘What is the Dharma teaching that includes the entranceways to the pure accumulations of the bodhisattva mahāsattvas?
- 5.6 “ ‘The bodhisattvas’ accumulation of generosity results in the ripening of all beings.
- 5.7 “ ‘The bodhisattvas’ accumulation of correct conduct results in the fulfillment of all prayers.
- 5.8 “ ‘The bodhisattvas’ accumulation of patience results in the fulfillment of the signs and indications of a great being.
- 5.9 “ ‘The bodhisattvas’ accumulation of diligence results in the fulfillment of all necessary activities.
- 5.10 “ ‘The bodhisattvas’ accumulation of meditation results in having a noble mind.
- 5.11 “ ‘The bodhisattvas’ accumulation of wisdom results in the full comprehension of all kleśas.
- 5.12 “ ‘The bodhisattvas’ accumulation of learning results in unimpeded confident eloquence.
- 5.13 “ ‘The bodhisattvas’ accumulation of merit results in taking care of all beings.
- 5.14 “ ‘The bodhisattvas’ accumulation of knowledge results in having unimpeded knowledge.
- 5.15 “ ‘The bodhisattvas’ accumulation of śamatha results in having a capable mind.
- 5.16 “ ‘The bodhisattvas’ accumulation of vipaśyanā results in being free of doubt.
- 5.17 “ ‘The bodhisattvas’ accumulation of kindness results in having a mind without hostility.
- 5.18 “ ‘The bodhisattvas’ accumulation of compassion [F.265.b] results in never being weary in ripening beings.
- 5.19 “ ‘The bodhisattvas’ accumulation of rejoicing results in delight and rejoicing in those who like the Dharma.
- 5.20 “ ‘The bodhisattvas’ accumulation of impartiality results in the abandonment of preference and aversion.
- 5.21 “ ‘The bodhisattvas’ accumulation of listening to the Dharma results in the abandonment of obscurations.
- 5.22 “ ‘The bodhisattvas’ accumulation of renunciation results in letting go of all possessions.
- 5.23 “ ‘The bodhisattvas’ accumulation of living in solitude results in not losing the good karma that has been created.

- 5.24 “ ‘The bodhisattvas’ accumulation of recollection results in the attainment of retention.
- 5.25 “ ‘The bodhisattvas’ accumulation of comprehension results in discernment through the intellect.
- 5.26 “ ‘The bodhisattvas’ accumulation of realization results in the realization of meaning.
- 5.27 “ ‘The bodhisattvas’ accumulation of the application of mindfulness results in awareness of the body, sensations, mind, and phenomena.
- 5.28 “ ‘The bodhisattvas’ accumulation of right abandonment results in the abandonment of all negative qualities and the cultivation of all good qualities.
- 5.29 “ ‘The bodhisattvas’ accumulation of the bases of miraculous powers results in being light in body and mind.
- 5.30 “ ‘The bodhisattvas’ accumulation of the powers results in the perfection of the powers of all beings.
- 5.31 “ ‘The bodhisattvas’ accumulation of the strengths results in the defeat of all the kleśas.
- 5.32 “ ‘The bodhisattvas’ accumulation of the factors for enlightenment results in the realization of the nature of phenomena.
- 5.33 “ ‘The bodhisattvas’ accumulation of the path results in the transcendence from all bad paths. [F.266.a]
- 5.34 “ ‘The bodhisattvas’ accumulation of truth results in moving away from all bad qualities and attaining rebirth in the higher existences.
- 5.35 “ ‘The bodhisattvas’ accumulation of analytical knowledge results in cutting through the doubts of all beings.
- 5.36 “ ‘The bodhisattvas’ accumulation of recourses results in having knowledge that is not dependent on others.
- 5.37 “ ‘The bodhisattvas’ accumulation of kalyāṇamitras results in being a entranceway to all virtues.
- 5.38 “ ‘The bodhisattvas’ accumulation of intention results in not breaking one’s promises to the entire world.
- 5.39 “ ‘The bodhisattvas’ accumulation of application results in carrying through all accumulations.
- 5.40 “ ‘The bodhisattvas’ accumulation of resolute motivation results in reaching excellence.
- 5.41 “ ‘The bodhisattvas’ accumulation of seclusion results in the practice of the Dharma as has been heard.
- 5.42 “ ‘The bodhisattvas’ accumulation of the activities that gather beings results in the ripening of all beings.
- 5.43 “ ‘The bodhisattvas’ accumulation of maintaining the good Dharma results in the lineage of the Three Jewels being unbroken.

- 5.44 “ ‘The bodhisattvas’ accumulation of skillfulness in knowing the practices of dedication results in the purification of a buddha realm.
- 5.45 “ ‘The bodhisattvas’ accumulation of skillful methods results in fulfilling the wisdom of an omniscient one.
- 5.46 “ ‘That, noble son, is the Dharma teaching that includes the entrances to the pure accumulations of the bodhisattvas.’
- 5.47 “Then, noble son, the Tathāgata Ratnagarbha looked at the assembly of bodhisattvas and addressed the bodhisattva mahāsattva Mahākāraṇika, [F.266.b] saying, ‘Mahākāraṇika, what is the nature of the adornment of fearlessness that adorns a bodhisattva mahāsattva who perfects patience? The efforts of the bodhisattva mahāsattva who sees the ultimate truth are fixed upon what is beneficial and are without fixation upon the entire three realms or upon any being. That quality of a practitioner is called *the great fearlessness*. When one has a mind for which space and one’s hand are the same amidst all phenomena, that, Mahākāraṇika, is the fearlessness of a bodhisattva.
- 5.48 “ ‘How is patience perfected? When one does not perceive even the slightest quality to be understood or realized, yet one is dedicated to the qualities that are not yet ripened: both kindness and selflessness; both compassion and insubstantiality, rejoicing and remorse;<sup>409</sup> both impartiality and personlessness, generosity and a tamed mind; both correct conduct and a pacified mind; both patience and a patient mind; both diligence and a mind in solitude; both meditation and a contemplative mind; both wisdom and an expansive mind, a mind that rests in mindfulness and has no mindfulness or attentiveness; both complete renunciation and a mind with neither arising nor cessation; both the bases of miraculous powers and a mind that does not go toward phenomena;<sup>410</sup> both faith and an unimpeded mind; both memory and a self-arising mind;<sup>411</sup> both samādhi and a mind in samādhi; both the faculty of wisdom and a mind that transcends the sense faculties; both strength and an invincible mind; both the factors for enlightenment and a mind that discerns through the intellect; both the path and a mind in meditation; [F.267.a] both śamatha and a stilled mind; both vipaśyanā and a mind free of perplexity; both meditation on the noble truths and a mind that meditates on complete comprehension; both being focused on the Buddha and a mind free of darkness;<sup>412</sup> both being focused on the Dharma and a mind that is the same as the essence of phenomena; both being focused on the Saṅgha and a nondependent mind; both the ripening of beings and a mind that is primordially pure; both the possession of the Dharma and a mind inseparable from the essence of phenomena; both the purification of a realm and a mind that is equal to space; both the perfection of the features of a great being and a mind without features; both the attainment of patience

and a mind without perception; both the level of irreversibility and a mind of engagement and reversal; both a mind adorned by the essence of enlightenment and a mind that has the essence of the three realms; both a mind that defeats the māras that come from all beings and a mind that takes care of all beings; both enlightenment and a mind that realizes the equality of all phenomena; both turning the wheel of the Dharma and a mind without the turning of all phenomena; and both manifestation of passing into great parinirvāṇa and a mind that knows the nature of saṃsāra.’ ”

5.49 When this Dharma teaching was being given, 6,400,000 bodhisattvas attained the forbearance that comes from realizing the birthlessness of phenomena. They had come from the ten directions to Vulture Peak Mountain, into the presence of the Tathāgata Śākyamuni, in order to listen to that ancient instruction on the entrance to the samādhis and the Dharma teaching on the entrances to the pure accumulations. [F.267.b]

5.50 Then the Tathāgata Śākyamuni said, “Noble son, when the tathāgata arhat samyaksambuddha Ratnagarbha gave this Dharma teaching, bodhisattva mahāsattvas as numerous as the grains of sand in forty-eight Ganges Rivers attained the forbearance that comes from realizing the birthlessness of phenomena. As many bodhisattva mahāsattvas as there are particles in a world of four continents attained the level of irreversibility. Bodhisattva mahāsattvas as numerous as the grains of sand in the Ganges River perfected all the instructions on entrances to the samādhis and the Dharma teaching on pure accumulations, and realized pure wisdom.

5.51 “Noble son, the bodhisattva mahāsattva Mahākāruṇika, filled with joy and faith, and having become like a twenty-year-old youth, stood behind the Tathāgata Ratnagarbha as his attendant.

5.52 “Noble son, they were accompanied by King Amṛtaśuddha, his thousand sons, the eighty thousand minor kings, and 920,000,000 other beings. They all renounced saṃsāra, took ordination, and dedicated themselves to correct conduct, listening to the Dharma, meditation, and gentleness.

5.53 “Noble son, the bodhisattva mahāsattva Mahākāruṇika received, read, and comprehended from the Tathāgata Ratnagarbha the successive 84,000 Dharma teachings of the Śrāvakayāna. He received, read, and comprehended the 90,000 Dharma teachings of the Pratyekabuddhayāna. In the same way he received, read, and comprehended the Dharma teachings of the unsurpassable Mahāyāna: [F.268.a] the hundred thousand teachings on mindfulness of the body, the hundred thousand teachings on mindfulness of sensations, the hundred thousand teachings on mindfulness of the mind’s thoughts, the hundred thousand teachings on mindfulness of phenomena, the hundred thousand teachings on the aggregation of the sensory elements, the hundred thousand teachings on the aggregation of the

sensory bases, the hundred thousand teachings on the aggregation of abandoning the fetter of desire, the hundred thousand teachings on the aggregation of abandoning the fetter of anger, the hundred thousand teachings on the aggregation of the dependent origination of abandoning the fetter of ignorance, and the hundred thousand teachings on the aggregation of samādhi and liberation. In the same way, he received, read, and comprehended the hundred thousand teachings on the aggregation of the strengths, the fearlessnesses, and the Buddha's distinct qualities, until he had received, read, and comprehended a million Dharma teachings from the Tathāgata Ratnagarbha.

5.54 “Noble son, at a later time, the tathāgata arhat samyaksambuddha Ratnagarbha passed into parinirvāṇa, into the state of nirvāṇa with no remainder. The bodhisattva mahāsattva Mahākāraṇika made offerings to him of countless, innumerable varieties of music, flowers, incense powder, flower garlands, incense, perfumes, parasols, victory banners, flags, and jewels. [F.268.b] He bathed the Tathāgata Ratnagarbha with a variety of scented waters. He erected a stūpa for his relics that was made of the seven jewels and was five<sup>413</sup> yojanas tall and half a yojana wide. Then for seven days he made offerings to it of countless, innumerable varieties of precious music, flowers, flower garlands, incense, perfumes, parasols, victory banners, flags, and jewels. He made countless, innumerable beings there obtain, enter, and remain in the three yānas.

5.55 “When those seven days had passed, together with 84,000 beings he left the lay life, shaved off his hair and beard, put on the orange robes, and with true faith took ordination, leaving the householder's life for the homeless life. He made the teachings of the Tathāgata Ratnagarbha, who had passed into parinirvāṇa, shine. For ten thousand years he maintained the Dharma and made countless, innumerable beings there obtain, enter, and remain in the three yānas. He also made them take refuge in the Three Jewels, take the upāsaka vows, take the novice vows, and obtain and remain in the vows of the celibate bhikṣu. He guided many hundreds of millions of trillions of beings to the clairvoyances and the mastery of miracles. He brought them to the state of pure conduct; he made them understand that the aggregates are enemies. He made them understand that the sensory bases are like an empty village. He made them perceive the knowledge of the composite, that all phenomena are dependently arisen. He made them see that all phenomena are like illusions, mirages, and the moon's reflection on water. He made them see the knowledge of birthlessness, noncessation, no transition, cessation, tranquility, peace, stillness, the supremely accomplished cessation, and nirvāṇa. He guided them onto the eightfold noble path, and then he passed away. [F.269.a]

- 5.56 “Those beings made the funeral offerings, as previously described, to the relics of the great mendicant, the bodhisattva mahāsattva Mahākāraṇika. Just as the funeral offerings are made to the relics of a cakravartin king, those beings at that time made offerings to the relics of the great mendicant Mahākāraṇika.
- 5.57 “On the day that the great mendicant Mahākāraṇika passed away, the Dharma of the Tathāgata Ratnagarbha also came to an end. The bodhisattva mahāsattvas, in accordance with their prayers, took rebirths in other realms. Some, through the power of their prayers, were reborn in Tuṣita, some were reborn among humans, some were reborn among the nāgas, some were reborn among the asuras, and some, through the power of their prayers, were reborn as various animals.
- 5.58 “Noble son, the great mendicant Mahākāraṇika, having passed away, through the power of his prayers was reborn in a realm called Saṃkarṣana, ten thousand buddha realms to the south of this buddha realm. There humans had a lifespan of eighty years, and they were all engaged in cultivating bad roots, they were savage, their hands were stained with blood, they were addicted to evil deeds, they were cruel to all beings, they had no respect for their mothers, they had no respect for their fathers, and they were not afraid of the next world. The great mendicant Mahākāraṇika, through the power of his prayer, was reborn in Saṃkarṣana into a caṇḍāla family. His body was very tall, he was very strong, he was very powerful, he had a powerful memory, he was very eloquent, and he was very fast. With the unwavering power of his strength he would seize people and say to them, ‘O beings, [F.269.b] if you give up killing, give up taking what has not been given, give up sexual misconduct, *and so on, up to and including* giving up wrong views, I will let you live, and I will also give you the necessities for life. If you don’t give them up, I will take your life from you and leave.’
- 5.59 “Those beings would then put their palms together and say, ‘We will obey your words, lord, and will give up, for the rest of our lives, killing, taking what has not been given, *and so on, up to and including* having wrong views.’
- 5.60 “The strong caṇḍāla went and spoke to the king and his ministers, saying, ‘I need necessities for life: food and drink, that which can be eaten and that which can be drunk, a bed, incense, cowries, gold, gems, pearls, beryls, conch, crystal, coral, silver, and golden objects. So, give me many necessities for life.’
- 5.61 “For as long as that strong caṇḍāla lived, he brought beings onto the path of the ten good actions, and the lifespan of those humans increased to five hundred years. Then when the king passed away, the king’s ministers gave the royal consecration to that strong caṇḍāla, establishing him as the king, and he was known as King Puṇyabala.

- 5.62 “Then, noble son, King Puṇyabala ruled that kingdom, and not long afterward, through his unwavering diligence, he came to rule a second kingdom, and soon King Puṇyabala became a cakravartin who ruled over the whole of Jambudvīpa. Not long after, King Puṇyabala had the entirety of the four continents as his kingdom and then made beings give up killing, [F.270.a] follow that conduct, and remain in it. Similarly, he made beings give up taking what has not been given, *and so on, up to and including* having wrong views, and he established them in the correct view. He also brought beings to the three yānas, in accordance with their aspirations, and made them enter and remain in them.
- 5.63 “Then King Puṇyabala established all the beings in Jambudvīpa in the path of the ten good actions and had them follow the three yānas, and his fame spread throughout all of Jambudvīpa. He made a proclamation that said, ‘Anyone who wants food, *and so on, up to and including* jewels, come here! I will give you everything!’
- 5.64 “Later, all the beings in Jambudvīpa came to petition King Puṇyabala. King Puṇyabala commenced to make a variety of gifts to them. Then an ājīvika named Pāṃśughoṣa came before him and said, ‘Great king, if you are giving away a variety of gifts in a great act of generosity, if you are intent upon the highest, most complete enlightenment, and if you, great king, fulfill my wishes, then, great king, you will be a jina who is a lamp for this world.’
- 5.65 “ ‘What is it you want?’ asked the king.
- 5.66 “ ‘Great king,’ answered the ājīvika Pāṃśughoṣa, ‘I wish to possess a spell so that through a ritual I can defeat great asuras in battle. This is why I stand before you and address you: I need the skin and the eyes of a living human being.’
- 5.67 “Then, noble son, King Puṇyabala thought, [F.270.b] ‘I have become a powerful cakravartin; I have brought countless beings onto the path of the ten good actions. I have also brought them into the three yānas, and I have performed an immeasurable act of generosity. This person is my kalyāṇamitra. I shall give him the essence of my essenceless body.’<sup>414</sup>
- 5.68 “The king said, ‘Rejoice, for I shall give you my ordinary physical eyes. Through this may I obtain the unsurpassable Dharma eyes. I shall with delight give you this skin of mine, and through that may I attain the highest, most complete enlightenment.’
- 5.69 “Then, noble son, King Puṇyabala pulled out his eyes with his right hand and gave them to the ājīvika. With his face covered with blood he said, ‘Listen to me, you powerful devas and yakṣas, you kinnaras,<sup>415</sup> you asuras and bhūtas, you who live in the air and on the ground, and you humans who have come here. Through the good karma of dedicating this act of generosity



- to the attainment of enlightenment, may I attain the state of peace, liberate beings, and bring them from the terrifying ocean of saṃsāra to the unsurpassable peace of nirvāṇa.'
- 5.70 "He also said, 'If I am to attain the highest, most complete enlightenment, then may my life not end, may I not lose consciousness, and may I not fall down until this ājīvika's spells have been effective.'
- 5.71 "Noble son, the king said, 'Take my skin,' and Ājīvika Pāṃśughoṣa took a sharp knife [F.271.a] and flayed the skin from the king's living body, took it, and practiced his spell. For seven days King Puṇyabala remained alive, did not lose consciousness, did not experience any suffering, and did not feel regret for even a moment.
- 5.72 "Noble son, who do you think was at that time, in that period, the one named Mahākāruṇika? Do not look elsewhere. I was that Mahākāruṇika, the father of the Tathāgata Ratnagarbha. That was the time when I first developed the aspiration for the highest, most complete enlightenment. Through my first development of that aspiration, I made many beings adopt, enter, and remain in having the highest, most complete enlightenment as their goal. That was my first heroism, my first heroic act.
- 5.73 "When I died, through the power of my prayers I was reborn in Saṃkarṣana into a caṇḍāla family. While I was a member of the caṇḍāla class, I made beings practice good actions. Because of my strength and courage, I became a powerful cakravartin. I brought all fighting, strife, and impurity throughout Jambudvīpa to an end, and extended the lifespan of the people. At that time, I made a gift of my body for the first time. That was my second heroism, my second heroic act.
- 5.74 "I gave away my own eyes, I gave away my own skin, and when I passed away, through the power of my prayers I was reborn in a caṇḍāla family in the second continent of the Saṃkarṣana buddha realm. Then it was as previously described, and through the power of my unwavering diligence I brought beings to the practice of good actions, *and so on, up to and including* becoming a powerful cakravartin. I brought to an end fighting, strife, impurity, vengeance, and discord, [F.271.b] and lengthened the lifespans of the people.
- 5.75 "There I gave away the tongue and ears from my own body. I displayed this kind of heroism throughout all the continents in the entire billion-world universe that was the Saṃkarṣana buddha realm.
- 5.76 "Through connection with my prayers and my courageous, unwavering diligence, and through the power of my prayers, I brought beings in impure buddha realms as numerous as the grains of sand in the Ganges River to the

practice of good actions and made them obtain, enter, and remain in the three yānas. I brought to an end fighting, strife, impurity, the kleśas, vengeance, and discord, demonstrating that kind of great fortitude.

5.77 “Noble son, other bhagavat buddhas have pure realms. This is because when those buddhas, those bhagavats, previously practiced the conduct that leads to the highest, most complete enlightenment, they did not instigate others to the downfalls, and they did not show fear to others, and they did not bring beings into the Śrāvakayāna or Pratyekabuddhayāna. That is why the buddha realms that are the fulfillment of the intentions of those buddhas and bhagavats are completely pure. In those buddha realms there aren’t even the words *downfall* or *following training*, no harsh speech is heard, and there aren’t even the words *bad action*. Instead, those buddha realms are filled by the sound of the words of the Dharma and sounds that are not unpleasant. There the beings do just as they wish. The terms *Śrāvakayāna* and *Pratyekabuddhayāna* do not even appear there.

5.78 “Throughout great eons as numerous as the grains of sand in the Ganges River, in empty buddha realms with the five degeneracies, I have made beings come to, enter into, and remain in abstention from killing, [F.272.a] and made them come to, enter into, and remain in the three yānas. Through the power of that karma, I now teach the Dharma of the three yānas in an afflicted buddha realm that is filled with the words *bad actions* and is filled with beings who possess bad roots. I have adopted a buddha realm that accords with the prayers that I have made in the past. I have practiced the conduct that leads to enlightenment with the strength, diligence, and effort that accords with the beings whom I have chosen to be my disciples. I have obtained a buddha realm that accords with the prayers I have made and the seeds I have planted. [B14]

5.79 “Noble son, I will describe to you in brief my perfection of generosity. No bodhisattva in the past has accomplished acts of generosity like the acts of generosity that I have accomplished while practicing bodhisattva activity, and no bodhisattva in the future will accomplish acts of generosity like the acts of generosity that I have accomplished while practicing bodhisattva activity.

5.80 “There are, besides, eight worthy beings.<sup>416</sup> There has been the worthy being named Dharaṇidatta who attained the highest, most complete enlightenment, becoming completely enlightened in the southern realm called Sarvaghoṣa. He became the tathāgata named Saṃkaramardārci, taught beings whose lifespan was a hundred years, and on the seventh day passed into parinirvāṇa.

- 5.81 “In the same way, the bodhisattva named Vīryasaṃcodana attained the highest, most complete enlightenment in the eastern realm called Ajayavatī, [F.272.b] and for beings whose lifespan was a hundred years he accomplished the deeds of a buddha for more eons than there are grains of sand in the Ganges River. Since that tathāgata<sup>417</sup> passed into nirvāṇa, into unsurpassable nirvāṇa, the relics of that greatly compassionate one still continue to accomplish the deeds of a buddha in empty buddha realms that have the five degeneracies.
- 5.82 “In the same way, the bodhisattva named Sāraḥsumita practiced the conduct of a bodhisattva with unwavering diligence and samādhi and with the power of generosity. After as many great eons as there are grains of sand in ten Ganges Rivers, that worthy being attained the highest, most complete enlightenment in a buddha realm that had the five degeneracies, which was in the northern direction and had the name Sahetusamṣkarṣana. He became the tathāgata arhat samyaksambuddha, *and so on, up to and including* the buddha bhagavat, named Sahetukṣṇavidhvaṃsanarāja.
- 5.83 “The worthy being, the bodhisattva Prajñārciḥsaṃkopitadaṣṭa, after one great eon had passed attained the highest, most complete enlightenment in a buddha realm that had the five degeneracies, that was in the western direction, that had the name Bhairavatī, and where the lifespan of beings was a hundred years. He became the tathāgata arhat samyaksambuddha, *and so on, up to and including* the buddha bhagavat, named Sūryagarbhārci-vimalendra.
- 5.84 “As for Saṃrocana, after truly countless eons have passed, in the great eon Tivṛakaluṣasaṃkṣobhana, [F.273.a] there will be a buddha realm in the upward direction that has the five degeneracies and the name Kṣāravarcanikuñjitā. This Saṃrocana, through the power of his prayers, will attain the highest, most complete enlightenment in the realm Kṣāravarcanikuñjitā, among beings whose lifespan is fifty years. He will become the tathāgata arhat samyaksambuddha, *and so on, up to and including* the buddha bhagavat, named Acintyarocana. Through the power of his former prayers, he will accomplish all the deeds of a buddha for ten years and then pass into nirvāṇa. On that day, the Dharma of that tathāgata will also come to an end, and for ten years that buddha realm will be empty.
- 5.85 “After that, the bodhisattva Prahasiṭabāhu, through the power of his prayers, will attain the highest, most complete enlightenment in that buddha realm Kṣāravarcanikuñjitā<sup>418</sup> at the time when beings have a lifespan of thirty years. He will become the tathāgata arhat samyaksambuddha, *and so on, up to and including* the buddha bhagavat, named Vairocanadharma.

- Through the power of his former prayers, he will accomplish all the deeds of a buddha in ten years and then pass into nirvāṇa, into the state of nirvāṇa without any remaining aggregates. His Dharma will remain for seven years.”
- 5.86 Those two worthy beings,<sup>419</sup> having received these prophecies and tasted the flavor of the highest, most complete enlightenment, bowed down their heads to the feet of the Bhagavat. Their joy, happiness, and delight caused them to rise in the air to the height of seven palm trees, and remaining there, with palms placed together, they sang in unison these verses to the Bhagavat: [F.273.b]
- 5.87 “Buddha, you shine as bright as the sun.  
In this world you are as high as Meru.  
You are the spotless guide with pure eyes.  
We pay homage to you, Sugata who is the light.
- 5.88 “You have diligently meditated for many eons,  
Seeking supreme enlightenment.  
In the past you have made offerings to many jinas,  
But the guides of the past did not give a prophecy to you.
- 5.89 “You have abandoned desire and you have a liberated mind.  
You accomplished the deeds all over this world.  
You teach the Dharma to those who have lost the path.  
You save beings from the ocean of existence.
- 5.90 “We have taken ordination in the self-arisen teachings,  
And, having composed sense faculties, we have trained  
In the training of the prātimokṣa that you, Jina, taught.  
We will always remain beside you.
- 5.91 “We have not followed desire for the activities of this life.  
Seeing you as the teacher, we have listened to the Dharma.  
We will obtain the taste of the level of consecration.  
Jina, you have prophesied this attainment.”<sup>420</sup>
- 5.92 The Bhagavat said, “Noble sons, those two noble sons have developed the aspiration for enlightenment. They are Saṃrocana and Prahasitabāhu. The other four are Dharaṇidatta, Vīryasaṃcodana, Sārakusumita, and Prajñārciḥ-saṃkopitadaṣṭa. Listen, for I made these six worthy beings first aspire to enlightenment.
- 5.93 “Noble sons, in times gone by, in the past—countless, innumerable eons ago—in that age, at that time, this buddha realm was called Arajamerujugupsita. In that great eon, when the lifespan of beings was a hundred years, in the time of the outer image of the Dharma of the Tathāgata

Gandhapadma, I, noble sons, at that time became a powerful cakravartin named Durdhana who was victorious over Jambudvīpa. [F.274.a] I had a thousand sons, and I made them aspire to the highest enlightenment. They later left home and took ordination in the teaching of the Tathāgata Gandhapadma, and they made the teaching of the Tathāgata Gandhapadma shine brightly. There were six sons who did not take ordination and who did not wish to develop the aspiration for enlightenment. I commanded them repeatedly, saying, 'What are you thinking that makes you not take ordination or develop the aspiration for enlightenment?' They replied, 'We will not take ordination. What is the reason? It is because in the age of degeneracy, when there is only the outer image of the Dharma, those who take ordination will not be able to maintain the entire array of good conduct. They will be devoid of the seven riches, sink in the swamp of saṃsāra, and occasionally obtain the splendor of devas and humans, but otherwise they will always wander in the three lower existences. They will not be able to truly maintain the training of the Buddha. Therefore, we will not take ordination.'

5.94 "Then I asked them, 'Why aren't you going to develop the aspiration for enlightenment?'

5.95 "They answered, 'If you gave us the entirety of Jambudvīpa, then we would make the aspiration for the highest, most complete enlightenment.'

5.96 "Noble son, when I heard that I was filled with joy and thought, 'I have made all the people in Jambudvīpa take refuge in the Three Jewels and keep the eight upoṣadha vows. [F.274.b] I will divide Jambudvīpa into six parts and give them to my six sons and then have them make the aspiration for the highest, most complete enlightenment. Then I will leave home and become ordained.'

5.97 "In that way, I divided Jambudvīpa into six parts and gave them to my six sons, and I left home and became ordained.

5.98 "Then those kings of Jambudvīpa became hostile toward each other, and there was war, strife, discord, disease, enemy armies, chaos, and quarrels. As a result, throughout Jambudvīpa there was famine, harvests were failing, rain did not fall, no leaves, flowers, or fruits grew on trees, even herbs and grass would not grow, and the animals and birds were in distress, burning with hunger and thirst.

5.99 "At that time, I thought, 'If I now give up this body, I will be able to satisfy beings with my flesh and blood.'

5.100 "Then I left my abode, went to the center of the land, climbed Mount Dagapāla, and made this prayer:

5.101 " 'In this way, I give my body and my life  
Out of compassion and not for the higher realms;

May it become as large as this mountain  
And be of benefit for the world and its devas.

5.102 “ ‘In this way, I am not giving this perfectly handsome body  
In order that I become a mārā or a śakra or a brahmā.  
May my flesh and blood multiply  
To benefit the world and its devas.

5.103 “ ‘Listen, devas, nāgas, yakṣas, asuras, and humans<sup>421</sup>  
Who are dwelling on this rocky mountain—  
I have developed kindness for the sake of beings,  
So may my flesh and blood bring satisfaction to beings.’

5.104 “When I made that prayer, the three realms shook, the ground quaked, Meru quivered, and the devas wept. Then I threw myself off the top of Mount Dagapāla. Through the power of my prayer, [F.275.a] my body became the size of the mountain, and it had many hundreds of thousands of heads. It was a hundred yojanas wide and a hundred yojanas high. Humans, animals, and birds came to feed on its flesh and blood. Noble son, when those beings fed on my body, each day it would grow larger to become a hundred thousand yojanas wide and a hundred thousand yojanas high, and upon it appeared many hundreds of thousands of human heads with hair, ears, eyes, lips, and teeth. And there appeared many hundreds of thousands of mouths with tongues. Those mouths spoke with human voices, saying, ‘O beings, satisfy your desires! Oh, eat the flesh, drink the blood, take the eyes, take the ears, noses, hair, lips, teeth, and tongues. Whatever you want, whoever wants it, however much you want, may this body satisfy you. May your wishes be completely fulfilled, and may you develop the aspiration for the highest, most complete enlightenment, or for the Śrāvakayāna, or the Pratyekabuddhayāna. May your enjoyment of consuming this never end. This will not be a gift to you dependent on your faith, and may your lives not quickly come to an end.’

5.105 “Some worthy beings then developed the aspiration for the Śrāvakayāna, some developed the aspiration for the Pratyekabuddhayāna, and some developed the aspiration for the highest, most complete enlightenment. Some developed the aspiration for rebirth as a deva or human. They ate my flesh, and they drank my blood. Some took away my eyes, some my ears, some my noses, some my lips, and some my teeth. Through the power of my prayer [F.275.b] my flesh did not diminish and did not come to an end but kept on growing. For ten thousand years my body satisfied all humans, yakṣas, animals, and birds. During those ten thousand years I gave away as many eyes as there are grains of sand in the Ganges River. I gave away as much blood as there is water in the four oceans.<sup>422</sup> I gave away as much flesh

as would make a thousand Sumerus. I gave away as many tongues as would make the Cakravāḍa Mountain. I gave away as many ears as would make Mount Meru and Yugandhara. I gave away as many noses as would make vast Sumeru. I gave away as many teeth as would make this Vulture Peak Mountain. I gave away as much skin as would cover the entire ground of the Sahā buddha realm. Noble son, see how for ten thousand years—in one lifetime—I made immeasurable, incalculable, innumerable gifts of my body and in that way satisfied countless, innumerable, incalculable beings, without even an instant of regret.

5.106 “At that time, I prayed in this way: ‘If I am to attain the complete enlightenment of perfect buddhahood, then may this wish of mine be fulfilled: Just as I have satisfied all the beings in one continent with my body, may I have that kind of body in this buddha realm, Araṃameruḥjugupsita, for as many thousands of years as there are grains of sand in the Ganges River. Just as I have done in one continent for ten thousand years, may I in all continents satisfy beings with my flesh, blood, skin, eyes, ears, nose, lips, tongue, and hair, and make them enter the three yānas. [F.276.a] May I satisfy all humans, yakṣas, rākṣasas, and animals, the particular yakṣas who eat flesh and drink blood, and even the beings in Yama’s realm. Just as I have satisfied all beings in one buddha realm, may I have that kind of body in the buddha realms in the ten directions, which are as numerous as the grains of sand in the Ganges River, and for as many great eons as there are grains of sand in the Ganges River, may I satisfy beings in each buddha realm with my life and body, with my flesh, blood, skin, eyes, ears, nose, lips, and tongue. If I do not give away my body in order to satisfy beings, or if the aspiration of my prayer is not fulfilled in that way, then I will have broken my promise to the bhagavat buddhas who reside, live, and remain, teaching the Dharma in other buddha realms in the ten directions. May I then not attain the complete enlightenment of perfect buddhahood. While I am in saṃsāra may I then not hear the word *Buddha*, the word *Dharma*, the word *Śaṅgha*, the word *perfections*, the words *defeating Māra’s army*, or the word *fearlessness*—in saṃsāra may I not even hear the word *good*, and may I forever dwell in the great Avīci Hell.’

5.107 “That is the prayer that I made. Just as I gave away my body in that way in each of the continents in this buddha realm and satisfied beings with my flesh and blood, [F.276.b] in the same way I gave away my body in the buddha realms in the ten directions, which are as numerous as the grains of sand in the Ganges River, and satisfied beings with my flesh and blood.

5.108 “Noble son, during that time, the eyes that I continually gave away would reach from Jambudvīpa as high as the Trāyastriṃśa paradise. Observe the Tathāgata’s perfection of generosity through giving away his body! Noble

son, that is a brief account of the Tathāgata's perfection of generosity through giving away his body.

5.109 “Noble son, after that, when countless eons had passed, this buddha realm had the name Candravidyuta and had the five degeneracies. I was a powerful cakravartin named Pradīpapradīyuta in this Jambudvīpa. As previously described, I brought all the beings in Jambudvīpa to the practice of the ten good actions. Afterward, I went to a park to look at the land. There I saw a man whose hands had been tightly bound behind his back. When I saw him, I asked the ministers, ‘What did this man do?’

5.110 “The ministers said to me, ‘Your Majesty,<sup>423</sup> this man has committed a crime against you. Each year this man should give a sixth of his hay and corn to Your Majesty. This man has not paid the tax as all your other working subjects who dwell in Your Majesty's villages, towns, countryside, and mountains have.’

5.111 “I ordered them, ‘Set that man free, and do not forcibly collect wealth and grain from anyone!’

5.112 “They said, ‘Your Majesty, no one will voluntarily give it. [F.277.a] Your Majesty, the food and drink that you eat and enjoy each day, and that which is eaten and enjoyed by the queen's attendants, and by the queen and by Your Majesty's sons and daughters, all comes from what is collected from others. No one will voluntarily give it.’

5.113 “Then I was deeply saddened and thought, ‘To whom shall I give my dominion over the entire kingdom of Jambudvīpa?’ I made my five hundred sons aspire for enlightenment and I divided Jambudvīpa into five hundred parts. Then I went to a forest of ascetic practice, and, having gone forth as a ṛṣi, I lived the holy life. In the forest, which was not far from the great southern ocean, I ate the plants and fruits of the forest, and sat meditating in dhyāna at the foot of a fig tree until I attained the five clairvoyances.

5.114 “Then, at that time, five hundred merchants of Jambudvīpa set out onto the great ocean, where they discovered heaps of jewels. The head merchant, a fortunate and discerning man named Candra, found a wish-fulfilling jewel. When they were departing from the island of jewels, taking with them the vast heap of jewels and the wish-fulfilling jewel, the ocean became stormy, the nāgas who dwelt in it became angry, and the devas who lived on that island wailed. A bodhisattva ṛṣi named Āśvasta had been born there through the power of his previous prayers, and that mahāsattva successfully and safely rescued those merchants from the great ocean. Then a certain malevolent rākṣasa who was an enemy of the head merchant, seeking an opportunity to destroy him, followed after the merchants. He caused extremely fierce wind and rain that lasted for seven days. [F.277.b] The merchants lost their way, became very frightened, and loudly wailed, cried



out, and lamented, praying to deities, to Śiva and Varuṇa, and crying out to their parents and beloved children. With my divine hearing I heard them, so I went to the merchants and reassured them, saying, ‘I have arrived! Don’t be afraid! I will show you the way! I will take you safely and successfully to Jambudvīpa.’

5.115 “At that time I soaked a length of cotton in sesame oil, wound it around my hand, set it alight, and spoke these words of truth: ‘If I, in order to help and benefit beings, have for twenty-six years dwelt in a forest, practicing the four brahmavihāras, and eating the plants and fruits of the forest, and if I have ripened the minds of 84,000 nāgas and yakṣas, bringing them to irreversible progress to the highest, most complete enlightenment, then through that truth, through those true words, and through the ripening of those good roots, may my hand burn so that these merchants will find their way, and safely and successfully reach Jambudvīpa.’

5.116 “I spoke those words of truth and for seven days and nights my hand burned, and I brought those merchants to Jambudvīpa. Then I prayed, ‘If I am to attain the complete enlightenment of perfect buddhahood, then when there is a time of scarcity of jewels in Jambudvīpa, may this wish of mine be fulfilled. May I become a head merchant in Jambudvīpa, find a wish-fulfilling jewel seven times, and cause a rain of various jewels to fall on all the continents in this buddha realm. [F.278.a] In the same way, may I cause a rain of various jewels, as previously described, to fall on the empty buddha realms with the five degeneracies in the ten directions, which are as numerous as the grains of sand in the Ganges River.’

5.117 “My aspiration was fulfilled, and I became a head merchant throughout as many great eons as there are grains of sand in the Ganges River and caused a rain of jewels to fall on empty buddha realms with the five degeneracies, which were as numerous as the grains of sand in the Ganges River. In each continent I caused a rain of various jewels to fall seven times. In that way I fulfilled the wishes of countless, innumerable beings through those jewels, and brought them into the three yānas. Noble son, observe the qualities of the ripening of the good root of the Tathāgata’s act of giving away jewels!

5.118 “Moreover, noble son, after countless eons had passed, there was the eon Saṃtoṣaṇa, in which this buddha realm was called Timira. It had the five degeneracies, and when the lifespan of beings was five thousand years, through the power of my prayers, I became in this Jambudvīpa a Veda-reciting brahmin named Sūryamālagandha. At that time, most beings held the view of eternalism, were hostile, attacked each other, and engaged in disputes. Through the power of my strength in defeating opponents, I taught them the Dharma that the aggregates were the enemies, and I taught them to examine the sensory bases that are like an empty village, arising and

ceasing in accordance with dependent origination, and to focus on mindfulness of inhalation and exhalation. I made them dedicate the good roots from developing the aspiration for the highest, most complete enlightenment. [F.278.b] I myself had attained the five clairvoyances, and at that time I instructed and taught countless, innumerable beings who thereby obtained the five clairvoyances themselves. In the same way countless, innumerable beings gave up fighting, quarreling, and enmity and went to stay in the forests, where they ate the plants and fruit of the forest, meditated in dhyāna, and remained in the brahmavihāras day and night.

5.119 “Then at the time when the eon was close to ending, those venerable ones spread throughout Jambudvīpa, and conflict, fighting, wars, enmity, and quarreling ceased completely. Untimely wind and rains ceased. Excellent harvests<sup>424</sup> grew from fertile<sup>425</sup> soil. There were only the misfortunes of various illnesses caused by the bad nature of the age.

5.120 “At that time, I thought, ‘I have not been able to soothe the illnesses of beings.’ It then occurred to me, ‘I should bring together Śakra, great Brahmā, the guardians of the world, and other ṛṣis among the devas, nāgas, śakras, and humans, and have them produce a treatise on medical treatments for the sake of beings.’ I then traveled miraculously and informed Śakra, great Brahmā, the guardians of the world, as well as the ṛṣis among the devas, nāgas, śakras, and humans. They gathered at a place named Viḍacaraka Summit on Ekaviḍapati Mountain and revealed a treatise on the warding off and restraining of bhūtas, on protection, and on the alleviation of wind, bile, and phlegm. By applying it I cured countless, innumerable beings of their illnesses.<sup>426</sup> [F.279.a]

5.121 “Then I prayed that in a single day I would make the wisdom of countless, innumerable beings shine, bring them into the three yānas, close their doorways to the lower existences, put them on the road to the higher existences, and cure and free them from various illnesses. In that way, I gave the light of wisdom to countless beings and established them in happiness. Noble son, through the ripening of my good roots, this prayer was fulfilled. In a single day I shut the doors to lower existence for countless, innumerable beings and put them on the road to higher existence. In order to devise a system of medical treatments<sup>427</sup> and to benefit beings, a gathering of devas, ṛṣis, and yakṣas<sup>428</sup> assembled on Viḍacaraka Summit in the divine realm and revealed the expertise for eliminating the diseases of beings. In that same way, I performed these heroic acts in all of the continents in the buddha realm Timira and established beings on the path to the higher existences. I gathered together devas, nāgas, yakṣas, humans, and ṛṣis for the purpose of revealing various subjects of knowledge for the benefit of beings.

- 5.122 “Just as I had done in the buddha realm Timira, I performed these heroic acts in buddha realms with the five degeneracies in the ten directions, which were as numerous as the grains of sand in the Ganges River, and brought those beings into the three yānas, established them on the path to the higher existences, taught the various subjects of knowledge, and freed them from all illness. In that way, noble son, my unsurpassable aspiration was fulfilled.
- 5.123 “Just as I had prayed to perform through unsurpassable wisdom heroic deeds in all the continents in the buddha realm Timira, [F.279.b] I also performed them in empty buddha realms that had the five degeneracies in the ten directions, which were as numerous as the grains of sand in the Ganges River. I performed those heroic deeds in all the continents in each of those buddha realms, just as I had prayed to do. Noble son, in that way I accomplished what I had prayed for. Observe, noble son, the special wisdom of bodhisattva conduct, and this seed of the good roots of the Tathāgata’s three excellent activities.
- 5.124 “In the same way, at a later time,<sup>429</sup> after many countless eons had passed, when the five degeneracies were increasing in the great eon Saṃśrayasa, this buddha realm had the name Vijitaghoṣa.<sup>430</sup> To the east, beyond fifty worlds of four continents, there was a Jambudvīpa called Vaḍa.<sup>431</sup> I took birth there in order to ripen beings. I became a cakravartin named Ambara who ruled over the four continents. There I made beings obtain, enter, and remain in the path of the ten good actions. I made them obtain, enter, and remain in the three yānas. I gave away everything, giving to all. Petitioners came before me asking for all kinds of precious things, such as gold coins,<sup>432</sup> *and so on, up to and including* sapphires, deep blue sapphires, jyōtīrasas, and bluestones. Those petitioners received the many precious things they asked for.
- 5.125 “At that time, I asked my ministers, ‘Where did these jewels come from?’ They answered, ‘They are treasures revealed to us by nāga kings. These jewels are revealed in this world when the treasures are revealed, but however many petitioners come before Your Majesty, do not tell them anything about this.’
- 5.126 “At that time, I prayed, ‘If I am going to attain the complete enlightenment of perfect buddhahood in a world that has the five degeneracies, [F.280.a] in which there is a great deal of fighting and argument and where the lifespan is a hundred years, then may the aspiration of this prayer of mine be fulfilled. May I be reborn in this buddha realm as a nāga king who reveals treasures.<sup>433</sup> May I take rebirth seven times in each of the continents in this buddha realm, Vijitaghoṣa.<sup>434</sup> In each lifetime may I reveal and give away hundreds of thousands of millions of trillions of treasures filled with various precious things. Each treasure will be a thousand yojanas across and filled

with various precious things such as gold coins, *and so on, up to and including* sapphires, deep blue sapphires, jyotīrasas, and bluestones. May I reveal these and give them to beings. Just as I perform that heroic deed in this buddha realm, may I take rebirth seven times in each continent within the buddha realms in the ten directions that have the five degeneracies, which are as numerous as the grains of sand in the Ganges River, *and so on, as previously described.*

5.127 “Noble son, when I made that prayer, a hundred thousand trillion<sup>435</sup> devas appeared in the middle of the sky and sent down a rain of flowers and said, ‘Excellent, Sarvaṃdada,<sup>436</sup> excellent! Your aspiration will be fulfilled exactly as you have prayed.’ The populace heard that the devas in the middle of the sky gave King Ambara the name Sarvaṃdada, and having heard that they thought, ‘We should now ask him for gifts that are hard to give, [F.280.b] and if he gives them, then he should have this name Sarvaṃdada, but if he does not give them, then he should not have the name Sarvaṃdada.’<sup>437</sup>

5.128 “Those beings then commenced to ask King Ambara for his harem, for Her Majesty, his principal queen, and for his sons and daughters. King Ambara gave them away with delight.

5.129 “Then they thought, ‘His giving away his queen was not difficult, so we should ask King Ambara for his limbs and the smaller parts<sup>438</sup> of his body. If he gives them, then he will be Sarvaṃdada, but if he does not give them, then he will not be Sarvaṃdada.’ A young brahmin named Jyotīrasa then came before King Ambara and said, ‘Sarvaṃdada, give me your kingdom!’ When King Ambara heard this, his mind was filled with joy, and he himself washed the brahmin, bound the turban on his head, and consecrated him as the king. Leaving behind his kingship, and having given away the entirety of Jambudvīpa, he prayed, ‘May I attain the complete enlightenment of perfect buddhahood because I have given away the entirety of Jambudvīpa! If this wish of mine is to be fulfilled, then may the one I have now made the king of all Jambudvīpa command the whole of Jambudvīpa, have a long life, and be a cakravartin for a long time. When I attain the complete enlightenment of perfect buddhahood, may he be my regent and receive the prophecy of his attainment of the highest, most complete enlightenment.’

5.130 “Then a brahmin named Roca asked me for my feet, [F.281.a] and with delight I took a sharp sword, cut off my own feet, and gave them to him. I made the prayer, ‘May I obtain the feet of unsurpassable correct conduct.’

5.131 “A brahmin named Drāṣṭāva asked me for both my eyes. I pulled out both eyes and gave them to him and, as before, made a prayer for the attainment of the five unsurpassable eyes.<sup>439</sup>

- 5.132 “Not long after, a brahmin named Saracchighoṣa asked me for both of my ears. I cut off both of my ears and gave them to him and prayed for the unsurpassable ears.
- 5.133 “An ājīvika named Saṃjīvana asked me for my genitalia. I cut them off, gave them to him, and prayed for the unsurpassable great being’s feature of a penis concealed within the abdomen.
- 5.134 “Others asked me for my flesh and blood, and I gave it to them and prayed for the sign of a golden complexion.
- 5.135 “Also, a mendicant named Kṣīrasa asked me for both my hands. I cut off my left hand with my right hand and then had my right hand cut off. I gave them to him and prayed for the unsurpassable hands of faith.
- 5.136 “When my limbs and the smaller parts of my body were cut off, covered with blood, I prayed, ‘If through this generosity my aspiration for the highest, most complete enlightenment will be fulfilled, may I definitely have someone who will take this body.’
- 5.137 “Then the people, the minor kings, and the ministers, who had no compassion, no nobility, and no gratitude, said, ‘He has been stupid and foolish. He has cut off his limbs and lost all his power over the kingdom. What use is this lump of flesh to us?’ [F.281.b]
- 5.138 “Then they took me outside the city and threw me into a charnel ground. There, flies and mosquitoes arrived and sucked my blood. Dogs, jackals, and vultures arrived and devoured my flesh.
- 5.139 “With my mind filled with delight, I prayed, ‘When I gave away all my power over the kingdom, and gave away my body, my limbs, and my small parts, I did not have a moment’s regret or anger. Therefore, may my aspiration be fulfilled. May my body remain as a mountain of flesh and may any being that eats flesh and drinks blood, eat my flesh and drink my blood.’
- 5.140 “Through the power of my prayer, for as long as beings ate my flesh and drank my blood, my body increased in size, until it eventually became a hundred thousand yojanas in height and five thousand yojanas wide. For a thousand years I satisfied beings with my flesh and blood. No matter how many tongues I grew, they were eaten by animals and birds, but through the power of my prayer I always grew more. If they were heaped together, they would be the size of this Vulture Peak Mountain. I prayed to attain the unsurpassable sign of a very long tongue.
- 5.141 “Then when I died, through the power of my prayer I was reborn in the Jambudvīpa called Rūḍhavaḍa<sup>440</sup> among the nāgas and I became a nāga king named Nidhisamdarśana. On the night I was born among the nāgas, on that very night, I revealed hundreds of millions of trillions of treasures, declaring, ‘O beings! In this place a treasure has appeared! It is filled with various precious things: gold coins, *and so on, up to and including* bluestones.

[F.282.a] O beings, take it. When you have taken it, obtain the path of the ten good actions. Develop the aspiration for the highest, most complete enlightenment. Develop the aspiration for the Śrāvakayāna, the Pratyekabuddhayāna, or the Buddhayāna.<sup>441</sup> Go and take however many jewels you need.'

5.142 "In that Jambudvīpa called Rūḍhavaḍa, through the power of my previous prayer I was reborn as a nāga seven times. For seventy-seven times one hundred thousand million trillion years I revealed and gave away countless, innumerable treasures.

5.143 "In that same way, I brought countless, innumerable beings into the three yānas and established them on the path of the ten good actions. I satisfied them with a variety of jewels and prayed to obtain the unsurpassable thirty-two signs of a great being.

5.144 "In the same way I was reborn seven times in a second continent and performed those heroic deeds. In the same way, I was reborn in a third continent, and so on, until I had done the same heroic deeds in all the continents in the realm Vijitaghoṣa.

5.145 "In the same way, as previously described, I was reborn as a nāga seven times in each continent within the buddha realms in the ten directions that have the five degeneracies, which are as numerous as the grains of sand in the Ganges River, and each time, for seventy-seven hundred million trillion years, I revealed and gave away countless, innumerable treasures to beings.

5.146 "Observe, noble son, the Tathāgata's bodhisattva conduct. The Tathāgata's practice of bodhisattva conduct with powerful strength and diligence in seeking to attain the thirty-two signs of a great being is such that there has never before been a bodhisattva who practiced bodhisattva conduct with such powerful strength and diligence; [F.282.b] there isn't one now, nor will there be in the future such a bodhisattva who practices bodhisattva conduct with the force of such powerful strength and diligence in order to attain the highest enlightenment—that is, apart from the previously mentioned eight bodhisattvas.

5.147 "Many countless eons after that time, during a bad age, in the great Utpala eon, this buddha realm had the name Pravāḍodupānā. It was empty and had the five degeneracies. In that world of four continents I was born as a Śakra named Savirocana.

5.148 "I saw that the beings in that Jambudvīpa believed in and practiced bad actions. I transformed myself into the form of an extremely fierce yakṣa, descended to Jambudvīpa, and came before them. When they saw me, they were terrified and asked, 'What do you want? We will give it to you!'

5.149 "I said, 'I need food.'

" 'What kind of food?' they asked.

- “I said, ‘I kill and eat people. But I don’t eat people who have given up killing for the rest of their lives and those who have renounced bad views. I don’t eat those who have developed the aspiration for the highest, most complete enlightenment or those who have developed the aspiration for the Śrāvakayāna and the Pratyekabuddhayāna.’
- 5.150 “Then I emanated beings, whom I ate. When the beings saw me do so, they were terrified and renounced for the rest of their lives killing, taking what has not been given, *and so on, up to and including* bad views. Some developed the aspiration for the highest, most complete enlightenment; some developed the aspiration for the Śrāvakayāna; and some developed the aspiration for the Pratyekabuddhayāna. [F.283.a] I established all the beings in the four continents on the path of the ten good actions and the three yānas.
- 5.151 “I prayed, ‘If my aspiration for the highest, most complete enlightenment will be fulfilled, then may this prayer of mine be fulfilled. Just as I have brought the beings of these four continents onto the path of good actions, so may I terrify, when they see me, all beings in all the four-continent worlds in this buddha realm and may I place those beings on the path of the ten good actions and bring them into the three yānas. In the same way, may I place on the path of the ten good actions and bring into the three yānas all the beings within the empty buddha realms with the five degeneracies in the ten directions, which are as numerous as the grains of sand in the Ganges River.’
- 5.152 “Noble son, that aspiration and prayer was fulfilled. In the form of a yakṣa I guided all the humans<sup>442</sup> in the Pravāḍodupānā<sup>443</sup> realm into good qualities. In the same way, in the form of a yakṣa I established all beings within the empty buddha realms in the ten directions, which have the five degeneracies and are as numerous as the grains of sand in the Ganges River, in the practice of the path of good actions.
- 5.153 “In that way, I threatened many beings and established them in the practice of good actions. Through the power of that karma, when I sought the complete enlightenment of perfect buddhahood, and sat at the foot of the Bodhi tree in Vajrāsana, evil Māra with his great army came to prevent me from attaining enlightenment.
- 5.154 “Noble son, that is a brief description of my attainment of the perfection of generosity while I was practicing the conduct of a bodhisattva. During that time, I also attained profound acceptance, profound retention, profound samādhi, [F.283.b] and the five mundane clairvoyances. I also accomplished such great heroic deeds.
- 5.155 “Similarly, I made countless, innumerable beings obtain, enter, and remain in the aspiration for the highest, most complete enlightenment.

- 5.156 “Similarly, I made countless, innumerable beings obtain, enter, and remain in the Pratyekabuddhayāna.
- 5.157 “Similarly, I made countless, innumerable beings obtain, enter, and remain in the Śrāvakayāna.
- 5.158 “While I was practicing the conduct of a bodhisattva I attended upon as many bhagavat buddhas as there are particles in a buddha realm. From each buddha I obtained as many qualities as there are drops of water in the ocean, I made offerings to countless pratyekabuddhas, and I made offerings to countless śrāvakas of tathāgatas. Similarly, I made offerings to fathers, mothers, and ṛṣis who had the five clairvoyances. When in the past I practiced the conduct of a bodhisattva, with compassion I satisfied beings with my own flesh and blood, and in the present, I satisfy beings through the Dharma teachings.”
- 5.159 *That concludes “The Practice of Generosity,” which is the fifth chapter of the Mahāyāna sūtra titled The White Lotus of Compassion.*



## CONCLUSION

- 6.1 “Noble son, I, with my buddha eyes, see in the ten directions as many bhagavat buddhas passing into parinirvāṇa as there are particles in a buddha realm. It was I who first brought them all to the aspiration for the highest, most complete enlightenment and made them enter and remain in it.
- 6.2 “Thus, [F.284.a] I see innumerable, uncountable bhagavat buddhas who reside, live, and remain in the eastern direction, teaching the Dharma, having turned the Dharma wheel that possesses the Dharma. It was I who first brought them, too, to the aspiration for the highest, most complete enlightenment and made them enter and remain in it. I was the one who made them first obtain, enter, and remain in the six perfections.
- 6.3 “I can say the same for the south, the west, and the north, below, and above.
- 6.4 “Noble son, I see in the eastern direction from this buddha realm, beyond 9,100,000 buddha realms, a realm called Saṃpuṣpita. The tathāgata named Vimalatejaguṇarāja resides, lives, and remains there, teaching the Dharma. I was the one who made that bhagavat develop for the first time the aspiration for the highest, most complete enlightenment and first obtain, enter, and remain in it. I was the one who made him for the first time obtain, enter, and remain in the perfection of generosity, *and so on, up to and including* the perfection of wisdom.
- 6.5 “In the same way I see, in the eastern direction, the buddha realm called Abhirati, in which there is the tathāgata named Akṣobhya; and the buddha realm Jambūnada, in which there is the tathāgata named Sūryagarbha; and the buddha realm Ratīśvara, in which there is the tathāgata named Ratīśvaraghoṣajyoti; and the buddha realm Sūryapratīṣṭhita, in which there is the tathāgata named Jñānabhāskara; and the buddha realm Jayavaiśraya, in which there is the tathāgata named Nāganinardita; and the buddha realm Saṃjīvana, in which there is the tathāgata named Vajrakīrti; [F.284.b] and the

buddha realm Svaraja, in which there is the tathāgata named Vyāghraraśmi; and the buddha realm Aratīya, in which there is the tathāgata named Saurabhyā Kiṃśukā;<sup>444</sup> and the buddha realm Vairaprabha, in which there is the tathāgata named Kīrtīsvararāja; and the buddha realm Meruprabha, in which there is the tathāgata named Acintyarāja; and the buddha realm Saṃvara,<sup>445</sup> in which there is the tathāgata named Jyotiśrīgarbha;<sup>446</sup> and the buddha realm Kusumaprabha, in which there is the tathāgata named Prabhāketu; and the buddha realm Kṣamottara, in which there is the tathāgata named Merusvarasandarśanameru; and the buddha realm Dharaṇāvātī, in which there is the tathāgata named Jñānabimba; and the buddha realm Kusumavicitra, in which there is the tathāgata named Vimalanetra.

6.6 “Noble son, I see with my buddha eyes those bhagavat buddhas and countless, innumerable others who reside, live, and remain, teaching the Dharma in the eastern direction. In the past, when they had not developed the aspiration for enlightenment, I was the one who made them for the first time obtain the aspiration for the highest, most complete enlightenment, and to obtain, enter, and remain in the perfection of generosity, *and so on, up to and including* the perfection of wisdom. First, I brought them before bhagavat buddhas, who resided, lived, and remained in those places, and there, for the first time, they obtained the prophecy of their attainment of the highest, most complete enlightenment.”

6.7 Then, at that time, in the Saṃpuṣpita realm, the seat on which the Tathāgata Vimalatejaguṇarāja sat shook. The bodhisattvas who were present there saw the Tathāgata Vimalatejaguṇarāja’s seat shake. [F.285.a] They asked the Tathāgata, “Bhagavat, what was the cause and what were the circumstances that made the Bhagavat’s seat shake, which we have never seen happen before?”

6.8 The Tathāgata said to them, “Noble sons, in the western direction from this buddha realm, beyond 9,100,000 buddha realms, there is the Sahā realm. The tathāgata named Śākyamuni resides, lives, and remains there. He is now teaching the Dharma to his fourfold assembly, beginning with an account of the past. In the past, that tathāgata, when he was a bodhisattva and performing bodhisattva conduct in order to attain the highest, most complete enlightenment, made me aspire for the first time to the highest, most complete enlightenment. That tathāgata, who made me aspire for the first time to the highest, most complete enlightenment, also made me for the first time obtain, enter, and remain in the perfection of generosity, *and so on, up to and including* the perfection of wisdom. That tathāgata, when he was a bodhisattva and performing bodhisattva conduct in order to attain the highest, most complete enlightenment, brought me for the first time before a

buddha, a bhagavat, who was present, existed, and lived there, and for the first time I received the prophecy of my attainment of the highest, most complete enlightenment. That kalyāṇamitra of mine, the Tathāgata Śākyamuni, resides, lives, and remains in the Sahā realm. He is teaching the Dharma to his fourfold assembly, beginning with an account of the past. It is because of that tathāgata's blessing that my seat shook.

6.9 “Noble sons, who among you wishes to go to the Sahā buddha realm to ask the Tathāgata Śākyamuni this question of mine: ‘Are you well? Are you at ease?’ ” [F.285.b]

6.10 Those bodhisattvas then said to the Tathāgata Vimalatejaguṇarāja, “Bhadanta Bhagavat, this morning bodhisattvas who had miraculous powers, the full attainment of all bodhisattva<sup>447</sup> qualities, and had seen a great light, through their miraculous powers came from their buddha realms here to this buddha realm, Saṃpuṣṭita. Therefore, for a moment, the ground shook and a rain of flowers fell.”

6.11 And those bodhisattva mahāsattvas<sup>448</sup> said, “Bhadanta Bhagavat, we are going to the Sahā buddha realm in order to pay homage to and honor the tathāgata arhat samyaksambuddha Śākyamuni and to listen to the Dharma teaching on the dhāraṇī *entranceway that is the form of omniscience*.”

6.12 Then hundreds of thousands of bodhisattvas, through their own miraculous powers, rose up above that buddha realm, but they did not make an effort to go anywhere. They said, “Bhadanta Bhagavat, we do not know the direction of the Sahā buddha realm of the Tathāgata Śākyamuni.”

6.13 The Tathāgata Vimalatejaguṇarāja then extended his hand and illuminated 9,100,000 buddha realms. He illuminated as far as this buddha realm, Sahā. Because of this the bodhisattvas could see this entire Sahā buddha realm filled with bodhisattvas and the sky filled with devas, nāgas, yakṣas, and asuras. When they had seen that, [F.286.a] those bodhisattvas said to the Tathāgata Vimalatejaguṇarāja, “Bhadanta Bhagavat, we have seen that the entire Sahā buddha realm is filled with bodhisattvas, so that there isn't even a space that's only wide enough for a staff that hasn't been filled by a bodhisattva. [B15] We also saw the Tathāgata Śākyamuni teaching the Dharma and looking at us.”

6.14 The Tathāgata Vimalatejaguṇarāja said to the bodhisattvas, “Noble sons, the Tathāgata Śākyamuni is one who sees everything. Noble sons, in the Sahā buddha realm every being, whether he lives on the ground or lives in the sky, is thinking, ‘The Tathāgata Śākyamuni is looking at me with his whole mind, and he is teaching the Dharma to me alone.’ Noble sons, the Tathāgata Śākyamuni, who has one shape and color, teaches in all shapes and colors. Noble sons, in that buddha realm those who have faith in Brahmā see the Tathāgata Śākyamuni as Brahmā and hear the Dharma being taught

with the great Lord Brahmā's voice. And it is the same for those who have faith in Māra, those who have faith in Sūrya, those who have faith in Candra, those who have faith in Vaiśravaṇa, those who have faith in Virūḍhaka, those who have faith in Virūpākṣa, those who have faith in Dhṛtarāṣṭra, *and so on, up until* those who have faith in Maheśvara [F.286.b] seeing the Tathāgata Śākyamuni as having Maheśvara's form, color, and shape, and hearing the Dharma being taught with Maheśvara's words and voice. Beings who have 84,000 different kinds of colors, shapes, faiths, forms, and languages see the Tathāgata Śākyamuni in that way and listen to the Dharma from him."

6.15 Then the Tathāgata Vimalatejaguṇarāja said to two bodhisattvas among his assembly, the bodhisattva Rahagarjita and a second bodhisattva named Jyotiraśmi, "Noble sons, go to the Sahā realm and with these words of mine ask the Tathāgata Śākyamuni about his health: 'Are you well? Are you at ease? Are you comfortable?' "

6.16 The bodhisattvas said, "Bhadanta Bhagavat, we have seen that in the entire Sahā buddha realm the ground and the sky are filled with bodhisattvas. There is no room on the ground nor in the sky for even a few beings, so where would we sit?"

6.17 The Tathāgata Vimalatejaguṇarāja said, "Noble sons, don't say that there's no room in the Sahā buddha realm. Why? Because the Tathāgata Śākyamuni provides a vast amount of room through the inconceivable qualities of buddhahood. Through his previous prayers, he teaches the Dharma, beginning with refuge in the Three Jewels and the teaching of the three yānas. He teaches the vows of the three trainings; he teaches the three doorways to liberation; he guides beings from the three lower existences; and he brings them onto the three peaceful paths. [F.287.a] Therefore the Tathāgata's compassion and the entry into his teaching are vast.

6.18 "Noble sons, one time, not long after the Tathāgata Śākyamuni attained complete buddhahood, while contemplating the beings who were to be guided, he stayed in the hollow of a Sal tree that was the home of a yakṣa named Indrākṣa in the middle of a rugged, rocky mountain. For seven days he remained cross-legged, experiencing the joy and bliss of liberation. The Tathāgata's body filled the tree hollow; there wasn't even a four-finger-width space that was not filled by the Tathāgata's body.

6.19 "When seven days had passed, twelve hundred million bodhisattva mahāsattvas came from the ten directions to the Sahā realm and sat on the side of the mountain in order to pay homage to the Tathāgata Śākyamuni, attend upon him, and listen to his Dharma teaching.

- 6.20 “Noble sons, the Tathāgata Śākyamuni performed a miraculous transformation for that assembly. The tree hollow became vast and wide. When the twelve hundred million<sup>449</sup> bodhisattvas entered the tree hollow, they saw it as vastly spacious.<sup>450</sup> Each bodhisattva manifested a variety of bodhisattva miracles so as to make offerings to the Tathāgata. Then each bodhisattva manifested a seat made of seven jewels and sat upon it to listen to the Dharma.
- 6.21 “Noble sons, when those bodhisattvas had heard the Dharma from the Tathāgata Śākyamuni, [F.287.b] they bowed their heads three times to the Tathāgata Śākyamuni’s feet and returned to their own buddha realms. As soon as those bodhisattvas departed, the tree hollow became just as it was before. The Tathāgata Śākyamuni can create that kind of vast space.
- 6.22 “In that four-continent world, there was a Śakra named Kauśika, whose life was nearing its end, and he was afraid of being reborn as an animal. Accompanied by 84,000 deities of the Trāyastriṃśa paradise, he went to the tree hollow where the Bhagavat was. When they arrived, they sat beside the tree hollow that was the home of the yakṣa Indrākṣa. Kauśika, through the power of the Bhagavat, thought, ‘I should make a request to the gandharva Pañcaśikha. When the gandharva Pañcaśikha sings beautiful praises to the Bhagavat, the Bhagavat comes out from his dhyānas and samādhis.’
- 6.23 “Then Śakra Kauśika made that request to the gandharva Pañcaśikha, and the gandharva Pañcaśikha picked up his lute and, through the power of the Bhagavat, in music and song he praised the Bhagavat with five hundred eulogies. Noble sons, when the gandharva Pañcaśikha began to praise the Bhagavat, the Tathāgata Śākyamuni, on hearing the song, entered the samādhi called *the crest ornament that illuminates beautiful songs*.<sup>451</sup> Through that samādhi, powerful yakṣas, rākṣasas, asuras, garuḍas, kinnaras, mahoragas, [F.288.a] gandharvas, all the desire-realm devas, and all the form-realm devas in the Sahā realm came to that place. Those who liked to listen to music heard music, those who liked listening to beautiful praises heard praises, and in the presence of the Bhagavat they felt powerful happiness, joy, delight, and veneration and respect for the teacher. Those who liked listening to flute music heard a flute.
- 6.24 “The Tathāgata Śākyamuni then arose from that samādhi and looked out from the tree hollow. Śakra approached the Bhagavat and asked, ‘Bhagavat, where shall I sit?’
- 6.25 “The Tathāgata Śākyamuni said, ‘As many yakṣas as have come may all sit in here.’ Then the tree hollow became so vast that as many yakṣas as there are grains of sand in twelve Ganges Rivers entered and sat inside. In that way the Tathāgata Śākyamuni gave a Dharma teaching to the assembly. Those in the assembly who were followers of the Śrāvakayāna heard

teachings on the Śrāvakayāna, and from among them 990,000,000 attained the result of becoming a stream enterer. Those in the assembly who followed the yāna of the highest, most complete enlightenment heard only the Mahāyāna teachings. Eighteen hundred million of them, such as the gandharva Pañcaśikha, attained irreversibility from the highest, most complete enlightenment. Among those who had not yet developed an aspiration for any of the three yānas, [F.288.b] some developed an aspiration for the highest, most complete enlightenment; some developed an aspiration for the Pratyekabuddhayāna; and some developed an aspiration for the Śrāvakayāna.

6.26 “Śakra Kauśika was freed from his fear, his life was extended for a thousand years, and he attained irreversibility from the highest, most complete enlightenment.

6.27 “Noble sons, the Tathāgata Śākyamuni can provide that kind of vast space. The collection of praises of that tathāgata is similarly vast; no one can measure or calculate the extent of the collection of praises of that tathāgata. That tathāgata’s skill in methods for ripening beings is also vast; no one can grasp the extent of that tathāgata’s skill in methods.

6.28 “Noble sons, that tathāgata’s body is also vast; no one can see the crown of his head or discover the end of that tathāgata’s body. If all the beings in the Sahā buddha realm were to enter the Tathāgata Śākyamuni’s body, those beings would be able to wander around within it. Even if those beings were to go in and out of just one pore on the Tathāgata’s body, not one, even those with divine sight, would perceive the extent of that one pore, whether it was expanded or contracted. That is how vast the body of the Tathāgata Śākyamuni is.

6.29 “Noble sons, the Tathāgata Śākyamuni also has a [F.289.a] vast buddha realm. For example, if as many buddha realms in the ten directions as there are grains of sand in the Ganges River were to be as filled with beings as the Sahā buddha realm is, and all those beings were to enter the Sahā realm, they would be able to move around in it.<sup>452</sup> Why is that? It is because that is what the Tathāgata prayed for when he first developed the aspiration for the highest, most complete enlightenment.

6.30 “Noble sons, never mind realms equal to the number of grains of sand in the Ganges River—noble sons, if buddha realms as numerous as the number of grains of sand in a thousand Ganges Rivers were to be filled with beings in the way that the Sahā buddha realm is, and all those beings were to enter Sahā, they would be able to wander around in different directions.

6.31 “Noble sons, such was that tathāgata’s prayer for the attainment of wisdom when he first developed the aspiration for the highest, most complete enlightenment. Thus the Tathāgata Śākyamuni possesses a vast

buddha realm. Due to these four qualities that have been described, the Tathāgata Śākyamuni is superior to all other tathāgatas.

6.32 “Noble sons, take these flowers, which have the stainless beauty of the color of the moon, and go to the Sahā buddha realm, which I can see in the west. There inquire after his health, by repeating these words of mine to the Tathāgata Śākyamuni: ‘Are you well? Are you at ease?’ ”

6.33 Then the Tathāgata Vimalatejaguṇarāja [F.289.b] picked up the flowers that had the stainless beauty of the color of the moon, gave them to the bodhisattva Rahagarjita and the bodhisattva Jyotiraśmi, and said, “Noble sons, go to the Sahā realm through my miraculous power.”

6.34 Then twenty thousand beings said, “Bhadanta Bhagavat, we also, through the power of the Tathāgata, will go to the Sahā realm in order to see, pay homage to, and attend upon the Tathāgata Śākyamuni.”

6.35 “Noble sons, go as you wish,” replied the Tathāgata Vimalatejaguṇarāja.

6.36 Then, through the miraculous power of the Tathāgata Vimalatejaguṇarāja, the two bodhisattvas, Rahagarjita and Jyotiraśmi, together with twenty thousand other bodhisattvas, rose from the realm Saṃpuṣpita and in one instant of the mind arrived in the Sahā buddha realm and were upon Vulture Peak Mountain.

6.37 They placed their palms together and, facing the Bhagavat, the Tathāgata Śākyamuni, they said, “Bhadanta Bhagavat, in the eastern direction from this buddha realm, beyond 9,100,000 buddha realms, there is a realm called Saṃpuṣpita in which dwells the tathāgata named Vimalatejaguṇarāja. That tathāgata has praised the qualities of the Tathāgata to his assembly of bodhisattvas, saying, ‘In the Sahā realm there dwells the tathāgata named Śākyamuni. In the past, when that tathāgata was a bodhisattva practicing bodhisattva conduct, [F.290.a] he was the very first to make me obtain, enter into, and remain in the aspiration for the highest, most complete enlightenment. It is through his words that I developed the aspiration for the highest, most complete enlightenment. It was that tathāgata who brought me to the perfection of generosity...’ ”

6.38 And they continued, as previously described, up to the superiority of his four qualities. They said, “That tathāgata has sent to you these flowers, which have the stainless beauty of the color of the moon, and inquires after your health, asking, ‘Are you well? Are you at ease?’ ”

6.39 In the same way, in the buddha realm Abhirati, the seat on which the Tathāgata Akṣobhya sat shook. The bodhisattvas who were assembled there saw the Tathāgata Akṣobhya’s seat shake. They questioned the Tathāgata, *and so on, as has been previously described*, and it was the same for all the others.

6.40 Then, at that time, there came to this Sahā buddha realm countless, innumerable bodhisattvas from the eastern direction as emissaries of the tathāgatas, carrying the flowers that had the stainless beauty of the color of the moon. They came so as to inquire about the Tathāgata Śākyamuni's health, make offerings to him, pay homage to him, serve him, and listen to Dharma teachings from him.

6.41 As soon as the Bhagavat had concluded describing the names of the bhagavat buddhas, and their buddha realms in the eastern direction, the Bhagavat commenced upon describing those in the southern direction.

6.42 “Noble son, I see in the southern direction from this buddha realm, beyond as many buddha realms as there are grains of sand in the Ganges River, a realm called Sarvaśokāpagata. [F.290.b] The tathāgata named Aśokaśrī resides, lives, and remains there, teaching the Dharma. I was the one who made that bhagavat gain for the first time the aspiration for the highest, most complete enlightenment, *and so on, as previously described*.

6.43 “In the same way, I see, in the southern direction, the buddha realm Jambūprabha, in which there is the tathāgata named Dharmēśvaravinardi; and the buddha realm Merupratiṣṭhita, in which there is the tathāgata named Gatīśvarasālendra; and the buddha realm Guṇendraniryūha, in which there is the tathāgata named Siṃhavijṛmbhitarāja; and the buddha realm Maṇimūlavyūha, in which there is the tathāgata named Nārāyaṇavijitagarbha; and the buddha realm Mukṭāprabhasaṃcaya, in which there is the tathāgata named Ratnaguṇavijṛmbhitasamcaya; and the buddha realm Devasoma, in which there is the tathāgata named Jyotigarbha; and the buddha realm Candanamūla, in which there is the tathāgata named Nakṣatravidhānakīrti; and the buddha realm Viśiṣṭagandha, in which there is the tathāgata named Puṇyabalasālarāja; and the buddha realm Suvidita, in which there is the tathāgata named Manojñaghoṣasvaravinardita; and the buddha realm Duraṇya, in which there is the tathāgata named Sārajaya-bindurājā; and the buddha realm Nardaśoca, in which there is the tathāgata named Tejeśvaraprabhāsa; and the buddha realm Abhigarjita, in which there is the tathāgata named Sumanojñasvaranirghoṣa; [F.291.a] and the buddha realm Ratnavisabha, in which there is the tathāgata named Ratnatalanāgendra; and the buddha realm Palāmaratnavṛkṣaratna, in which there is the tathāgata named Dharmameghanirghoṣeśvarasaumya.”

6.44 In the same way, the seats of countless, innumerable bhagavat buddhas in the south shook. Those bhagavat buddhas praised the Tathāgata Śākyamuni and described his renown and fame.

6.45 At that time, there came to this Sahā buddha realm countless, innumerable bodhisattvas from the southern direction, as emissaries of the tathāgatas, carrying the flowers that had the stainless beauty of the color of the moon.



They came so as to inquire about the Tathāgata Śākyamuni's health, *and so on, as previously described*, and to listen to Dharma teachings from him.

6.46 The Bhagavat said, "Noble sons, I see in the western direction from this buddha realm, beyond 970 trillion buddha realms, a realm called Upaśāntamati. The tathāgata named Ratnagiri resides, lives, and remains there, teaching the Dharma. I was the one who made that bhagavat gain for the first time the aspiration for the highest, most complete enlightenment...", *and so on, as previously described*.

6.47 In the western buddha realms there was the tathāgata named Vararaśmikośa, the tathāgata named Svarajñakośa, the tathāgata named Haritālakīrti, the tathāgata named Samantagarbha, the tathāgata named Brahmakusuma, the tathāgata named Karadharavikrama, the tathāgata named Dharmaveśapradīpa, the tathāgata named Asamantaramerusvara-vighuṣṭarāja, and the tathāgata named Brahmendraghoṣa, and so on. [F.291.b] The Tathāgata Śākyamuni gave the names of countless, innumerable bhagavat buddhas in the western direction, and their seats shook. Then at that time, there came to this Sahā buddha realm countless, innumerable bodhisattvas from the western direction, as emissaries of the tathāgatas, carrying flowers that had the stainless beauty of the color of the moon, *and so on, as previously described*, in order to listen to Dharma teaching.

6.48 In the same way as it has been described, so it was for the north, above, below, the southeast, the southwest, the northwest, and the northeast.

6.49 Then the Tathāgata Śākyamuni said, "Noble son, in the northeastern direction from this buddha realm, beyond 980 trillion buddha realms, there is a realm called Vijaya. The tathāgata named Vigatasamṭāpodbhava-vaiśravaṇasālarāja resides, lives, and remains there, teaching the Dharma. When I was a bodhisattva and performing bodhisattva conduct for attaining the highest, most complete enlightenment, I was the one who first made him acquire the aspiration for the highest, most complete enlightenment and acquire the six perfections. I was the first to bring him before a buddha, a bhagavat, who was present, existed, and lived there, and for the first time, he received the prophecy of his attainment of the highest, most complete enlightenment."

6.50 When the Tathāgata Śākyamuni said his name, at that time the Tathāgata Vigatasamṭāpodbhava-vaiśravaṇasālarāja's seat shook, *and so on, as previously described*, and beings with 84,000 different colors, shapes, faiths, forms, and languages saw the Tathāgata Śākyamuni in that way and listened to Dharma teachings from him. [F.292.a]

6.51 Within the Tathāgata Vigatasamṭāpodbhava-vaiśravaṇasālarāja's assembly there were two bodhisattvas, one named Vigopaśikhara and one named Saṃrocana-buddha.

- 6.52 The Tathāgata Vigatasam̐tāpobhavavaiśravaṇasālarāja said to the two bodhisattvas, “Noble sons, go to the Sahā realm with these words of mine and ask the tathāgata Śākyamuni about his health: ‘Are you well? Are you at ease? Are you comfortable?’ ”
- 6.53 The two bodhisattvas said, “Bhadanta Bhagavat, we have seen that in the entire Sahā buddha realm the ground and the sky are filled with beings. There is no room, either on the ground or in the sky, for even a few beings, so where would we sit?”
- 6.54 “Noble sons,” replied the Tathāgata, “don’t say that there is no room in the Sahā buddha realm. Why? Because, noble sons, the Tathāgata Śākyamuni provides a vast amount of room through the inconceivable qualities of buddhahood. Through his previous prayers, he teaches the Dharma, beginning with refuge in the Three Jewels and the teaching of the three yānas. He teaches the vows of the three trainings, he teaches the three doorways to liberation, he guides beings from the three lower existences, and he brings them onto the three paths to peace. Therefore, the Tathāgata’s compassion and the entry into his teaching are vast.<sup>453</sup> [F.292.b]
- 6.55 “Noble sons, at one time, not long after the Tathāgata Śākyamuni attained complete buddhahood, while observing which beings were to be guided, he stayed in the hollow of a Sal tree that was the home of a yakṣa named Indrākṣa,<sup>454</sup> in the middle of a rugged, rocky mountain. For seven days he remained cross-legged, experiencing the joy and bliss of liberation. The Tathāgata’s body filled the tree hollow; there wasn’t even a four-finger-width space that was not filled by the Tathāgata’s body.
- 6.56 “When seven days had passed, twelve hundred million bodhisattva mahāsattvas came from the ten directions to the Sahā realm and sat on the side of the mountain in order to pay homage to the Tathāgata Śākyamuni, attend upon him, and listen to his Dharma teaching.” *He continued, as previously described, up until:* “Due to these four qualities that have been described, the Tathāgata Śākyamuni is superior to all other tathāgatas.”
- 6.57 “Noble sons, take these flowers, which have the stainless beauty of the color of the moon, and go to the Sahā buddha realm, which I can see in the southwest. There inquire after his health by repeating these words of mine to the Tathāgata Śākyamuni: ‘Are you well? Are you at ease?’ ”
- 6.58 Then the Tathāgata Vigatasam̐tāpodbhavavaiśravaṇasālarāja picked up the flowers that had the stainless beauty of the color of the moon, gave them to the bodhisattva Vigopasīkhara and the bodhisattva [F.293.a] Saṃrocana-buddha, and said to them, “Noble sons, go to the Sahā realm through my miraculous power.”

- 6.59 Twenty thousand beings then said, “Bhadanta Bhagavat, we also, through the power of the Tathāgata, will go to the Sahā realm in order to see, pay homage to, and attend upon the Tathāgata Śākyamuni.”
- “Noble sons, go as you wish to,” replied the Tathāgata.
- 6.60 Then, through the miraculous power of that tathāgata, those two bodhisattvas together with twenty thousand other bodhisattvas rose from the realm Vijaya and in one instant of the mind arrived in this Sahā buddha realm and were upon Vulture Peak Mountain.
- 6.61 They placed their palms together and, facing the bhagavat, the Tathāgata Śākyamuni, they said, “Bhadanta Bhagavat, in the northeastern direction from this buddha realm...,” *and so on, as previously described, up to and including* giving him the flowers that had the stainless beauty of the color of the moon, and they inquired after his health, asking, “Are you well? Are you at ease?”
- 6.62 The seat of the Tathāgata Mārabhavanavidhvaṃsana shook. The bodhisattvas who were assembled there saw the Tathāgata Mārabhavanavidhvaṃsana’s seat shake. They asked the Tathāgata about it, *and so on, as previously described.* [F.293.b]
- 6.63 At that time, similarly, the tathāgatas Sālendrarāja, Vikramaraśmi, Padmottara, Candana, Merurāja, Sāgara, Sārajyoti, and Jñānavikrama, and countless, innumerable bhagavat buddhas in the northeastern direction, sent bodhisattvas, carrying flowers that had the stainless beauty of the color of the moon, to inquire after the health of the Tathāgata Śākyamuni, make offerings to him, pay homage to him, serve him, and listen to his Dharma teaching, and they arrived in this Sahā buddha realm.
- 6.64 At that moment, the Tathāgata Śākyamuni, through his miraculous power, transformed the bodies of every being who had gathered in the Sahā buddha realm to become a yojana in height, and the entire Sahā buddha realm became filled with such beings. Those beings filled all the ground and sky in this buddha realm. There wasn’t even a space the size of a collyrium stick that had not been filled by these beings. All those beings could only see the Tathāgata Śākyamuni. They could not see any empty space left and could not even see each other. [F.294.a]
- 6.65 Their eyes did not perceive Mount Sumeru, Cakravāḍa, Mahācakravāḍa, or other mountains. They did not perceive the in-between worlds, did not perceive the palaces of deities, and did not perceive the disk of gold below or the earth above it.
- 6.66 The Bhagavat then entered the *confidence in the elimination of phenomena* samādhi, which pervades space. Through that samādhi, all the flowers that had the stainless beauty of the color of the moon entered the Bhagavat’s pores. All the beings who were in the Sahā realm saw this. Their minds and mental events became devoid of the mental engagement that sees forms, and

all they perceived<sup>455</sup> were the pores of the Bhagavat. There they saw parks, like the parks in the realm of Sukhāvatī, which were filled with all kinds of precious trees, and they saw trees adorned by all kinds of leaves, flowers, fruits, cloths, clothing, parasols, victory banners, flags, armlets, and strings of pearls.

6.67 Those beings thought, “We want to go into that park to see it.”

6.68 All the beings in the Sahā realm, apart from those in the hells, those in Yama’s realm, the animals, and those in the formless realm, entered into the Tathāgata’s body through his pores.

6.69 The Bhagavat then concluded his miracle and came out from his meditation, and the beings could again see each other. They wondered, “Where is the Tathāgata Śākyamuni?” [F.294.b]

6.70 The bodhisattva Maitreya said, “O beings, discern carefully that we have all entered the body of the Tathāgata!”

6.71 Each of those beings then directly perceived the inside and outside of the Tathāgata’s body. They wondered, “How did we enter and assemble inside the Tathāgata’s body?<sup>456</sup> Through where did we enter the Tathāgata’s body? Who made us enter?”

6.72 The bodhisattva Maitreya then proclaimed to the entire assembly, “Listen! This is a miraculous transformation performed by the Tathāgata. He is the teacher who will teach us the Dharma in order to benefit us, and so we should give him all our attention.”

Then the entire assembly placed their palms together and bowed.

6.73 The Bhagavat taught them the Dharma of all the ways of happiness. What are all the ways of happiness? They are getting across the swamp of saṃsāra, entering the eightfold noble path, and accomplishing omniscience and self-arisen wisdom. In this there are ten aspects of developing the aspiration for entering dhyāna. They are (1) possessing the aspiration for great compassion for beings; (2) developing that which brings benefit;<sup>457</sup> (3) the acquisition of a great ship to take across those beings who have not crossed over; (4) wearing the armor of liberating those not liberated so as to liberate them from untrue, deluded views; [F.295.a] (5) wearing the armor of not being frightened by the lion’s great roar so as to examine the selflessness of all phenomena; (6) wearing the armor of going to all realms so as to understand that all phenomena are like mirages, dreams, and illusions; (7) wearing the armor of adorning the realms with light so as to have an accumulation of good conduct; (8) wearing the armor of accomplishing the ten strengths of a tathāgata in order to complete all the perfections; (9) wearing the armor of attaining the four confidences so as to practice what

- you have taught; and (10) wearing the armor of attaining all of the eighteen distinct qualities of the Buddha so as to put into practice, without falsehood, the Dharma received by the bodhisattvas.
- 6.74 Those are the ten aspects of the practice of entering the Dharma doorways of the way of happiness.
- 6.75 There is also the practice of the way of realizing the Dharma doorway of the fearlessnesses: attention to the selflessness of all phenomena<sup>458</sup> and the realization of nonarising and noncessation, the level of irreversibility, which cuts through proceeding and turning back, and has no permanence, no raising up, and no setting down.
- 6.76 When the Tathāgata gave this Dharma teaching the beings that were inside his body, who were as numerous as the grains of sand in 800 million Ganges Rivers, attained irreversibility from the highest, most complete enlightenment.
- 6.77 All the countless, innumerable bodhisattva mahāsattvas who were there attained various kinds of retention and acceptance. Then they all came out of the Tathāgata's pores, were astonished, and bowed down their heads to the Bhagavat's feet. Then they returned to their own buddha realms in the ten directions in order to make known<sup>459</sup> the domain of the Tathāgata's speech and the extent of his body.
- 6.78 Countless, innumerable bodhisattvas went to the east. Those in the eastern direction who had not left the buddha realms and had not [F.295.b] heard the multitude of praises of the Tathāgata Śākyamuni there listened to the various syllables, words, and meanings of the praises. They heard the Dharma that had been received from the Tathāgata Śākyamuni.<sup>460</sup> The bodhisattvas described how it was seen that, without the body of the Tathāgata Śākyamuni becoming greater or smaller, the Tathāgata Śākyamuni's body became filled with bodhisattvas and śrāvakas; how countless, innumerable bodhisattvas and śrāvakas entered and exited just one of the Tathāgata Śākyamuni's pores; and how it was the same for a second pore, *and so on, up to and including* and how it was the same for all his pores.
- 6.79 The same was described in all the ten directions.
- 6.80 The entire assembly, who had entered into the body of the Bhagavat and come out through the pores of the Bhagavat's body, bowed their heads at the Bhagavat's feet, circumambulated him three times, sat before the Bhagavat, and praised him with the recitation of various sounds, syllables, words, and meanings.
- 6.81 The devas who were inhabitants of the desire realm and the devas who were inhabitants of the form realm sent down a rain of offerings of various incenses, flowers, and perfumes; they also played divine music and offered

divine parasols, victory banners, flags, clothing, cloth, and ornaments to the Bhagavat.

6.82 A bodhisattva named Vaiśāradyasamuddhāraṇi, with palms placed together, bowed to the Bhagavat and asked him, “Bhadanta Bhagavat, what is the name of this sūtra of great prophecy?”

6.83 The Bhagavat said, “It is called *The Dhāraṇī Entranceway That Is the Form of Omniscience*. It is called *Numerous Buddhas*. [F.296.a] It is called *The Great Gathering*. It is called *The Prophecies to the Bodhisattvas*. It is called *Liberation on the Path of Fearlessness*. It is called *Entering the Understanding of Samādhi*. It is called *Revealing All Buddha Realms*. It is called *Like an Ocean*. It is called *Innumerable*. It is called *The White Lotus of Compassion*.”

6.84 Then Vaiśāradyasamuddhāraṇi asked, “Bhadanta Bhagavat, how much merit is created by a noble son or noble daughter who listens to this Dharma teaching, obtains it, keeps it, reads it, expounds it aloud to others at length, writes it out, or has others write it out, even if it is just one verse?”

6.85 “I have described this merit before, so now I shall describe it in brief,” replied the Bhagavat. “Whoever listens to this Dharma teaching, obtains it, keeps it, reads it, or expounds it aloud to others, either at length or even just one verse, and the one who in the future, during the last five hundred years of the Dharma, writes it out and keeps it, will generate vast merit. Even the merit accumulated by a bodhisattva who has practiced the six perfections for ten great eons cannot equal it. Why is that? It calms anger in the minds of all in the world, including the realms of the devas, the realm of Māra, the realm of Brahmā, the mendicants and brahmins, and the yakṣas, nāgas, gandharvas, mahoragas, pretas, piśācas, kinnaras, and asuras.

6.86 “It ends all illnesses, fighting, conflict, argument, and disputes. It stops untimely wind, rain, death, and illness; it ends all famine; it brings happiness; it brings good harvests; [F.296.b] it brings complete health; it makes those who are afraid free from fear and happy; it ends the kleśas; it increases good roots; it liberates from the three lower existences; it teaches the path of the three yānas; it brings the attainment of samādhi, retention, and acceptance; it sustains all beings; it causes sitting on the vajra throne; it causes the defeat of the four māras; it brings buddhahood through the factors for enlightenment; it causes the turning of the wheel of the Dharma; it gives the power of the factors for enlightenment to those beings who do not have the seven noble riches; and it brings a great following and entrance into the city of fearlessness. That is why I have given this Dharma teaching.

6.87 “Into whose hands shall I entrust this Dharma teaching? Who will protect this Dharma teaching in the last five hundred years of the Dharma? Who will expound it so that those who are not on the level of the Dharma, and the bhikṣus who have lost their correct conduct, will hear it? Will there be

anyone who will completely eliminate the sadness<sup>461</sup> of those who have the attachment of attachment to that which is not the Dharma, who are overwhelmed by powerful desires, who are in bondage to false Dharma, and who are completely unripened beings?”

6.88 That entire assembly understood the intention in the Bhagavat’s mind. Seated among that assembly was a yakṣa ṛṣi named Merupuṇya. The bodhisattva mahāsattva Maitreya took the yakṣa ṛṣi Merupuṇya and brought him before the Bhagavat.

6.89 The Bhagavat said to him, “Great ṛṣi, you keep this Dharma teaching! [F.297.a] During the last five hundred years of the Dharma, when the irreversible bodhisattvas have gone to other worlds, recite it aloud so people can hear it, and make them develop the aspiration for irreversibility.”<sup>462</sup>

6.90 “Bhadanta Bhagavat, I will do so,” replied Merupuṇya. “Bhadanta Bhagavat, because of the prayers I made in the past I have been, Bhadanta Bhagavat, a yakṣa ṛṣi for more than eighty-four great eons, during which time I have practiced the bodhisattva conduct that leads to the highest, most complete enlightenment. I have established innumerable beings in the four brahmavihāras and brought them to the level of irreversibility. I will myself ripen those beings who, during the last five hundred years of the Dharma, keep this Dharma teaching, even those who keep just a four-line verse from it.”

6.91 That is what the Bhagavat taught. The entire assembly, and the whole world with its devas, humans, asuras, and gandharvas, rejoiced and praised the Buddha’s words.

6.92 *That concludes the noble Mahāyāna sūtra titled “The White Lotus of Compassion.”*

c.

## Colophon

- c.1 This was translated and revised by the Indian preceptors Jinamitra, Surendrabodhi, Prajñāvarman, and the chief editor Lotsawa Bendé Yeshé Dé and others.



n.

## NOTES

- n.1 The origin story in this sūtra for the 1,004 buddhas of our eon is one among several others. The sūtra *The Good Eon* (<https://read.84000.co/translation/toh94.html>) (*Bhadrakalpika*, Toh 94) itself contains two origin stories for them (see Dharmachakra Translation Committee 2022, 2.1 ff, and 2.C.1019 ff.), *The Secrets of the Realized Ones* (<https://read.84000.co/translation/toh47.html>) (*Tathāgatācintyaguhyānirdeśa*, Toh 47, Degé Kangyur vol. 39, F.117.b–125.b) another, and *The Teaching of Vimalakīrti* (<https://read.84000.co/translation/toh176.html>) (*Vimalakīrtinirdeśa*, Toh 176) yet another (see Thurman 2017, 12.6 ff.)
- n.2 See Roberts, Peter Alan. trans., *The White Lotus of the Good Dharma* (<https://read.84000.co/translation/toh113.html>), Toh 113 (2018).
- n.3 Consequently, although the notion of multiple buddhas arising over time, as well as over space, is most fully developed in the Mahāyāna tradition, it is also a theme present in the texts of Nikāya Buddhism, including several in the Pali Canon and the *Mahāvastu* of the Lokottaravāda-Mahāsāṅghika. For a general survey of accounts of multiple buddhas, see *The Good Eon* i.10–i.18. See also Salomon 2018, pp. 265–293.
- n.4 In essence the process begins with a period in which an individual accumulates merit independently, followed by the first vow to attain awakening, made in the presence of a buddha; the subsequent prophecy of awakening, made by the same or another, later buddha; a long period of maturation during which the six (or more) perfections are practiced and the successive bodhisattva levels are traversed; the attainment of a stage of irreversible progress leading to inevitable awakening; being anointed as the next buddha to come by the preceding buddha; taking birth in the Heaven of Joy; and being reborn in the lifetime during which awakening as a tathāgata will occur. The stages of a bodhisattva's practice are the topic of numerous

scriptures, treatises, and commentaries, some in vast detail such as the *Buddhavataṃsakasūtra* (Toh 44) and the *Yogācārabhūmi* (Toh 4035–4037). Perhaps the most succinct summary comes in the opening lines of the *Mahāvastu*, where four stages are described: (1) *prakṛticaryā* (“natural career”), (2) *pranidhānacaryā* (“resolving stage”), (3) *anulomacaryā* (“conforming stage”), and (4) *anivartanacaryā* (“preserving career”). See *Mahāvastu*, vol. I, 1.2; the four stages are explained in more detail in vol. 1, ch. 5 and are a feature of other works including the *Bahubuddhaka* sūtras of Gandhāra. See also Jaini 2001, p. 453, and Salomon 2018, pp. 276–279.

- n.5 Taishō 158: 大乘悲分陀利經 (*Dasheng beifen tuoli jing*); Taishō 157: 悲華經 (*Bei hua jing*). A Chinese bibliography written in 730 by Zhi Seng claims that the sūtra was first translated by Dharmarakṣa (ca. 230–317), and that there was also another lost translation by Dao Gong made between 401 and 412. However, Yamada’s research shows the first attribution to have been a misunderstanding of the earlier Seng Min bibliography, which also records that the Dharmakṣema translation had been mistakenly ascribed to Dao Gong. See Yamada 1967, vol. 1, pp. 15–20.
- n.6 The opening section that features the Buddha Padmottara seems to have only a tenuous connection to the main body of the text. There are also some internal inconsistencies, such as an unexplained name change for King Araṇemin.
- n.7 Yamada 1967, 1:167–71.
- n.8 Denkarma, F.296.b.7. See also Herrmann-Pfandt 2008, p. 44, no. 78.
- n.9 Sakya Pandita Translation Group, trans., *The Display of the Pure Land of Sukhāvātī* (<https://read.84000.co/translation/toh115.html>), Toh 115 (84000: Translating the Words of the Buddha, 2021).
- n.10 Roberts, Peter Alan. trans., *The White Lotus of the Good Dharma* (<https://read.84000.co/translation/toh113.html>), Toh 113 (84000: Translating the Words of the Buddha, 2022).
- n.11 The buddhas are said to teach beings who have faith in Maheśvara by appearing to them in the form of Maheśvara. The sūtra seems to take a sympathetic view of Vaiṣṇavism in particular. For example, when Samudrareṇu makes his buddhahood contingent on a variety of good things occurring, he says, “If beings who have faith in Nārāyaṇa fall into the lower existences when they die, then may I be unable to accomplish all the deeds of a buddha.” Nārāyaṇa is also used as a positive example for power, as when King Araṇemin prays, “May those beings have the power of

Nārāyaṇa.” The names of several samādhis and buddhas that are given also incorporate the name Nārāyaṇa, such as Nārāyaṇavijitagarbha.

- n.12 Mañjuśrīkīrti (Toh 3534), folio 217.a. Atiśa writes that he is quoting from it in one of his works (Toh 3930), but the actual text of his quotation resembles nothing in the sūtra and is nowhere to be found in the Kangyur. Cf. *Dīpaṃkaraśrījñāna*, folio 99.b.
- n.13 Mipham’s text has the title *The White Lotus: Supporting Material for “A Treasury of Blessings, a Liturgy of the Muni”* (*thub chog byin rlabs gter mdzod kyi rgyab chos pad+ma dkar po*); see bibliography.
- n.14 There are two ways to interpret this traditional beginning of a sūtra, with such Indian masters as Kamalaśīla claiming that both are equally correct: the version used in this translation, and the alternative interpretation “Thus did I hear: At one time, the Bhagavat...” The various traditional and modern arguments for both sides are given in Galloway (1991).
- n.15 Skt. *ājāneya*; Tib. *cang shes*. The term *ājāneya* was primarily used for thoroughbred horses but was also applied to people in a laudatory sense.
- n.16 From this point on, the Sanskrit version of the introduction is more elaborate.
- n.17 This paradise is not to be confused with the subterranean realm of Yama, the lord of death, which is inhabited by pretas.
- n.18 The four errors are mistaking the impermanent as permanent, the impure as pure, nonself as self, and suffering as happiness.
- n.19 The syntax of the Tibetan is awkward in this passage, for which there is no surviving Sanskrit equivalent. In the Sanskrit at this point there is a long passage where light rays from the Buddha reveal to the assembly other buddha realms and their buddhas and inhabitants.
- n.20 According to the Tibetan. The Sanskrit has *parvata* (“filled with precious mountains”) instead of *padma* (“filled with precious lotuses”).
- n.21 According to the Tibetan. The Sanskrit has *sahasra* (“one thousand”).
- n.22 According to the Tibetan. The Sanskrit has “one hundred and a quarter (i.e., 125) yojanas.”
- n.23 According to the Tibetan. The Sanskrit has “filled with lotuses made of the seven jewels.”
- n.24 A period or watch of three hours: the eighth part of a day.

- n.25 According to the Sanskrit. The Tibetan has “pleasant” (*yid di ’ong ba*).
- n.26 One would expect this to be describing the lotus’s distinctive pericarp, or seed pod, which forms a flat circular seat ringed by the stamens, but it is clearly in the plural.
- n.27 According to the Tibetan. The word *kulaputra* (“noble son”) is absent in the Sanskrit.
- n.28 According to the Tibetan. The Sanskrit has *ṣaṣṭiraśmi koṭinayutaśatasahasrāṇi*, which comes to six thousand million trillion.
- n.29 According to the Tibetan. The Sanskrit does not have the description “who have transcended the levels of the śrāvakas and pratyekabuddhas.”
- n.30 According to the Tibetan. The Sanskrit has, “Then the bodhisattvas who are in meditation arise from their samādhi and that entire assembly applies itself to making offerings to the Tathāgata,” which seems to be the better version.
- n.31 According to the Chinese. The Sanskrit has *kṣetrābhayā*, which is probably a scribal corruption. The Tibetan therefore translates this as *zhing gi snang ba* (“radiance of the realm”).
- n.32 According to the Tibetan. The Sanskrit has “for the benefit, welfare, and happiness.”
- n.33 According to the Tibetan. “The bodhisattvas arise from their samādhis” is absent in the Sanskrit.
- n.34 According to the Tibetan *’od dpag tshad brgya pa*. The Sanskrit has *yojanaprabhā* (“[one] yojana[-wide] light”). The Tibetan *brgya pa* could be a corruption of *rgya pa* (“wide”).
- n.35 According to the Sanskrit *snigdha*cittā. The Tibetan translated this with its alternative meaning of *snum pa’i sems* (lit. “oily mind”). It also means “sticky” and “adhering,” but the essential meaning is “friendly and affectionate.”
- n.36 According to the Sanskrit *pratyaya*, which could be translated as “condition,” “circumstances,” “factor,” or “cause.” The Tibetan has *rkyen*.
- n.37 According to the Tibetan. “The power of courage” is absent in the Sanskrit.
- n.38 According to the Tibetan. “Mahāsattvas” is absent in the Sanskrit.
- n.39 According to the Tibetan. “Mahāsattvas” is absent in the Sanskrit.

- n.40 According to the Sanskrit *gandhāhārās*. Translated into Tibetan as *dri za*, which would normally be understood to be the translation of *gandharva*, a specific class of deities, but this is not what is meant here.
- n.41 According to the Tibetan. The Sanskrit has *priyāpriya* (“pleasant and unpleasant”).
- n.42 According to the Tibetan *de bzhin du sbyar* and the BHS usage of *peyālaṃ*.
- n.43 According to the Sanskrit *durgandha* and the Tibetan *thog dri nga ba yang*. The Narthang and Lhasa versions have the corruption *dri ma’ang*; the Urga and Degé have *dri ma yang* (“stain”).
- n.44 According to the Tibetan. In the Sanskrit “gentle” and “pleasing” are adjectives for the birds and not their songs.
- n.45 According to the Tibetan. The Sanskrit has the height as 68,000 yojanas, *aṣṭaṣaṣṭhiyojanasahasrāṇi*.
- n.46 According to the Sanskrit. The Tibetan translates *caraṇa* as “feet.”
- n.47 The Sanskrit has “said” instead of “thought.”
- n.48 According to the Tibetan. The Sanskrit has “in the first period of the night.”
- n.49 According to the Tibetan. The Sanskrit has “we wish to remain.”
- n.50 According to the Tibetan. The Sanskrit has “past and future.”
- n.51 According to the Tibetan. The Sanskrit has “will teach this entranceway into the dhāraṇī that is the form of omniscience to the bodhisattvas whom they have consecrated to be their regents.”
- n.52 *Tadyathā* (“it is thus”) is taken in the Tibetan to be the beginning of the dharāṇī. Nearly every word has variations in the various editions of the Kangyur. Here we follow the critical edition of the Sanskrit by Yamada.
- n.53 According to the Tibetan. The Sanskrit here adds “came to this Sahā world realm.”
- n.54 According to the Tibetan. The Sanskrit has “by a great assembly of bodhisattvas.”
- n.55 According to the Tibetan. The Sanskrit has “8,400,000.”
- n.56 According to the Tibetan. The Sanskrit has, “Solely to obtain this samādhi, a bodhisattva mahāsattva has to realize the thirty-seven factors of

enlightenment and attain the knowledge of an omniscient one.”

- n.57 According to the Tibetan. The Sanskrit has *gāḍhakarmāni* (“strong karma”). The Tibetan has *dang po’i las* (“initial karma”).
- n.58 According to the Sanskrit *paṭṭaṃ bandhati*. The Tibetan translates this as “binding silk,” but toward the end of the sūtra translates it as *thod bcings* (“turban”).
- n.59 According to the Tibetan. The Sanskrit adds “by passing on their diadem turban.”
- n.60 According to the Tibetan. The Sanskrit omits *dharmabhāṇaka* (“Dharma reciter”).
- n.61 The Sanskrit *bhakṣyānna* just means “food” and does not specify “cooked rice.”
- n.62 The Tibetan *gtams* (“filled”) seems to be an early scribal corruption from *gdams*. The Sanskrit has *avādata* (“to be addressed,” “to be spoken to”).
- n.63 According to the Tibetan. The Sanskrit *āmantrayate* could also mean “greeted.”
- n.64 According to the Tibetan. The Sanskrit omits “bhagavat.”
- n.65 According to the Sanskrit. The Tibetan omits Candrottama.
- n.66 According to the Sanskrit *avakrāṃanti*. The Tibetan translates here as *las ’das* (“passing beyond,” “transcending”), although when this same phrase occurs later in the sūtra, the verb is translated as *gnon par byed* (“ascend to”).
- n.67 “Tenth” is not specified in this passage but is said to be the result of listening to the dhāraṇī further on.
- n.68 According to the Tibetan. In the Sanskrit, “bodhisattvas” is in the genitive case, so that the passage reads: “and he planted good roots for those bodhisattva mahāsattvas for ten intermediate eons.”
- n.69 According to the Tibetan. The Sanskrit has “established many hundred thousand million trillion hundreds of thousands of millions of trillions of beings in irreversible progress toward the highest, most complete enlightenment.”
- n.70 According to the Tibetan. The Sanskrit has Ratnacandravairocana.

- n.71 This line is abridged in the Tibetan, but has been rendered in full here.
- n.72 Dravidian is the term used for the people, language, and culture of South India, and here the mantra is identified as being linguistically Dravidian.
- n.73 According to the Tibetan. The Sanskrit has “all his other karmic obscurations.”
- n.74 According to the Sanskrit syntax.
- n.75 According to the Sanskrit *avaropya*. The Tibetan has *bsrungs* (“protected,” “guarded”).
- n.76 The Sanskrit has *atulya* (“unequaled”).
- n.77 The Sanskrit repeats *aprameyāṇi*, while Tibetan has first *tshad ma mchis pa* and second *dpag tu ma mchis pa*, which means the Sanskrit must have had *aparimāṇa*, as later in the sūtra.
- n.78 According to the Sanskrit. As a result of the ambiguity of the Sanskrit here, the Tibetan associates these qualities with the buddhas to whom the bodhisattvas made offerings.
- n.79 According to the Sanskrit. The Tibetan has *gzhol* (“enter into”).
- n.80 According to the Tibetan. The Sanskrit has “pretas and piśācas.”
- n.81 According to the Sanskrit. The Tibetan has translated the Sanskrit *eta* as “come here!”
- n.82 According to the Sanskrit. The Tibetan omits “...‘and you will always have this kind of bliss.’ Then those pretas placed their palms together and recited, ‘Homage to the Buddha! Homage to the Dharma! Homage to the Saṅgha.’ ”
- n.83 According to the Tibetan. The Sanskrit has “a buddha realm with the five degeneracies.”
- n.84 According to the Tibetan. The Sanskrit has “inferior buddha realm with the five degeneracies.”
- n.85 The length from the fingertips of one arm outstretched sideways to the other.
- n.86 According to the Tibetan. The Sanskrit has “many powers.”
- n.87 According to the Tibetan. The Sanskrit has “touched his feet and bowed with palms together toward the Tathāgata Ratnagarbha.”

- n.88 The Sanskrit reads “alms bowls” instead of “food.”
- n.89 According to the Tibetan. The Sanskrit has “mightiest soldiers.”
- n.90 The precious householder is one of the seven precious possessions, or treasures, of the cakravartin, which, in the more widespread version of the seven treasures, is replaced by the precious minister.
- n.91 According to the Tibetan. The Sanskrit has “doors in the four directions.”
- n.92 Four legs, two tusks, and the trunk.
- n.93 According to the Sanskrit.
- n.94 According to the Sanskrit singular. The Tibetan has the plural “those parklands.”
- n.95 According to the Sanskrit *puruṣamātrapramāṇam*. The Tibetan could be interpreted as meaning “floating at the height of a man.”
- n.96 According to the Sanskrit. The Tibetan omits “uragasāra.”
- n.97 Infantry, chariots, cavalry, and elephants.
- n.98 According to the Sanskrit. The Tibetan omits “eaten.”
- n.99 According to the Tibetan. The Sanskrit has “400,000.”
- n.100 According to the Tibetan. The Sanskrit has Devī.
- n.101 According to the Sanskrit. The Tibetan uses two words for “incense” and one for “incense smoke.”
- n.102 According to the Sanskrit.
- n.103 According to the Tibetan. The Sanskrit is obscure and varies between manuscripts, and there is repetition of the sentence later in the text.
- n.104 According to the Sanskrit.
- n.105 Skt. *bherī*; Tib. *rnga bo che*. There are many kinds of kettledrums. The *bherī* is described as a conical or bowl-shaped kettledrum, with an upper surface that is beaten with sticks.
- n.106 According to the Sanskrit. The Tibetan has, “Then the chief prince, Animiṣa, honored the Bhagavat and his saṅgha of bhikṣus for three months in the same way that King Araṇemin had. King Araṇemin also came on some days to see the bhagavat and his saṅgha of bhikṣus and to listen to his teaching.”



- n.107 According to the Tibetan. The Sanskrit instead reads “and completely golden and divine cities.”
- n.108 According to the Sanskrit.
- n.109 The *paṭaḥa* is a cylindrical drum hung from the body and usually played standing up by beating the upper surface with drumsticks.
- n.110 According to the Sanskrit. Most Kangyur editions, such as the Lithang, Narthang, and Choné, have *yang dag skyes* (“truly born”). The Comparative Edition has *yan lag skyes*, which could be a translation of *aṅgaḥa*.
- n.111 In most Sanskrit manuscripts and in Chinese it is “Middha,” but some Sanskrit manuscripts have the corruption “Siddha,” which the Tibetan follows.
- n.112 According to Sanskrit and most Tibetan editions, but not the Comparative Edition.
- n.113 According to Sanskrit and most Tibetan editions, but not the Comparative Edition.
- n.114 According to the Tibetan.
- n.115 According to the Tibetan. The Sanskrit and Chinese have more aspirations: “Some of them prayed to be a deva, some to become Śakra, some to become Māra, some to become Brahmā, some to become a cakravartin, some to have great wealth, some to be in the Śrāvakayāna, and some to be in the Pratyekabuddhayāna.”
- n.116 According to the Sanskrit.
- n.117 According to the Tibetan; “tathāgata arhat samyaksambuddha Ratnagarbha” is absent in the Sanskrit.
- n.118 The Sanskrit repeats “robes, food, beds, seats, medicines, and necessities.”
- n.119 According to the Tibetan. The Sanskrit has “to be a deva, or to be Śakra, or to be Māra, or to have great wealth, or for the way of the śrāvaka.”
- n.120 According to the Sanskrit.
- n.121 This time the Tibetan transliterates rather than translates *eraṇḍa*.
- n.122 According to the Tibetan. The Sanskrit has, “I have seen a great sight in my dream. I have seen the buddhas, the bhagavats, in the ten directions.”

- n.123 According to the Tibetan. The Sanskrit is more elaborate in this passage.
- n.124 According to the Sanskrit.
- n.125 According to the Tibetan. The Sanskrit has “and carried it to.”
- n.126 According to the Sanskrit. The Tibetan translates the compound as three nouns: “fame and sound and verse.”
- n.127 According to the Tibetan. The Sanskrit adds “not even Brahmā and the other deities.”
- n.128 According to the Sanskrit.
- n.129 According to the Sanskrit.
- n.130 According to the Sanskrit.
- n.131 According to the Sanskrit *kṣaṇasaṃpat*, which is translated into Tibetan as an alternative, meaning *dal ba* (“leisure”).
- n.132 The Sanskrit is *udumbara*. The fig tree never flowers. It also became the name for a legendary lotus in Tibet, as there are no fig trees there.
- n.133 According to the Sanskrit.
- n.134 According to the Tibetan *yang dag par sbyor pa*. The Sanskrit has *sumṛdu* (“very gentle”).
- n.135 According to the Sanskrit *śītala*, which can also mean “cold” or “cool,” as in the Tibetan translation *bsil ba*.
- n.136 According to the Sanskrit. This line is missing in the Tibetan.
- n.137 According to the Sanskrit *sadānandita*. The Tibetan translates as “the attainment of perfect joy.”
- n.138 According to the Tibetan. The Sanskrit has *akliṣṭa* (“the path is unafflicted”).
- n.139 According to the Tibetan. The Sanskrit omits “great.”
- n.140 According to the Tibetan. The Sanskrit has “in the care of all the tathāgatas.”
- n.141 According to the Sanskrit. The Tibetan has “dust,” one of the meanings of *rajas*.
- n.142 Sanskrit: *gamanīya*. The Tibetan has *mchi ba la sman pa* (“medicine for going”) likely in error for *mchi ba la phan pa* (“benefit for going”).

- n.143 According to the Sanskrit. The Tibetan has “bodhisattvas.”
- n.144 According to the Tibetan *sku*, presumably translating from a manuscript that had *kāya*. The Sanskrit has *āśraya* (“shelter,” “refuge,” “location”).
- n.145 According to the Tibetan. The Sanskrit also has, “Through what karma do bodhisattva mahāsattvas obtain a pure buddha realm? Through what karma will it be completely an impure one? Through what karma will there be superior beings? *And so on, until* through what karma will beings have long lifespans?”
- n.146 According to the Tibetan. The Sanskrit also has, “Through what karma do bodhisattva mahāsattvas obtain a pure buddha realm? Through what karma do they obtain an impure one? Through what karma will there be superior beings?...Through what karma will beings have long lifespans?”
- n.147 According to the Sanskrit *upanimantrita*. The Tibetan has translated it with its alternative but more frequent meaning of *spyān drangs* (“invite”), which is not as appropriate here.
- n.148 According to the Sanskrit *upakaraṇa*, which the Tibetan has translated with an alternative meaning of *yo byad* (“commodities”).
- n.149 The Sanskrit has, “I will make offerings to the Bhagavat, so you also should be eager to make offerings.”
- n.150 According to the Sanskrit *pratiśrutya*, translated into Tibetan with the meaning *mnyan* (“listened”).
- n.151 According to the Sanskrit. Missing in the Tibetan.
- n.152 According to the Tibetan.
- n.153 According to the Chinese. The Tibetan and Sanskrit make the last two names into one.
- n.154 Although all Sanskrit, Tibetan, and Chinese versions have these beings as hell beings, at this point one would expect reference to pretas, the beings in Yama’s realm, who are freed of hunger and thirst.
- n.155 This prince does not appear in the earlier list, even though he is second in importance. At this point the Sanskrit has his name as Nimu, but in all later instances it is Nimi.
- n.156 According to the Tibetan. The Sanskrit has *nirhārapati* (“lord of accumulation”).

- n.157 According to the Tibetan. "Silver" is absent in the Sanskrit.
- n.158 A conical or bowl kettledrum, also called a *nagada*. The upper surface is beaten with sticks; often in pairs one larger than the other.
- n.159 A variety of kettledrum. The *mṛḍaṅga* is wider in the middle with skin at both ends played horizontally using one's hands. One drumhead is smaller than the other. The *mṛḍaṅga* is a South Indian drum and is often used to maintain the rhythm in Carnatic music.
- n.160 A large cylindrical drum, its upper surface played with sticks, and played standing, hung from the body.
- n.161 According to the Tibetan. The Sanskrit has *kathayati ca* ("and he recited").
- n.162 According to the Tibetan. Literally "as fast and wavering as the strength of the wind." The Sanskrit has *drutavāyuvēgacapālām* ("wavering like a swift gust of wind").
- n.163 According to the Sanskrit. The Tibetan appears to take the *bhagavad* in the compound *bhagavadgandha* as a vocative.
- n.164 According to the Tibetan. The Sanskrit *pratibhāna* covers the qualities of being quick-witted, eloquent, and confident.
- n.165 According to the Sanskrit. The Tibetan appears to have a scribal corruption of *sgra* ("word") to *sgrib* ("obscurator").
- n.166 The last clause is absent in the Sanskrit.
- n.167 According to the Sanskrit.
- n.168 Sanskrit: "all buddha realms."
- n.169 According to the Sanskrit and the Chinese. The Tibetan has "bodhisattvas" instead of "beings" (*sattva*).
- n.170 According to the Tibetan. The Sanskrit omits "karmic."
- n.171 There are several enumerations of patience. The list of two kinds of patience usually includes the worldly patience of forbearance and the supramundane patience of the realization of the illusory nature of phenomena. The list of three kinds is usually patience in response to harm caused by others, patience in response to suffering, and patience in relation to the profound meaning of the Dharma, in that one is not frightened by it.

- n.172 According to the Tibetan. The Sanskrit has “supreme joy, delight, and happiness.”
- n.173 See n.171.
- n.174 According to the Tibetan. The Chinese has “for thirty-five intermediate eons,” whereas the Sanskrit has “for the same number of intermediate eons.”
- n.175 According to the Sanskrit. The Tibetan could be read to mean “as many incalculable eons as there are grains of sand,” and “incalculable” could be taken as a general adjective rather than the name of the specific eon that is a quarter of a great eon. The Sanskrit, however, has the eon in the singular.
- n.176 According to the Sanskrit. The Tibetan has “who have first come.”
- n.177 According to the Sanskrit *adhikāra*, translated literally into Tibetan as *lhag par bya ba*.
- n.178 The Sanskrit for “seen” is *avalokita*, which here refers to the first part of Animiṣa’s bodhisattva name, Avalokiteśvara.
- n.179 According to the Sanskrit *drṣṭigrāhagrasta*. The Tibetan has “held by a *makara* view.”
- n.180 The Sanskrit *svareṇa* (“by voice”) here refers to the second half of Animiṣa’s bodhisattva name, Avalokiteśvara.
- n.181 Based on the language of this passage, *avalokiteśvara* can be understood to mean “Lord of That Which Has Been Viewed.”
- n.182 Literally “ninety-six times ten million (Skt. *koṭi*; Tib. *bye ba*) times a hundred thousand million (Skt. *niyuta*; Tib. *khṛag khṛig*) times a hundred thousand (Skt. *śatasahasra*; Tib. *’bum*).” This meaning of *niyuta* is only found in Buddhist Sanskrit. *Niyuta* is translated in other texts into Tibetan as *sa ya* according to its classical meaning of “one million.”
- n.183 According to the Tibetan, literally “three times a hundred million, plus three times ten million,” or in other words, 330,000,000. The Sanskrit has 630,000,000.
- n.184 According to the Tibetan. “Treetops” is absent in the Sanskrit.
- n.185 According to the Sanskrit *mahāsthāma*. The Tibetan translates this as *gnas chen* (“great state”) and therefore may be translating from *mahāsthāna*. It may be translating *sthāma* from its alternative meaning of “place” or “station,” but that contradicts the Tibetan translation of *sthāma* in the name

Mahāsthāmaprāpta as *mthus chen thob* (“One Who Has Attained Great Power”).

- n.186 This is assuming that *sthāna* in the Sanskrit is a scribal corruption of *sthāma*, as this passage is giving the reason for the name Mahāsthāmaprāpta.
- n.187 Literally “One Who Has Attained Great Power” (*mthu chen thob*), although, as the preceding translations of Mahāsthāma were interpreted as *gnas chen* or were from texts in which *sthāma* was corrupted as *sthāna*, the reason for the name is not evident in Tibetan.
- n.188 According to the Sanskrit.
- n.189 According to the Tibetan “filled.” The Sanskrit has “purified.”
- n.190 The Sanskrit reads “pure bodhisattvas.”
- n.191 The Sanskrit reads “right hand.”
- n.192 According to the Sanskrit. The Tibetan has, literally, “unhappiness,” though this could be translated as “physical discomfort.”
- n.193 According to the Tibetan. The Chinese was also translated from a version that had *tuṣita*. The Sanskrit has *so 'nyatra lokadhātāv uṣitvā* (“after living in another world”).
- n.194 According to the Sanskrit *mama* and the Tibetan *gi* found in the Yongle and Kangxi versions.
- n.195 According to the Sanskrit, as the Tibetan syntax appears disordered: “May that buddha realm be filled with various divine, wonderful trees, with divine mandārava and mahāmandarava flowers, without any trees made of wood. May there be no evil smells there.”
- n.196 Literally “The Lovely Appearance of a Variety of the Seven Jewels.”
- n.197 Literally, “A Congregation of the Aromas of Variegated Wisdom and Tranquil Patience.”
- n.198 Literally, “when they think of the Buddha...”
- n.199 According to the Sanskrit. The Tibetan has *gsal* (“clear”).
- n.200 According to the Sanskrit. Here the Tibetan has translated *mati* as *blo gros* (“intelligence”).

- n.201 According to the Sanskrit. The Tibetan has “as many incalculable eons as the grains of sand in two Ganges Rivers.”
- n.202 According to the Tibetan. The Sanskrit has “those beings who hear your name, Mañjuśrī, will have their karmic obscurations destroyed.”
- n.203 Literally, “The Glorious Light of the Wisdom That Cuts Like a Vajra.”
- n.204 According to the Sanskrit. The Tibetan translates *caraṇa* as “feet.”
- n.205 The Sanskrit lacks “valerian.” The Tibetan has *rgya spod*, which can refer specifically to *Valeriana wallichii*, known in India as *tagar*.
- n.206 Following the Sanskrit *pratiprasrabdham*, which is absent in the Tibetan.
- n.207 According to the Sanskrit and the Yöngle, Lithang, Kangxi, Narthang, Choné, and Lhasa editions. The Comparative Edition has “conquer with a vajra.”
- n.208 According to the Tibetan. The Sanskrit has the plural “we”.
- n.209 The statement “the sky (*gagana*) was sealed (*mudrita*) with the lotuses” references the bodhisattva's name, Gaganamudra.
- n.210 According to the Tibetan. The Sanskrit has “buddha realms.”
- n.211 Literally “Swift Illumination,” according to the Sanskrit.
- n.212 According to the Sanskrit. Absent in the Tibetan.
- n.213 The word order reflects the Sanskrit.
- n.214 He is not mentioned in the earlier list.
- n.215 According to the Sanskrit. Absent in the Tibetan.
- n.216 According to the Sanskrit.
- n.217 According to the Sanskrit.
- n.218 According to the Tibetan. The Sanskrit has “intent to injure.”
- n.219 This sentence is not present in the Sanskrit.
- n.220 Skt. *ārya*; Tib. *’phags pa*.
- n.221 Tib. *chos kyi bzod pa*; Skt. *dharmakṣānti*. The state of acceptance or patience that follows understanding the nature of phenomena, namely, that in fact they do

not arise or cease.

- n.222 Literally “Lion Scent.”
- n.223 The Sanskrit reads “the zenith.”
- n.224 He does not appear in the earlier list of King Araṇemin’s sons.
- n.225 According to the word order of the Sanskrit. The Tibetan has “for as long as there are ten thousand afflicted buddha realms, I shall purify them so that they will be like the buddha realm Nīlagandhaprabhāsaviraja...”
- n.226 The Tibetan translates as “who has no location” and takes it with “I” and not as the name of the samādhi.
- n.227 According to the Sanskrit. The Tibetan translated *vibhāvanā* as *rnam par ’jig pa*, “destroying,” hence “the *destroying all bodies* samādhi,” which seems less appropriate here.
- n.228 According to the Sanskrit. The negation is not present in the Tibetan, which appears to be a corruption.
- n.229 According to the Tibetan. The Sanskrit differs considerably: “May I engage in the conduct of a bodhisattva until I purify the continuums of the minds of all beings in ten thousand buddha realms, so that, without exception, they will not produce their former karma and kleśas. I will establish the ten thousand buddha realms in purity so that the four māras will not arise in the path of their mental continuums.”
- n.230 According to the Sanskrit and the Narthang, Lhasa, and Stok Palace versions. The Degé omits “realms.”
- n.231 According to the Sanskrit.
- n.232 According to the Tibetan. Otherwise, the numbers do not add up to ten thousand.
- n.233 According to the Tibetan. The Sanskrit has Jñānaghoṣa, which has already appeared in this list.
- n.234 This follows the Tibetan *yon tan bdud rtsi gzi brjid rgyal po*. The Sanskrit has *amṛtaguṇatejarājakaḥkalpinami*, which seems corrupt.
- n.235 According to the Sanskrit. The Tibetan has this and the preceding name joined as one.



- n.236 According to the Sanskrit. The Tibetan translates *nāga* as *klu*, thus referring to the class of nonhuman, snake-like beings. It seems from context that the meaning “elephant” is more appropriate here.
- n.237 According to the Tibetan *sdig med*, which is attested as the name of the bodhisattva Anagha in other sources. The eighth prince is given as Amigha in all the Sanskrit manuscripts, but this is the same name as the preceding prince.
- n.238 According to the Tibetan. “Speak meaninglessly” occurs later in the Sanskrit.
- n.239 According to the Sanskrit. Here the Tibetan repeats “have doubt.”
- n.240 This means that he will not lie down, even to sleep.
- n.241 These first six qualities are from the traditional list of twelve or thirteen optional monastic asceticisms (*dhūtaguṇa*).
- n.242 The Sanskrit has *dantavidarśanaṃ* (“show the teeth”), whereas the Tibetan reads *chos ston par bgyid par gyur cig* (“teach the Dharma”).
- n.243 The Sanskrit has “with the speed of a buddha.”
- n.244 The Tibetan *mdog* is literally “color.” The Sanskrit *varṇa* can mean “color,” “physical form,” or “class/caste.” The next quality in the Sanskrit, *vaimātra*, is absent in the Tibetan, which might translate as “inequality.”
- n.245 The Sanskrit reads “from the doings of the māras.”
- n.246 According to the Tibetan. Sanskrit: “May those beings who have planted good roots be born in lotuses; may those beings who have not planted good roots be born from wombs.”
- n.247 According to the Sanskrit: “When that karma has come to an end, may females or wombs not be known in my buddha realm, and may those beings be bestowed with happiness only.”
- n.248 According to the Tibetan *sgron ma dang ldan pa*. The Sanskrit reads *ulkavatī*, which would mean “endowed with meteor” or “like a meteor.”
- n.249 According to the Sanskrit.
- n.250 The Sanskrit here adds, “May those following the Pratyekabuddhayāna achieve enlightenment individually.”
- n.251 Akṣobhya is the same name that this prince had been given as his bodhisattva name. The Tibetan translates the names differently: the

bodhisattva name as *mi skyod pa* and the buddha name as *mi 'khrugs pa*.

- n.252 According to the Sanskrit. The Tibetan has “[you with an] unshakable mind.”
- n.253 According to the Tibetan. The Sanskrit has “those who have great thirst.”
- n.254 Himaṇi is not mentioned in the earlier introductory list of Araṇemin’s sons. One Sanskrit manuscript names him Himadhi, while the Tibetan names him *gangs kyi nor bu*, “Snow Jewel.”
- n.255 Gandhahasti is the BHS form of Gandhahastin. This name means “Elephant Scent,” and refers to the potent smell of a male elephant in musth.
- n.256 According to the Sanskrit. The Tibetans translators appear to have read *pravaragaṇa*, “supreme assembly,” where the extant Sanskrit reads *pravaraguṇa*.
- n.257 According to the Sanskrit. The Tibetan omits “mind.”
- n.258 Literally “Jewel Top Ornament.”
- n.259 According to the Tibetan. The Sanskrit has “thirty million.”
- n.260 According to the Sanskrit. The Tibetan omits “be first.”
- n.261 According to the Sanskrit, which means “Most Powerful.” The Tibetan has simply *mchog* (“Supreme”).
- n.262 The Tibetan divides this name into two (Vikasita and Ujjaya), but the Sanskrit and Chinese texts give them as one name.
- n.263 According to the Sanskrit and the Tibetan. The Chinese has Brahmasunda as one name.
- n.264 According to the Sanskrit and the Chinese. Some Sanskrit manuscripts and the Tibetan have the name split into two as Yaśas and Nandin.
- n.265 The name Sunetra has already occurred in the list. The Tibetan uses two variant translations of Sunetra: *spyān bzang* (“good eyes”) for the first, and *spyān mdzes* (“beautiful eyes”) for the second.
- n.266 According to the Sanskrit and the Chinese. The Tibetan has *legs mthong lha*, which in Sanskrit would be Sudarśanadeva.
- n.267 According to the Sanskrit and the Chinese *long chi*, most likely meaning “Elephant Tusk.” The Tibetan has *klus byin*, presumably having read the Sanskrit *nāgadatta*.

- n.268 The Sanskrit has Gandhasvara, “Scent-Sound.” The fifth-century Chinese translation by Dharmakṣema has *yin wang*, “King of Sound,” presumably having read Ghoṣeśvara, a name that occurs earlier in the list. The other Chinese translation agrees with the Tibetan *spos kyi dbang phyug* in rendering the Sanskrit Gandheśvara.
- n.269 According to the Tibetan (*sred med kyi bu’i snying po*) and the Chinese. The Sanskrit has *nārāyaṇagata*.
- n.270 According to the Sanskrit and Chinese. The Tibetan omits the final *rāja*. Yamada (1967) has *viagata*, presumably a typographical error for *vigata*.
- n.271 This follows the Tibetan *skar ma’i khyu mchog*, suggesting that it was a translation of *jyoti-ṛṣabha* or a similar term. The Sanskrit reads *jyotikṣabhaka*.
- n.272 The Sanskrit differs: “And, young brahmin, the Tathāgata has taught the Dharma entranceway for transcending saṃsāra, which is called *gathering the pure accumulations*: the accumulation of generosity is when bodhisattvas engage in giving, and it leads to the ripening of guidable beings.” The Dharma entranceway in Tibetan is conjoined with the practice of generosity.
- n.273 The Sanskrit *ājāneya* means “high-born” or “noble,” and “thoroughbred” when it is related to animals.
- n.274 According to the Tibetan. The Sanskrit has “knowledge without doubt.”
- n.275 The seven limbs of an elephant are its four legs, two tusks, and trunk.
- n.276 According to the Sanskrit. The Tibetan adds *chung zad tsam*, which could mean “a little way up,” which is absent in the Sanskrit and the Chinese.
- n.277 According to the Tibetan. The Sanskrit has “indolence.”
- n.278 Vipasyin, Śikhin, and Viśvabhu are the first three buddhas in the traditional list of seven buddhas, Śākyamuni being the seventh. They lived in the eon prior to the current Bhadraka eon in which Śākyamuni is the fourth buddha after Krakucchanda, Kanakamuni, and Kāśyapa.
- n.279 The sūtra uses the name Bhadraka in most instances, but the shorter form Bhadra has become established in English. The name means “good.”
- n.280 The Sanskrit has the form Krakutsanda, reflecting the Mithila and Newari pronunciation of *ca* and *cha*, which became standard in Tibet.
- n.281 This sentence is absent in the Sanskrit. Note that it recurs at the end of this passage, where it makes more sense.

- n.282 According to the Tibetan. The Sanskrit has the negative: “When I will not receive that prophecy...”
- n.283 According to the Tibetan. The Sanskrit differs: “There are the four purities of a bodhisattva. What are those four? They are the purity of correct conduct because there is no self; the purity of samādhi because there is no being; the purity of wisdom because there is no soul; and the purity of liberation because there is no individual and because of the vision of the knowledge of liberation.”
- n.284 According to the Sanskrit *acintya* and the Kangxi. The Comparative Edition has *mi rtag pa* (“impermanent”) instead of *mi rtog pa*.
- n.285 According to the Tibetan. The Sanskrit *dvirūṇaṃ sahasraṃ* (“a thousand less two”) and the Chinese have 998. With the addition of the youngest of these brahmins to be the last buddha of the Bhadraka eon, this would result in only 999 young brahmins instead of a thousand. Mahābalavegadhārin is prophesied to be the last of the Bhadraka eon buddhas, and he is specifically stated to follow the 1,004th buddha but this is because he is preceded by buddhas who had been the five attendants of Samudrareṇu, who therefore would be the 1,000th to the 1,004th buddhas, preceded by the other 999 buddhas. The problem with 999 is that it leaves no room for Samudrareṇu to be Śākyamuni, the fourth buddha of the Bhadraka eon. One solution may be that when Ratnagarbha states that there will be 1,004 buddhas in the Bhadraka eon, Mahābalavegadhārin is added as the 1,005th on making his prayer. Therefore, when Samudrareṇu adds his aspiration and is prophesied to be Śākyamuni, this would bring the number of buddhas up to 1,006 with Mahābalavegadhārin as the last.
- n.286 This follows the Sanskrit.
- n.287 The Tibetan here reads *gces spyod* for the attested *sārabhuja*. Previously, the term *snying po spyod* had been used. These two terms are synonymous, and are almost surely intended to refer to the same person.
- n.288 These qualities are mentioned again at [232.b](#) and [256.b](#). These appear be the six ways of gathering disciples: appropriate emblems, appropriate action, appropriate correct conduct, appropriate view, appropriate livelihood, and appropriate appearance.
- n.289 The Sanskrit adds “and not go and honor them,” which is also not present in the Chinese.
- n.290 According to the Sanskrit.

- n.291 According to the Sanskrit. Absent in the Tibetan.
- n.292 Following the Tibetan *yang dag rtog*, which translates as *saṃtīraṇa*. The Sanskrit here has *saṃtaraṇa*.
- n.293 According to the Sanskrit *vikrīḍasi*. The Tibetan, including the Stok Palace version, has *rnam grol* ("liberated"), which may be a scribal error for *rnam rol*.
- n.294 The Sanskrit reads *samudravāri*, "the waters of the sea".
- n.295 According to the Tibetan. The Sanskrit is *śatru* ("enemy").
- n.296 The Sanskrit is *naditāru* and the Tibetan *zam pa'i shing*. Both terms suggest a tree that is used as a bridge.
- n.297 The Sanskrit reads, "the grass of knowing."
- n.298 According to the Sanskrit. The Tibetan may mean, "I am in the great battle with the kleśas of beings."
- n.299 According to the Tibetan. The Sanskrit lacks these vocatives.
- n.300 According to the Tibetan. The Sanskrit adds *viparītatattvabodhino* ("understanding reality the wrong way around").
- n.301 According to the Sanskrit.
- n.302 According to the Sanskrit.
- n.303 According to the Tibetan *bldag*.
- n.304 According to Tibetan *'gron bu*. The Sanskrit *hiraṇya* means "coins." The meaning is apparently forms of money, as cowrie shells were used as units of currency.
- n.305 According to the Sanskrit *śaṅkha*. Absent in the Tibetan.
- n.306 According to the Sanskrit. The Tibetan has the obscure *rdul chen*.
- n.307 According to the Tibetan. The Sanskrit has *riktamuṣṭisadrśa* ("like an empty fist"). This is also in the Chinese translation.
- n.308 According to the Sanskrit.
- n.309 According to the Sanskrit.
- n.310 According to the Tibetan. The Sanskrit *garbhāśayasmṛtipranaṣṭā* could also be understood as "having lost mindfulness of their innermost disposition."

- n.311 According to the Tibetan *mnar*. The Sanskrit *ghāta* can mean “to beat” or “to kill.”
- n.312 According to the Sanskrit *dhānyarasa*. The Tibetan has *'bru dang nor* (“grain and wealth”).
- n.313 According to the Sanskrit *kukṣi*. The Tibetan has *mchan khung* (“armpit”).
- n.314 The order is according to the Sanskrit.
- n.315 The three highest of the ten bodhisattva bhūmis, beyond which there is buddhahood.
- n.316 According to the Sanskrit. The Tibetan has *skad sna tshogs ston pa* (“teaching languages”).
- n.317 According to the Sanskrit *vajradhara*. The Tibetan has *rdo rje ting nge 'dzin* (*vajrasamādhi*).
- n.318 The Sanskrit reads *vajramayām...kleśaparvatām*, “the adamant mountain of the kleśas.”
- n.319 From the Sanskrit *pravrajyopasaṃpad bhavet*. The Tibetan has taken *upasaṃpad* (a specific term for “ordination”) as *phun sum tshogs*, which usually renders the Sanskrit *sampad*.
- n.320 According to the Tibetan. The Sanskrit would read, “May there be many people in my order.”
- n.321 According to the Sanskrit *aśubha*. The Tibetan has *yang dag par ma lags pa* (“incorrect” or invalid”).
- n.322 According to the Sanskrit *kṣamaprayoga*. The Tibetan *zad pa'i sbyor ba* appears to be from a corrupted *kṣayaprayoga*, “application to termination.”
- n.323 According to the Sanskrit *paravadhe*. The Tibetan has translated *don dam* (“ultimate”) from the Sanskrit *paramarthe*.
- n.324 According to the Tibetan *gzhan dang gzhan dag gis chog par 'dzin*. The Sanskrit *parasparāsaṃtuṣṭa* has the negative “dissatisfied.”
- n.325 One may mention that the Sanskrit *apratihataśmi* is also the name of a samādhi described in the *Exposition on the Universal Gateway* (<https://read.84000.co/translation/toh54.html>) (Toh 54, Dharmachakra Translation Committee, trans. 2021): “There is the *unimpeded light rays* samādhi. If that

samādhi is attained, the bodhisattva will illuminate all buddha realms with light rays.”

- n.326 The Degé has *rtogs pa*. The Yongle has *rtog*. The Kangxi has *rtog pa*. The Sanskrit has *ketu*, the Tibetan for which is *rtog*.
- n.327 There is a samādhi of this name earlier in the sūtra as being taught to the bodhisattva Gaganamudra.
- n.328 There is a samādhi with this name mentioned in other sūtras, such as *The Perfection of Wisdom in Eight Thousand Lines* and *The White Lotus of the Good Dharma*. However, its source is probably the *The Sūtra Requested by Gaganagañja*, where it says, “The victory banner’s crest ornament samādhi illuminates all the Dharma of the Buddha” (folio 290.b).
- n.329 According to the Sanskrit *ulkāpāta*. The Tibetan has “possessing a lamp.”
- n.330 There is a samādhi called *bhāskarapradīpa* that appears earlier in this sūtra (folio 189b). It is possibly derived from *The Sūtra Requested by Gaganagañja*, which contains the line, “The lamp of the sun samādhi eliminates deep darkness” (folio 114.b).
- n.331 There is a samādhi called *guṇākara* that is previously mentioned in folio 231.b.
- n.332 Nārāyaṇa, another name for Viṣṇu, is referred to in sūtras as an example of power, strength, diligence, and invincibility.
- n.333 *snying po dang ldan pa*. There is a samādhi that is mentioned in *The Sūtra Requested by Gaganagañja*, which contains the line, “the endowed with the essence samādhi brings the experience of all commitments” (folio 291.a).
- n.334 The Sanskrit has *avalokitamūrdha*. The Tibetan has *spyi gtsug bltar gda’ ba*. Literally “whose crown of the head is looked upon,” which is both a sign of disrespect and indicative of inferiority.
- n.335 There is a samādhi with this name mentioned in *The Sūtra Requested by Gaganagañja*, where it says, “the Mount Meru’s victory banner samādhi causes all beings to be overpowered” (folio 291.b).
- n.336 This is in the list of samādhis given at folio 263.a.
- n.337 There is a samādhi with this name mentioned in *The Sūtra Requested by Gaganagañja*, where it says, “the endowed with virtuous conduct samādhi will bring engagement in virtuous conduct” (folio 291.a).

- n.338 There is a samādhi called *entering signs and sounds* that is mentioned later on 263.a.
- n.339 According to the Sanskrit. The Tibetan omits the negative.
- n.340 According to the Sanskrit. The Tibetan has *chos kyi tshogs bsgoms pa* (“meditation on the collection of Dharma”). This can also be understood as a translation of the Sanskrit *dharmakāyavibhāvana*.
- n.341 It is mentioned in *The Sūtra Requested by Gaganagañja* that “the *stainless wheel* samādhi will bring a pure Dharma wheel” (folio 291.a).
- n.342 According to the Sanskrit *subhāṣitajñānāṃ pramuṣṭacittānāṃ*, which literally means “those whose minds are robbed of the wisdom that was well-taught.” The Tibetan has “those who do not meditate on knowledge and have angry minds.”
- n.343 According to the Sanskrit *triratnāpratilabdhaprasāda*. The Tibetan omits the negative.
- n.344 From the Tibetan and the BHS meaning. In classical Sanskrit *utsada* means “destruction.”
- n.345 According to the Sanskrit. The Tibetan omits the negative.
- n.346 According to the Sanskrit. The Tibetan omits the negative.
- n.347 According to the Tibetan. The Chinese and some Sanskrit manuscripts have the negative: “Those who don’t have conviction...”
- n.348 Also mentioned at 214.b and 257.a.
- n.349 Tib. *tog gi blo gros* (“wisdom of the top-ornament”).
- n.350 According to the Sanskrit *agninirbhāsa*. Absent in the Tibetan.
- n.351 According to the Sanskrit. Absent in the Tibetan.
- n.352 According to the Sanskrit *anantaḡandhānantaprabha*. The Tibetan has “infinite colors and infinite scents,” which contradicts what is given as the last description in this list further on.
- n.353 According to the Sanskrit. “Six” is absent in the Tibetan.
- n.354 According to the Tibetan.
- n.355 According to the Sanskrit. The Tibetan joins this passage with the next.



- n.356 According to the Sanskrit *samādhyagamaṇīya*, which the Tibetan has probably incorrectly translated as “not bestowed through samādhi.”
- n.357 From the Sanskrit *suduḥkha*.
- n.358 Without explanation, King Araṇemin is here given another name in Sanskrit, and the Tibetan and Chinese translations. This is presumably his bodhisattva name as all the princes are then referred to by their bodhisattva names.
- n.359 According to the Tibetan and the Chinese. The extant Sanskrit has *bhāṣiṣyase* (“you will speak”).
- n.360 This follows the Sanskrit. The Tibetan reads, “For beings without fear.”
- n.361 The Tibetan has only *snying rje* for both *kṛpā* and *karuṇā*.
- n.362 According to the Sanskrit. The Tibetan has *bsgom* (“meditated”).
- n.363 In this passage and similar subsequent passages, the verb is literally “question” or “inquire” (Skt. *pr̥cchatha*; Tib. *dri ba mdzad*) though no question is asked.
- n.364 From the Sanskrit *upanītāni*. The Tibetan has *phul* (“offered”).
- n.365 According to the Tibetan. The Sanskrit has *Simhaviṣṇubhitakāya*.
- n.366 From the Tibetan *ngur smig* and the anonymous fourth-century Chinese translation *zi mo*. The Sanskrit has *Jambu*.
- n.367 According to the Sanskrit. The Tibetan has *bsgom* (“meditated”).
- n.368 From the Sanskrit *upanītāni*. The Tibetan has *phul* (“offered”).
- n.369 From the passage on the different words that were heard in the empty buddha fields up to this point, there appears to be a lacuna in the extant Sanskrit. Both the Tibetan and Chinese versions preserve the full narration here. After the phrase “the words *a talk on the Mahāyāna*,” the extant Sanskrit only reads, “Those empty buddha realms in the ten directions were illuminated by light. All the beings, both human and nonhuman, transformed according to whatever aspect of goodness their minds were engaged in. Some appeared to be Yama; some appeared to be water...”
- n.370 From the Sanskrit *kṣetra*. The Tibetan has *shing* (“wood”), presumably in error for *zhing*.
- n.371 The Degé block print has both page numbers on a single page.

- n.372 The Degé block print has both page numbers on a single page.
- n.373 The Sanskrit lacks the term *bodhisattva*.
- n.374 This appears to be King Araṇemin's bodhisattva name.
- n.375 The Tibetan takes it as a brahmin living in a place called Ketapuri. However, as mentioned earlier in the sūtra, this is the name of the brahmā in the realm that Buddha Ratnagarbha and the brahmin Samudrareṇu are in.
- n.376 This refers to the Buddha Śākyamuni's father, Śuddhodana.
- n.377 This refers to the Buddha Śākyamuni's mother, Māyādevī.
- n.378 According to the Sanskrit. The Tibetan appears to break up the name as "a constellation goddess named Varuṇacāritra."
- n.379 This refers to the Buddha Śākyamuni's wet nurse, Mahāprajāpatī.
- n.380 There is a śakra ruling the paradise on Mount Meru in each four-world continent.
- n.381 This refers to the Buddha Śākyamuni's two principal disciples, Śāriputra and Maudgalyāyana.
- n.382 This refers to the Buddha Śākyamuni's son, Rāhula.
- n.383 The last of these would be as the Buddha Śākyamuni's wife, Yaśodharā.
- n.384 This appears to refer to Ājñāta Kauṇḍinya, the first of the group of five who attained arhathood upon the Buddha's Śākyamuni's first teaching at Deer Park.
- n.385 According to Sanskrit *auṣadhi*. Absent in the Tibetan.
- n.386 According to the Sanskrit. The Tibetan has only Bhīṣma as his name.
- n.387 The Tibetan translates *aprasannacitta* as *sems ma dad pa* ("without faith"), suggesting that the translators read *sems ma dang ba*. A number of Kangyur readings (but not the Stok Palace) do not have the negative.
- n.388 According to the Sanskrit. The Tibetan has omitted "and so on, up to and including my head."
- n.389 He is here given the title tathāgata, presumably retrospectively, even though he would still have been a bodhisattva at the time and obtained another name at buddhahood.

- n.390 From the Sanskrit.
- n.391 From the Sanskrit. “Dharma” and “Saṅgha” are absent in the Tibetan.
- n.392 This refers to pretas.
- n.393 According to the Sanskrit. “Bodhisattva mahāsattva” is absent in the Tibetan.
- n.394 According to the Tibetan. The Sanskrit has “bodhisattva mahāsattvas” instead of “beings.”
- n.395 According to the Tibetan. The Sanskrit has “in which all samādhis disappear.”
- n.396 According to the Tibetan. The Sanskrit has “through which all samādhis pervade through space.”
- n.397 According to the Tibetan *rin chen rgyal ba*, which appears to have translated from *ratnajaya*. There is some variation among the sources. The Sanskrit witnesses read either *raṇaṃ jahena*, which in BHS means “elimination of affliction,” and *raṇaṃ jayena*, which following classical Sanskrit would be “victory in battle.” The two Chinese versions seem to have translated from an equivalent of *raṇaṃ jahena* and *ratna jahena*. The description of the samādhi suggests that *raṇaṃ jahena* was the original reading.
- n.398 Tibetan *gnas la mi brten pa* (*rten pa* in the Degé). The Sanskrit *animiṣa* means “a steadfast, unblinking gaze,” and by extension “vigilance.”
- n.399 The Sanskrit is practically identical with the explanation of the previous samādhi. The Tibetan has translated *jñāna* as *ye shes* in the former and as *shes pa* in the latter.
- n.400 The Sanskrit has *samādhiśuddhasāra* (“the pure vital essence samādhi”).
- n.401 According to the Tibetan *mi zad*, which probably translates *akṣayatvaṃ*. The Sanskrit has *alakṣaṇatvaṃ*, “characteristiclessness,” whereas the Chinese translations suggest *akṣaṇatvaṃ* (“momentary-lessness”).
- n.402 The Sanskrit has *kāravihārakriyāṇi karoti* (“one performs the action of dwelling in activity”).
- n.403 The Sanskrit *ketu* reveals the Yongle, Lithang, Peking, Narthang, Choné, and Stok Kangyurs to be correct in having *rtog*, while the Degé has *rtogs* (“realization”).
- n.404 According to the Tibetan.

- n.405 According to the Tibetan *yi ge ma mnyam pa nyid*, which appears to be a translation of *asamākṣaratā*. The Sanskrit reads *asamāṛakṛtām*, while the Chinese appears to have translated from *andhakāra* (“darkness”).
- n.406 According to the Tibetan.
- n.407 This follows the Tibetan, with which the Chinese agrees. The extant Sanskrit reads *araṇena samadhinā* (“through the samādhi that lacks affliction”).
- n.408 According to the Tibetan, translating from *asaṅgatā* (“without attachment” or alternatively “without impediment”). The present Sanskrit has *saṃgatā* (“conjoined [with space]”).
- n.409 According to the Tibetan *yiḍ byung*. However, the Sanskrit has “lifelessness.”
- n.410 According to the Tibetan. The Sanskrit has “limitless mind,” with which the Chinese agrees.
- n.411 According to *sems nyid* in the Yongle, Lithang, Kangxi, Narthang, Choné, Lhasa, and Stok Palace versions. This aligns with the attested Sanskrit *°cittatā*. The Degé has *mtshan nyid* (“characteristics”).
- n.412 According to the Tibetan.
- n.413 According to the Sanskrit. The Tibetan has “five hundred yojanas.”
- n.414 According to the syntax of the Sanskrit.
- n.415 According to the Tibetan. The Sanskrit has *kecinnara*.
- n.416 According to the Tibetan that separates it from the preceding sentence, which would otherwise have “except for eight worthy beings” as its conclusion, which does not appear to make sense. There are only six worthy beings described below.
- n.417 The Chinese translations preserve the name of this tathāgata, which appears to have been lost from the Sanskrit manuscripts by the time of the Tibetan translation. Yamada (1967: 1:107) reconstructs it as Śataguṇa, “Having a Hundred Qualities,” from one Chinese manuscript, while another Chinese manuscript has only Śata.
- n.418 The previous five buddha realms mentioned were in the east, west, south, north, and above, and therefore the implication will be that this is in the sixth direction—below.

- n.419 These are the bodhisattvas Saṃrocana and Prahasitabāhu, who have not been previously mentioned in the sūtra but are now revealed to be present in this assembly.
- n.420 The syntax of the verses has been translated according to the Sanskrit for clearer meaning.
- n.421 According to the Tibetan. The Sanskrit has *nāgānaradevayakṣā ye devatā*, “you divinities–nāgas, humans, devas, and yakṣas...”.
- n.422 The four oceans are the oceans in the middle of which each of the four continents are situated.
- n.423 Here the ministers say *deva*, which literally means “deity” but was used in Sanskrit to address the king. It was translated literally into Tibetan as *lha*.
- n.424 According to the Tibetan *lo tog* and the Sanskrit *śasyā*. Yamada (1967: 1:373) has emended this to *śaṣpā*, “grasses.”
- n.425 According to the Sanskrit *ojavatīpṛthivī*. The Tibetan applies the adjective to the harvests.
- n.426 This passage in both the Tibetan and Sanskrit presents interpretive problems. Though the general meaning is clear, the syntax is ambiguous in places, leaving the precise meaning elusive. Specifically, while the context and syntax suggest that the term *viḍacarakamūrdhani* is the name of a place, it is not entirely implausible that it refers to the title of a specific treatise. This is how Yamada (1967, p. 111) seems to interpret it. As is clearer in the following paragraph, however, it is most likely a toponym. Whether it refers to a text or a place, the setting and terminology is significant. The term *caraka* (*spyod pa*) is also the name of the compiler of the eponymous classic work on Āyurveda, the *Carakasaṃhitā*. Additionally, the *Carakasaṃhitā* describes its own transmission as originating among a gathering of ṛṣis and devas in the Himalaya following a request to Indra (Śakra). The *Carakasaṃhitā* is, like the śāstra described in this passage, a work concerned with the treatment of disease and humoral imbalance, as well as the prevention and alleviation of afflictions cause by bhūtas and other supernatural beings.
- n.427 Following the Sanskrit *glānapratyayopakaraṇārtham*. The term *glānapratyaya*, “medical treatments,” refers to the fourth of the “four requisites” (*pariṣkara; yo byad*), the personal possessions a monastic is permitted to keep according to the rules of the early Buddhist saṅgha. The other three are: robes, alms bowl, and a bed/seat.

- n.428 Following the Sanskrit *devaṛṣiyakṣasaṅghāḥ*. The Tibetan parses this compound to mean, “the deva ṛṣis and yakṣas.”
- n.429 According to the Sanskrit *pratyavarakāla*. The Tibetan interprets this as “at a bad time” (*dus ngan pa’i tshe*).
- n.430 According to the Tibetan. The Sanskrit has *vicitradoṣa* here and the third time the realm is mentioned. However, the second time it agrees with the Tibetan, having Vijitaghoṣa.
- n.431 According to the Sanskrit and the fourth-century Chinese. The Tibetan is *dga’ ba* (“Joy”). Later in the Sanskrit text it is called Rūḍhavaḍa.
- n.432 According to the Sanskrit *hiraṇyasuvārṇa*, translated into Tibetan as *dbyigs dang gser*.
- n.433 According to the Tibetan *gter ston byed pa*. The early fifth-century Dharmakṣema Chinese translation also has this as a descriptive phrase. The Sanskrit has “nāga king named Nidhidarśaka” (lit. “Treasure Revealer”). Later in the Sanskrit his name is given as Nidhisamdarśana, which has the same meaning. The fourth-century Chinese also has this as his name, and therefore this could have been the original form.
- n.434 Here the Sanskrit has Vijitaghoṣa, unlike the earlier Vicitradoṣa.
- n.435 Literally, ten million times a hundred thousand million times a hundred thousand.
- n.436 Literally “The One Who Gives Away Everything.” The Tibetan has *thams cad sbyin pa*.
- n.437 The last part of the sentence, “if he does not give...,” is also in the Chinese. It was therefore in early Sanskrit manuscripts, but it is absent in the extant Sanskrit.
- n.438 Skt. *pratyaṅga*; Tib. *nying lag*. This refers to the nose, fingers, toes, ears, and so on.
- n.439 This means “the five clairvoyances.”
- n.440 According to the Sanskrit. Earlier referred to in Tibetan as Vaḍa. The Tibetan here has *shing pa ta skye ba*, whereas earlier it had *dga’ ba*; the Sanskrit they were translated from is uncertain. The fourth-century Chinese has *ti li* as before. See [n.431](#).
- n.441 According to the Tibetan; “or the Buddhayāna” is absent in the Sanskrit.

- n.442 According to the Sanskrit. The Tibetan has “beings.”
- n.443 According to the Sanskrit.
- n.444 According to the Tibetan *nyi gdugs snying po*. The Sanskrit has Sūryagarbha, which was already given in this list.
- n.445 According to the Sanskrit and Dharmakṣema’s Chinese translation as *ju ji*. The Tibetan has *nam mkha’*.
- n.446 According to the Tibetan and the Chinese. The Sanskrit has Jyotiśrī.
- n.447 According to the Sanskrit. “Bodhisattva” is absent in the Tibetan.
- n.448 According to the Tibetan. “Mahāsattvas” is absent in the Sanskrit.
- n.449 According to the Sanskrit. The Tibetan, in contradiction with the previous number, multiplies it by another ten million.
- n.450 According to the syntax of the Sanskrit.
- n.451 Skt. *sughoṣavairocanaketu*; Tib. *dbyangs snyan rnam par snang byed*.
- n.452 The Tibetan has the phrase “my buddha realm.”
- n.453 According to the Tibetan. This sentence is not present in the Sanskrit.
- n.454 Tibetan *dbang po mig*.
- n.455 According to the Sanskrit *nirīkṣante*. The Tibetan translates as *nges par rtogs*.
- n.456 According to the Sanskrit. Not present in the Tibetan.
- n.457 The Tibetan merged the first and second, resulting in only nine aspects.
- n.458 According to the Tibetan. The Sanskrit connects these first two qualities.
- n.459 According to the BHS *jñāpana*; the Tibetan has “examine” (*brtags*).
- n.460 This passage is based on the Sanskrit, which the Tibetan interpreted as meaning “the bodhisattvas went to those realms to learn the praises, and so on, and listened to them.”
- n.461 According to the Tibetan. The Sanskrit *saṃvejayiṣyati* appears to mean “who will frighten or agitate.”
- n.462 According to the Tibetan. The Sanskrit has “today, you must develop the aspiration for irreversibility.”

b.

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### · Other Resources ·

Peking Tripitaka Online Search

([http://web.otani.ac.jp/crī/twrp/tibdate/Peking\\_online\\_search.html](http://web.otani.ac.jp/crī/twrp/tibdate/Peking_online_search.html)).

Sanskrit and Tamil Dictionaries (<http://www.sanskrit-lexicon.uni-koeln.de/scans/MWScan/tamil/index.html>).

Digital Sanskrit Buddhist Canon (<http://www.dsbcproject.org/>).

Resources for Kanjur and Tanjur Studies (<http://www.rkts.org/>), Universität Wien.

## 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 Abhaya

*'jigs med*

འཇིགས་མེད།

*abhaya*

The fifth of the thousand sons of King Araṇemin, who becomes the bodhisattva Gaganamudra and is prophesied to become the Buddha Padmottara.

g.2 Abhibhūtaguṇasāgararāja

*yon tan rgya mtsho'i zil mnan rgyal po*

ཡན་ཏན་གྱི་མཚོ་འཁོར་མན་ཏན་གྱི་ལ་པོ།

*abhibhūtaguṇasāgararāja*

One of the hundred names prophesied by the Buddha Ratnagarbha for 2,500 buddhas, presumably the name of twenty-five of those buddhas.

g.3 Abhigarjita

*mngon par sgrogs pa*

མངོན་པར་སྒྲོགས་པ།

*abhigarjita*

A southern buddha realm that the Buddha Śākyamuni sees.

g.4 Abhijñāguṇarāja

*mngon shes yon tan rgyal po*

མངོན་ཤེས་ཡན་ཏན་གྱི་ལ་པོ།

*abhijñāguṇarāja*

One of the hundred names prophesied by the Buddha Ratnagarbha for 2,500 buddhas, presumably the name of twenty-five of those buddhas.

g.5 Abhirati

*mngon par dga' ba*

མངོན་པར་དགའ་བ།

*abhirati*

The eastern realm where the ninth son of King Araṇemin has become the Buddha Akṣobhya, and after Akṣobhya's nirvāṇa, where the tenth son will become the Buddha Suvarṇapuṣpa. It will be renamed Jayasoma when the eleventh son, Siṃha, becomes the Buddha Nāgavinarditeśvaraghoṣa there.

g.6 Abhirūpa

*gzugs bzang*

གཟུགས་བཟང་།

*abhirūpa*

The name that the Buddha Ratnagarbha prophesies will be that of one of his eighty brothers (the forty-second) when he becomes a buddha.

g.7 Abhyudgatadhvaja

*mngon 'phags rgyal mtshan*

མངོན་འཕགས་རྒྱལ་མཚན།

*abhyudgatadhvaja*

One of the hundred names prophesied by the Buddha Ratnagarbha for 2,500 buddhas, presumably the name of twenty-five of those buddhas.

g.8 Abhyudgatameru

*lhun po mngon 'phags*

ལྷན་པོ་མངོན་འཕགས།

*abhyudgatameru*

One of the hundred names prophesied by the Buddha Ratnagarbha for 2,500 buddhas, presumably the name of twenty-five of those buddhas.

g.9 Acalasthāvara

*mi g.yo brtan pa*

མི་གཡོ་བརྟན་པ།

*acalasthāvara*

A bodhisattva who comes from the realm of the Buddha Lokeśvararāja to the Buddha Ratnagarbha

g.10 acceptance

*bzod pa*

བཟོད་པ།

*kṣānti*

A term also translated as “patience” and “forebearance” in this text, and in others sometimes as “receptivity”; here, often in the context of its association with dhāraṇī and samādhi, the term is probably to be understood as related to “forbearance that comes from realizing the birthlessness of phenomena” (q.v.).

g.11 Acintyamatiguṇarāja

*blo gros bsam yas yon tan rgyal po*

བློ་གྲོས་བསམ་ཡས་ཡོན་ཏན་རྒྱལ་པོ།

*acintyamatiguṇarāja*

The name of a buddha.

g.12 Acintyamatijñānagarbha

*ye shes blo gros bsam yas snying po*

ཡེ་ཤེས་བློ་གྲོས་བསམ་ཡས་སྟིང་པོ།

*acintyamatijñānagarbha*

One of the hundred names prophesied by the Buddha Ratnagarbha for 2,500 buddhas, presumably the name of twenty-five of those buddhas.

g.13 Acintyarāja

*bsam yas rgyal po*

བསམ་ཡས་རྒྱལ་པོ།

*acintyarāja*

A buddha in an eastern buddha realm.

g.14 Acintyarocana

*bsam yas rnam par snang mdzad*

བསམ་ཡས་རྣམ་པར་སྟངས་མཛད།

*acintyarocana*

The name that the bodhisattva Saṃrocana will have when he becomes a buddha.

g.15 Ādityasomā

*nyi zla*

ཉི་ཟླ།

*ādityasomā*

The eastern realm where the sixth son of King Araṇemin will become a buddha.

g.16 aggregate

*phung po*

ཕུང་པོ།

*skandha*

The five aggregates of forms, sensations, identifications, mental activities, and consciousnesses.

g.17 Ajayavatī

*mi 'pham*

མི་འཕམ།

*ajayavatī*

The eastern realm in which the bodhisattva Vīryasaṃcodana became a buddha.

g.18     ājīvika

*'tsho ba pa*

འཇོ་བ་ས།

*ājīvika*

A religious tradition begun by a contemporary of Śākyamuni, Makkhali Gosāla (c. 500 BCE). Though prominent for some centuries, it died out during the first millennium CE. None of their own literature survives. They have been criticized as believing that everything is predetermined and therefore the individual is helpless to control outcomes. However, they apparently believed that an individual could actively progress to liberation through the practice of an ascetic spiritual path that prevented the development of more karma and the predetermined fate that it creates.

g.19     Ājñava

*shes pa can*

ཤེས་པ་ཅན།

*ājñava*

One of the thousand sons of King Araṇemin.

g.20     Akaniṣṭha

*'og min*

འོག་མིན།

*akaniṣṭha*

The highest paradise in the form realm, and therefore the highest point in altitude within the universe.

g.21     Akṣayañānakūṭa

*ye shes mi zad brtsegs*

ཡེ་ཤེས་མི་ཟད་བརྟེན།

*akṣayañānakūṭa*

One of the hundred names prophesied by the Buddha Ratnagarbha for 2,500 buddhas, presumably the name of twenty-five of those buddhas.



g.22 Akṣobhya

*mi 'khrugs pa*

མི་འཁྱུགས་པ།

*akṣobhya*

The buddha whom the bodhisattva Akṣobhya, the ninth son of King Araṇemin, is prophesied to become in the realm Abhirati. His name as a bodhisattva and buddha is the same. At the time when this sūtra appeared, he was already a well-known buddha and later become important as the head of one of the five buddha families in the higher tantras. Śākyamuni states that he can see Akṣobhya in the eastern buddha realm Abhirati.

g.23 Akṣobhya

*mi 'khrugs pa*

མི་འཁྱུགས་པ།

*akṣobhya*

The name that the Buddha Ratnagarbha prophesies will be that of one of his eighty brothers (the sixty-eighth) when he becomes a buddha.

g.24 Alindra

*dgra dbang*

དག་དབང་།

*alindra*

One of the thousand sons of King Araṇemin, who becomes the bodhisattva Vairocana and is prophesied to become the Buddha Dharmavaśavarīśvararāja.

g.25 Ambara

*nam mkha'*

ནམ་མཁའ།

*ambara*

The name of a previous incarnation of Śākyamuni as a cakravartin who gives away everything including parts of his body.

g.26 Ambara

*nam mkha'*

ནམ་མཁའ།

*ambara*

The sixth son of King Araṇemin, who becomes the bodhisattva Vegavairocana and is prophesied to become the Buddha Dharma-vaśavartīśvararāja.

g.27 Amigha

*gnod pa med*

གནོད་པ་མེད།

*amigha*

The eighth son of King Araṇemin, who becomes the bodhisattva Samantabhadra and is prophesied to become the Buddha Jñānavajra-vijṛmbhiteśvaraketu.

g.28 Amitābha

*'od dpag med · snang ba mtha' yas*

འོད་དཔག་མེད། · སྒྲང་བ་མཐའ་ཡས།

*amitābha*

*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 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.29 Amitāyus

*tshe dpag med*

ཚེ་དཔག་མེད།

*amitāyus*

The buddha in the realm of Sukhāvātī. Later and presently better known by his alternative name Amitābha, while Amitāyus is most commonly used as the short form of the Buddha Aparamitāyurjñāna's name.

g.30 Amoghadarśin

*mthong ba don yod*

མཐོང་བ་དོན་ཡོད།

*amoghadarśin*

A bodhisattva present at the teaching of *The White Lotus of Compassion Sūtra*.

g.31 Amṛtaguṇatejarāja

*yon tan bdud rtsi gzi brjid rgyal po*

ཡོན་ཏན་བདུད་རྩི་གཟི་བརྗིད་རྒྱལ་པོ།

*amṛtaguṇatejarāja*

One of ten names of a thousand buddhas prophesied by the Buddha Ratnagarbha, with presumably a hundred buddhas having this name.

g.32 Amṛtaśuddha

—

—

*amṛtaśuddha*

The name of King Araṇemin in the latter half of *The White Lotus of Compassion Sūtra*.

g.33 Anagha

*sdig med*

སྡིག་མེད།

*anagha*<sup>AO</sup>

The ninth son of King Araṇemin, who becomes the bodhisattva Akṣobhya and is prophesied to become buddha Akṣobhya.

g.34 Ānanda

*kun dga' bo*

ཀུན་དགའ་བོ།

*ānanda*

The Buddha Śākyamuni's cousin, who was his attendant for the last twenty years of his life. He was the subject of criticism and opposition from the monastic community after the Buddha's passing, but he eventually

succeeded to the position of the patriarch of Buddhism in India after the passing of the first patriarch Mahākāśyapa.

g.35 Anaṅgaṇa

*nyon mongs med*

ཉོན་མོངས་མེད།

*anaṅgaṇa*

The fourth of the thousand sons of King Araṇemin. He becomes the bodhisattva Vajracchedaprajñābhāsaśrī and is prophesied to become the Buddha Samantabhadra.

g.36 Anantaṇasāgarajñānottara

*yon tan rgya mtsho'i mtha' yas ye shes bla ma*

ཡོན་ཏན་རྒྱ་མཚོའི་མཐའ་ཡས་ཡེ་ཤེས་བླ་མ།

*anantaṇasāgarajñānottara*

One of ten names of a thousand buddhas prophesied by Buddha Ratnagarbha, with presumably a hundred buddhas having this name.

g.37 Anantaraśmi

*'od zer mtha' yas*

འོད་ཟེར་མཐའ་ཡས།

*anantaraśmi*

One of the hundred names prophesied by the Buddha Ratnagarbha for 2,500 buddhas, presumably the name of twenty-five of those buddhas.

g.38 Aṅgaja

*yan lag skyes*

ཡན་ལག་སྟེན།

*aṅgaja*

The seventh of the thousand sons of King Araṇemin who becomes the bodhisattva Siṃhagandha and is prophesied to become the Buddha Prabhāsavirarajaḥsamucchrāyagandheśvararāja.

g.39 Aṅguṣṭhā

*mthe bo can*

མཐེ་བོ་ཅན།

*aṅguṣṭhā*

A realm in which the beings are only the height of a thumb, and the buddha there, Jyotīrasa, is seven thumbs in size.

g.40     Animīṣa

*mig mi 'dzums*

མིག་མི་འཇུག་ས།

*animīṣa*

The crown prince of King Araṇemin who becomes, in that lifetime, the bodhisattva Avalokiteśvara, and who is prophesied to succeed the Buddha Amitābha in Sukhāvatī as the Buddha Samantaraśmyabhyudgataśrīkūṭarāja.

g.41     Animīṣa

*mig mi 'dzums*

མིག་མི་འཇུག་ས།

*animīṣa*

The name of the eastern realm in which the fourth son of King Araṇemin is prophesied to become the Buddha Samantabhadra.

g.42     Aparā

*rtsibs*

རྩིབ་ས།

*aparā*

After Raśmi has passed into parinirvāṇa and his Dharma has come to an end, the buddha realm Virati will be named Aparā. The Tathāgata Ratneśvaraghoṣa will reside in this buddha realm and give teachings.

g.43     Aparājita

*gzhan gyis mi thub pa*

གཙན་གྱིས་མི་ཐུབ་པ།

*aparājita*

The name that the Buddha Ratnagarbha prophesies will be that of one of his eighty brothers (the twenty-first) when he becomes a buddha.

g.44     apsaras

*lha mo*

ལྷ་མོ།

*apsaras*

A class of celestial female beings known for their great beauty.

g.45      Arajamerujugupsita

*rdul med lhun po spos*

རུལ་མེད་ལྷན་པོ་སྤྱིས།

*arajamerujugupsita*

A name of the Sahā realm in an earlier eon.

g.46      Arajavairocana

*rnam par snang byed rdul bral*

རྣམ་པར་སྐྱང་བྱེད་རུལ་བྲལ།

*arajavairocana*

A bodhisattva who comes from the realm of the Buddha Vigatabhaya-paryutthānaghoṣa to the Buddha Ratnagarbha.

g.47      Araṇemin

*rtsibs kyi mu khyud*

རྩིབས་ཀྱི་མུ་ཁྱུད།

*araṇemin*

The name of the king in the distant past who eventually became Amitāyus. Later he is named Amṛtaśuddha.

g.48      Aratīya

*dga' med*

དགའ་མེད།

*aratīya*

The name of an eastern buddha realm that Śākyamuni states he can see.

g.49      Arava

*rtsibs can*

རྩིབས་ཅན།

*arava*

One of the thousand sons of King Araṇemin.

g.50      arhat

*dgra bcom pa*

དག་བཅོམ་པ།

*arhat*

*Definition from the 84000 Glossary of Terms:*

According to Buddhist tradition, one who is worthy of worship (*pūjām arhati*), or one who has conquered the enemies, the mental afflictions (*kleśa-ari-hata-vat*), and reached liberation from the cycle of rebirth and suffering. It is the fourth and highest of the four fruits attainable by śrāvakas. Also used as an epithet of the Buddha.

g.51 Arthabahu

*nor mang*

འཛམ་པ་

*arthabahu*

One of the thousand sons of King Araṇemin.

g.52 Arthadarśin

*don mthong*

འཛམ་པ་ཐོག་པ་

*arthadarśin*

The name that the Buddha Ratnagarbha prophesies will be that of one of his eighty brothers (the thirty-ninth) when he becomes a buddha

g.53 Aśaja

*yan lag skyes · yang dag skyes*

ཡན་ལག་སྒྲིམ། · ཡང་དག་སྒྲིམ།

*aśaja*

One of the thousand sons of King Araṇemin.

g.54 Asamantaramerusvaravighuṣṭarāja

*lhun po phrag med pa sgra dbyangs rnam par grags pa'i rgyal po*

ལུན་པོ་ཕལ་མེད་པ་སྒྲ་དབྱངས་རྣམ་པར་གྲགས་པའི་རྒྱལ་པོ།

*asamantaramerusvaravighuṣṭarāja*

A buddha whom Śākyamuni sees in a western buddha realm.

g.55 Asaṅga

*chags med · chabs med*

ཆགས་མེད། · ཆམས་མེད།

*asaṅga*

One of the thousand sons of King Araṇemin.

g.56 Asaṅgabalarāja

*thogs med stobs spos kyi rgyal po*

ཐོགས་མེད་སྟོབས་སྟོས་ཀྱི་རྒྱལ་པོ།

*asaṅgabalarāja*

One of the hundred names prophesied by the Buddha Ratnagarbha for 2,500 buddhas, presumably the name of twenty-five of those buddhas.

g.57 Asaṅgahiteṣin

*chags med phan bzhed*

ཆགས་མེད་ཕན་བཞེད།

*asaṅgahiteṣin*

One of the hundred names prophesied by the Buddha Ratnagarbha for 2,500 buddhas, presumably the name of twenty-five of those buddhas.

g.58 Aśokaśrī

*mya ngan med pa'i dpal*

མྱ་ངན་མེད་པའི་དཔལ།

*aśokaśrī*

A buddha whom Śākyamuni sees in a southern buddha realm.

g.59 asura

*lha ma yin*

ལྷ་མ་ཡིན།

*asura*

*Definition from the 84000 Glossary of Terms:*

A type of nonhuman being whose precise status is subject to different views, but is included as one of the six classes of beings in the sixfold classification of realms of rebirth. In the Buddhist context, asuras are powerful beings said to be dominated by envy, ambition, and hostility. They are also known in the pre-Buddhist and pre-Vedic mythologies of India and Iran, and feature prominently in Vedic and post-Vedic Brahmanical mythology, as well as in the Buddhist tradition. In these traditions, asuras are often described as being engaged in interminable conflict with the devas (gods).

g.60 Āśvasta

*dbugs 'byin*

དབུགས་འབྱིན།

*āśvasta*



A bodhisattva ṛṣi living on the island of jewels at the time of the Buddha's previous life as the cakravartin Pradīpapradīyōta.

g.61 Avalokiteśvara

*spyar ras gzigs dbang phyug*

སྤྱན་རས་གཟིགས་དབང་ཕྱུག

*avalokiteśvara*

*Definition from the 84000 Glossary of Terms:*

One of the “eight close sons of the Buddha,” he is also known as the bodhisattva who embodies compassion. In certain tantras, he is also the lord of the three families, where he embodies the compassion of the buddhas. In Tibet, he attained great significance as a special protector of Tibet, and in China, in female form, as Guanyin, the most important bodhisattva in all of East Asia.

g.62 Āvetuka

*'khyil byed*

འཁྱིལ་བྱེད།

*āvetuka*

A deva who made offerings to the Buddha Ratnagarbha.

g.63 Avīci

*mnar med*

མནའ་མེད།

*avīci*

The lowest hell, the eighth of the eight hot hells.

g.64 Balagarbha

*stobs kyi snying po*

སྟོབས་ཀྱི་སྙིང་པོ།

*balagarbha*

One of the hundred names prophesied by the Buddha Ratnagarbha for 2,500 buddhas, presumably the name of twenty-five of those buddhas.

g.65 Balasandarśana

*stobs yang dag par ston pa*

སྟོབས་ཡང་དག་པར་སྟོན་པ།

*balasandarśana*

A bodhisattva who praises the brahmin Samudrareṇu.

g.66 Baliṣṭhā

*mchog*

མཚོག

*baliṣṭhā*

The realm in which the Buddha Ratnagarbha prophesies that Samudrareṇu's oldest son will become the Buddha Ratnaketu, and that subsequently Samudrareṇu's second son, Saṃbhava, will become the Buddha Vairocanakusuma.

g.67 bases of miraculous powers

*rdzu 'phrul gyi rkang pa*

རྩུ་འཕྲུལ་གྱི་རྒྱུ་རྒྱུ་པ།

*ṛddhipāda*

Determination, diligence, intention, and examination.

g.68 bhadanta

*btsun pa*

བཙུན་པ།

*bhadanta*

“Venerable One.” A term of respect used for Buddhist monks.

g.69 Bhadraka

*bzang po*

བཟང་པོ།

*bhadraka*

Our present eon in which over a thousand buddhas will appear. The meaning is “good” because of the number of buddhas that will appear. In this sūtra it is usually called *bhadraka*.

g.70 Bhadravairocana

*rnam par snang byed bzang po*

རྣམ་པར་སྣང་བྱེད་བཟང་པོ།

*bhadravairocana*

A bodhisattva who comes from the realm of the Buddha Jitendriyaviśāla-  
netra to the Buddha Ratnagarbha.

g.71 Bhadrottama

*bzang mchog*

བཟང་མཚོག

*bhadrottama*

One of the hundred names prophesied by the Buddha Ratnagarbha for 2,500 buddhas, presumably the name of twenty-five of those buddhas.

g.72 Bhagavat

*bcom ldan 'das*

བཅོམ་ལྷན་འདས།

*bhagavat*

*Definition from the 84000 Glossary of Terms:*

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

g.73 Bhairavātī

*'jigs ldan*

འཇིགས་ལྷན།

*bhairavātī*

The western realm in which the bodhisattva Prajñārciḥsaṃkopitadaṣṭa became the Buddha Sūryagarbhārcivimalendra.

g.74 Bhaiṣajyarājajyotirvimala

*sman gyi rgyal po skar ma dri ma med*

སྐྱེ་གྱི་རྒྱལ་པོ་སྐར་མ་དྲི་མ་མེད།

*bhaiṣajyarājajyotirvimala*

The bodhisattva name that the Buddha Ratnagarbha gives to Mahābalavegaadhārin, the youngest of the Veda-reciting pupils of the brahmin Samudrareṇu. The Buddha Ratnagarbha prophesies that he will be

the Buddha Roca, the thousand and fifth and the last buddha in the Bhadraka eon.

g.75     **bhikṣu**

*dge slong*

དགེ་སློང་།

*bhikṣu*

*Definition from the 84000 Glossary of Terms:*

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

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

g.76     **bhikṣuṇī**

*dge slong ma*

དགེ་སློང་མ།

*bhikṣuṇī*

Fully ordained Buddhist nun.

g.77     **bhūmi**

*sa*

ས།

*bhūmi*

A level of enlightenment; typically the ten levels of a bodhisattva’s development into a fully enlightened buddha.

g.78     **bhūta**

*byung po*

བྱུང་པོ།

*bhūta*

*Definition from the 84000 Glossary of Terms:*

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

g.79 bodhicitta

*byang chub sems*

བྱང་ཆུབ་སེམས།

*bodhicitta*

*Definition from the 84000 Glossary of Terms:*

In the general Mahāyāna teachings, bodhicitta, the mind of awakening, is the intention or the strong aspiration to attain awakening for the sake of all sentient beings. Its two aspects on the relative level of truth are famously summarized in Śāntideva's *Bodhicaryāvatāra* (chapter 1, verses 15, 16):

“Bodhichitta, the awakened mind, is known in brief to have two aspects: First, aspiring, bodhichitta in intention; Then active bodhichitta, practical engagement. These correspond to the wish to go and then actually setting out.” On the level of absolute truth, bodhicitta is the realization of emptiness or the awakened mind itself.

g.80 bodhisattva

*byang chub sems dpa'*

བྱང་ཆུབ་སེམས་དཔལ།

*bodhisattva*

*Definition from the 84000 Glossary of Terms:*

A being who is dedicated to the cultivation and fulfilment of the altruistic intention to attain perfect buddhahood, traversing the ten bodhisattva levels (*daśabhūmi*, *sa bcu*). Bodhisattvas purposely opt to remain within cyclic existence in order to liberate all sentient beings, instead of simply seeking personal freedom from suffering. In terms of the view, they realize both the selflessness of persons and the selflessness of phenomena.

g.81 Brahma

*tshangs pa*

ཚངས་པ།

*brahma*

The name that the Buddha Ratnagarbha prophesies will be that of one of his eighty brothers (the thirty-fourth) when he becomes a buddha.

g.82      **Brahmā**

*tshangs pa*

ཚངས་པ།

*brahmā*

*Definition from the 84000 Glossary of Terms:*

A high-ranking deity presiding over a divine world; he is also considered to be the lord of the Sahā world (our universe). Though not considered a creator god in Buddhism, Brahmā occupies an important place as one of two gods (the other being Indra/Śakra) said to have first exhorted the Buddha Śākyamuni to teach the Dharma. The particular heavens found in the form realm over which Brahmā rules are often some of the most sought-after realms of higher rebirth in Buddhist literature. Since there are many universes or world systems, there are also multiple Brahmās presiding over them. His most frequent epithets are “Lord of the Sahā World” (*Sahāṃpati*) and Great Brahmā (*Mahābrahmā*).

g.83      **brahmacarya**

*tshangs par spyod pa*

ཚངས་པར་སྦྱོད་པ།

*brahmacārya*

A celibate lifestyle focused on spiritual pursuits.

g.84      **Brahmakusuma**

*tshangs pa'i me tog*

ཚངས་པའི་མེ་ཏོག་

*brahmakusuma*

A buddha whom Śākyamuni sees in a western buddha realm.

g.85      **Brahmarṣabha**

*tshangs pa khyu mchog*

ཚངས་པ་ཁྱུ་མཚོག་

*brahmarṣabha*

The name that the Buddha Ratnagarbha prophesies will be that of one of his eighty brothers (the thirty-sixth) when he becomes a buddha

g.86     **Brahmasvara**

*tshangs dbyangs*

ཚངས་དབྱངས།

*brahmasvara*

The name that the Buddha Ratnagarbha prophesies will be that of one of his eighty brothers (the fifty-seventh) when he becomes a buddha.

g.87     **brahmavihāra**

*tshangs pa'i gnas pa*

ཚངས་པའི་གནས་པ།

*brahmavihāra*

The four brahmaviharas are limitless love, compassion, rejoicing, and impartiality. Meditation on these alone is said to bring rebirth in the Brahmā realms.

g.88     **Brahmendraghoṣa**

*tshangs pa'i dbang po dbyangs*

ཚངས་པའི་དབང་པོ་དབྱངས།

*brahmendraghoṣa*

A buddha whom Śākyamuni sees in a western buddha realm.

g.89     **brahmin**

*bram ze*

བྱམ་ཟེ།

*brāhmaṇa*

*Definition from the 84000 Glossary of Terms:*

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

g.90     **Brahmottara**

*tshangs pa mchog · tshangs mchog*

ཚངས་པ་མཆོག · ཚངས་མཆོག།

*brahmottara*

One of the hundred names prophesied by the Buddha Ratnagarbha for 2,500 buddhas, presumably the name of twenty-five of those buddhas.

g.91 **Brahmottara**

*tshangs pa mchog · tshangs mchog*

ཚངས་པ་མཆོག · ཚངས་མཆོག

*brahmottara*

The name that the Buddha Ratnagarbha prophesies will be that of one of his eighty brothers (the seventh) when he becomes a buddha.

g.92 **Buddhaśrava**

*sangs rgyas sgrogs*

སངས་རྒྱས་སྒོགས།

*buddhaśrava*

The name that the Buddha Ratnagarbha prophesies will be that of one of his eighty brothers (the twentieth) when he becomes a buddha.

g.93 **Cakravāḍa**

*khor yug*

ཁོར་ཡུག

*cakravāḍa*

Literally, “circular mass.” There are at least three interpretations of what this name refers to. In the *Kṣitigarbha Sūtra*, it is a mountain that contains the hells. In that case it is equivalent to the Vaḍaba submarine mountain of fire, also said to be the entrance to the hells. More commonly it is the name of the outer ring of mountains at the edge of the flat disk that is the world, with Sumeru in the center. This is also equated with Vaḍaba, the heat of which evaporates the ocean so that it does not overflow. Jambudvīpa, the world of humans, is in this sea to Sumeru’s south. However, it is also used to mean the entire disk, including Meru and the paradises above it. The Tibetan here is just *’khor yug*, but later on it is *’khor yug gi ri*, which means the circle of mountains around the world.

g.94 **cakravartin**

*’khor los sgyur ba*

འཁོར་ལོས་སྐུར་བ།

*cakravartin*

*Definition from the 84000 Glossary of Terms:*

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



rolls (*vartana*) across the earth, bringing all lands and kingdoms under his power. The cakravartin conquers his territory without causing harm, and his activity causes beings to enter the path of wholesome actions. According to Vasubandhu's *Abhidharmakośa*, just as with the buddhas, only one cakravartin appears in a world system at any given time. They are likewise endowed with the thirty-two major marks of a great being (*mahāpuruṣalakṣaṇa*), but a cakravartin's marks are outshined by those of a buddha. They possess seven precious objects: the wheel, the elephant, the horse, the wish-fulfilling gem, the queen, the general, and the minister. An illustrative passage about the cakravartin and his possessions can be found in *The Play in Full* (Toh 95), 3.3–3.13.

Vasubandhu lists four types of cakravartins: (1) the cakravartin with a golden wheel (*suvarṇacakravartin*) rules over four continents and is invited by lesser kings to be their ruler; (2) the cakravartin with a silver wheel (*rūpyacakravartin*) rules over three continents and his opponents submit to him as he approaches; (3) the cakravartin with a copper wheel (*tāmracakravartin*) rules over two continents and his opponents submit themselves after preparing for battle; and (4) the cakravartin with an iron wheel (*ayaścakravartin*) rules over one continent and his opponents submit themselves after brandishing weapons.

g.95 caṇḍāla

*gdol pa*

གཤོལ་པ།

*caṇḍāla*

One of the lower social classes that are outside, and beneath, the four castes.

g.96 Candana

*tsan dan*

ཙན་དན།

*candana*

One of the hundred names prophesied by the Buddha Ratnagarbha for 2,500 buddhas, presumably the name of twenty-five of those buddhas.

g.97 Candana

*tsan dan*

ཙན་དན།

*candana*

The name of a buddha in a northeastern realm that sends bodhisattvas to pay homage to Śākyamuni.

g.98 Candanā

*tsan dan*

ཅན་དན།

*candanā*

The distant southeastern realm of the Buddha Candrottama long ago in the past, which became Padmā in the time of the next Buddha, Padmottara.

g.99 Candanamūla

*tsan dan gyi rtsa ba*

ཅན་དན་གྱི་རྩ་བ།

*candanamūla*

A southern buddha realm that the Buddha Śākyamuni sees.

g.100 Candra

*zla ba*

ཇེ་བ།

*candra*

The deity of the moon. He represents the northeast direction.

g.101 Candra

*zla ba*

ཇེ་བ།

*candra*

The name of the head merchant in the story of Śākyamuni's previous life as cakravartin Pradīpapradyota.

g.102 Candraketu

*zla ba'i tog*

ཇེ་བའི་རྟོག་

*candraketu*

A bodhisattva who comes from the realm of the Buddha Ratnacandra to the Buddha Ratnagarbha.

g.103 Candranemin

*zla ba'i mu khyud*

ཐྱེ་བའི་ཕུ་ཁྱུད།

*candranemin*

One of the thousand sons of King Araṇemin.

g.104 Candravidyuta

*zla ba rnam par snang ba*

ཐྱེ་བ་རྣམ་པར་སྐྱང་བ།

*candravidyuta*

A name of the Sahā realm in an earlier eon.

g.105 candravimalā

*zla ba dri med*

ཐྱེ་བ་རྩི་མེད།

*candravimalā*

Unidentified flower.

g.106 Candrottama

*zla ba dam pa*

ཐྱེ་བ་དམ་པ།

*candrottama*

The buddha preceding the Buddha Padmottara in a distant southeastern buddha realm.

g.107 Cāritracaraṇasudarśayūthika

*spyad spyod lta mdzes*

སྤྱད་སྤྱོད་ལྟ་མཛེས།

*cāritracaraṇasudarśayūthika*

A śakra deity who prays to be Samudrareṇu's son when he is the Buddha Śākyamuni, i.e., Rahula.

g.108 Catura

*grims g.yar*

གྲིམ་ག་ཡར།

*catura*

The name that the Buddha Ratnagarbha prophesies will be that of one of his eighty brothers (the forty-fourth) when he becomes a buddha.

g.109 clairvoyance

*mngon par shes pa*

མངོན་པར་ཤེས་པ།

*abhijñā*

There are usually six clairvoyances: divine sight, divine hearing, knowing how to manifest miracles, remembering previous lives, knowing what is in the minds of others, and knowing that all defects have been eliminated.

g.110 coral tree

*man dA ra ba*

མན་རྒྱ་བ།

*māndārava*

*Definition from the 84000 Glossary of Terms:*

One of the five trees of Indra's paradise, its heavenly flowers often rain down in salutation of the buddhas and bodhisattvas and are said to be very bright and aromatic, gladdening the hearts of those who see them. In our world, it is a tree native to India, *Erythrina indica* or *Erythrina variegata*, commonly known as the Indian coral tree, mandarava tree, flame tree, and tiger's claw. In the early spring, before its leaves grow, the tree is fully covered in large flowers, which are rich in nectar and attract many birds. Although the most widespread coral tree has red crimson flowers, the color of the blossoms is not usually mentioned in the sūtras themselves, and it may refer to some other kinds, like the rarer *Erythrina indica alba*, which boasts white flowers.

g.111 Dagapāla

*chu skyong*

ཐུ་སྙོང་།

*dagapāla*

The mountain that the cakravartin Durdhana, a previous life of Śākyamuni, leaps from in order to make a gift of his body.

g.112 Dāmacitra

*chun po sna tshogs*

ཐུན་པོ་སྣ་ཚོགས།

*dāmacitra*

One of the thousand sons of King Araṇemin.

g.113 dependent origination

*rten cing 'brel bar 'byung ba*

རྟེན་ཅིང་འབྲེལ་བར་འབྱུང་བ།

*pratītyasamutpāda*

The relative nature of phenomena, which arises in dependence upon causes and conditions. Together with the four noble truths, this was the first teaching given by the Buddha.

g.114 Deva

*lha*

ལྷ།

*deva*

*Definition from the 84000 Glossary of Terms:*

Cognate with the English term *divine*, the devas are most generally 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 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.115 Devasoma

*lha'i zla ba*

ལྷ་འི་བླ་བ།

*devasoma*

A southern buddha realm that the Buddha Śākyamuni sees.

g.116 Devaśuddha

*dag pa'i lha*

དག་པའི་ལྷ།

*devaśuddha*

The name that the Buddha Ratnagarbha prophesies will be that of one of his eighty brothers (the fifty-second) when he becomes a buddha.

g.117 Dhāraṇa

*'dzin pa*

འཛིན་པ།

*dhāraṇa*

The name of an eon in the distant past where most of the events in *The White Lotus of Compassion Sūtra* take place.

g.118 Dharaṇāvātī

*sa can*

ས་ཅན།

*dharaṇāvātī*

An eastern buddha realm that the Buddha Śākyamuni sees.

g.119 dhāraṇī

*gzungs*

གཟུངས།

*dhāraṇī*

*Definition from the 84000 Glossary of Terms:*

The term *dhāraṇī* has the sense of something that “holds” or “retains,” and so it can refer to the special capacity of practitioners to memorize and recall detailed teachings. It can also refer to a verbal expression of the teachings—an incantation, spell, or mnemonic formula that distills and “holds” essential points of the Dharma and is used by practitioners to attain mundane and supramundane goals. The same term is also used to denote texts that contain such formulas.

g.120 Dharaṇidatta

*sas byin*

སས་བྱིན།

*dharaṇidatta*

One of only eight bodhisattvas in the past or future who equal the Buddha Śākyamuni’s generosity in his previous lives.

g.121 Dharaṇīmudra

*gzungs kyi phyag rgya*

གཟུངས་ཀྱི་ཕྱག་རྒྱ།

*dharaṇīmudra*

A bodhisattva who praises the brahmin Samudrareṇu but is not mentioned elsewhere in the sūtra.

g.122 Dhāraṇīsaṃpraharṣaṇavikopita

*gzungs kyis yang dag par rab tu dga' ba*

གཟུངས་ཀྱིས་ཡང་དག་པར་རབ་དུ་དགའ་བ།

*dhāraṇīsaṃpraharṣaṇavikopita*

A bodhisattva who comes from the realm of the Buddha Prasphulitakusuma-vairocana to the Buddha Ratnagarbha.

g.123 Dharma reciter

*chos smra ba*

ཚོས་སྒྲ་བ།

*dharmabhāṇaka*

*Definition from the 84000 Glossary of Terms:*

Speaker or reciter of scriptures. In early Buddhism a section of the saṅgha would consist of *bhāṇakas*, who, particularly before the teachings were written down and were only transmitted orally, were a key factor in the preservation of the teachings. Various groups of dharmabhāṇakas specialized in memorizing and reciting a certain set of sūtras or vinaya.

g.124 Dharmacandra

*chos kyi zla ba*

ཚོས་ཀྱི་རྒྱ་བ།

*dharmacandra*

The name that the Buddha Ratnagarbha prophesies will be that of one of his eighty brothers (the thirty-eighth) when he becomes a buddha.

g.125 Dharmadhvaja

*chos kyi rgyal mtshan*

ཚོས་ཀྱི་རྒྱལ་མཚན།

*dharmadhvaja*

One of the hundred names prophesied by the Buddha Ratnagarbha for 2,500 buddhas, presumably the name of twenty-five of those buddhas.

g.126 Dharmakārisālarāja

*chos byed dang sA la'i rgyal po*

ཆོས་བྱེད་དང་སྐ་ལའི་རྒྱལ་པོ།

*dharmakārisālarāja*

One of the hundred names prophesied by the Buddha Ratnagarbha for 2,500 buddhas, presumably the name of twenty-five of those buddhas.

g.127 Dharmaketu

*chos kyi tog*

ཆོས་ཀྱི་རྟོག།

*dharmaketu*

One of the hundred names prophesied by the Buddha Ratnagarbha for 2,500 buddhas, presumably the name of twenty-five of those buddhas.

g.128 Dharmameghanirghoṣeśvarasaumya

*chos sprin sgra dbyangs dbang phyug zla ba*

ཆོས་སྤྱིན་སྒྲ་དབྱངས་དབང་ཕུག་ཟླ་བ།

*dharmameghanirghoṣeśvarasaumya*

A buddha whom the Buddha Śākyamuni states he can see in a southern buddha realm.

g.129 Dharmasamudgatarājavimala

*chos yang dag 'phags rgyal po dri med*

ཆོས་ཡང་དག་འཕགས་རྒྱལ་པོ་དྲི་མེད།

*dharmasamudgatarājavimala*

One of the hundred names prophesied by the Buddha Ratnagarbha for 2,500 buddhas, presumably the name of twenty-five of those buddhas.

g.130 Dharmasumanāvarṣin

*chos kyi sna ma'i me tog char 'bebs*

ཆོས་ཀྱི་སྐྱ་མའི་མེ་རྟོག་ཆར་འབབས།

*dharmasumanāvarṣin*

One of the hundred names prophesied by the Buddha Ratnagarbha for 2,500 buddhas, presumably the name of twenty-five of those buddhas.

g.131 Dharmavaśavartīśvararāja

*chos kyi dbang phyug rnam sgrogs*



ཚཱ་གྱི་དབང་ཕྱག་རྣམ་སྒྲིག་ས།

*dharmavaśavartīśvararāja*

The buddha whom the sixth son of King Aranemin is prophesied to become.

g.132 Dharmaveśapradīpa

*chos kyi shugs kyi sgron ma*

ཚཱ་གྱི་ཕྱག་སྒྲིག་སྒྲིག་ས།

*dharmaveśapradīpa*

A buddha whom the Buddha Śākyamuni states he can see in a western buddha realm.

g.133 Dharmeśvaravinardi

*chos kyi dbang phyug rnam sgrogs*

ཚཱ་གྱི་དབང་ཕྱག་རྣམ་སྒྲིག་ས།

*dharmeśvaravinardi*

A buddha whom the Buddha Śākyamuni states he can see in a southern buddha realm.

g.134 Dhṛtarāṣṭra

*yul 'khor srung*

ཡུལ་འཁོར་སྒུང་།

*dhṛtarāṣṭra*

One of the four mahārājas, he is the guardian deity for the east and traditionally lord of the gandharvas, though in this sūtra he appears to be king of the nāgas. There is a Dhṛtarāṣṭra in each four-continent world.

g.135 Dhṛtarāṣṭra

*yul 'khor srung*

ཡུལ་འཁོར་སྒུང་།

*dhṛtarāṣṭra*

One of the hundred names prophesied by the Buddha Ratnagarbha for 2,500 buddhas, presumably the name of twenty-five of those buddhas.

g.136 Dhvajāgrākeyūra

*mtsha' yas mu ma mchis pa dag*

མཐའ་ཡས་མུ་མ་མཆིས་པ་དག

*dhvajāgrākeyūra*

A buddha realm that Prince Amigha makes an aspiration to enter.

g.137 Dhvajāgrapradīpa

*rgyal mtshan gyi rtse mo'i sgron ma*

ཀླུ་མཚན་གྱི་རྩེ་མོའི་སྒྲོན་མ།

*dhvajāgrapradīpa*

One of the hundred names prophesied by the Buddha Ratnagarbha for 2,500 buddhas, presumably the name of twenty-five of those buddhas.

g.138 Dhvajasaṃgraha

*rgyal mtshan bsdus pa*

ཀླུ་མཚན་བསྐྱུས་པ།

*dhvajasaṃgraha*

One of the hundred names prophesied by the Buddha Ratnagarbha for 2,500 buddhas, presumably the name of twenty-five of those buddhas.

g.139 dhyāna

*bsam gtan*

བསམ་གཏན།

*dhyāna*

*Definition from the 84000 Glossary of Terms:*

*Dhyāna* is defined as one-pointed abiding in an undistracted state of mind, free from afflicted mental states. Four states of *dhyāna* are identified as being conducive to birth within the form realm. In the context of the Mahāyāna, it is the fifth of the six perfections. It is commonly translated as “concentration,” “meditative concentration,” and so on.

g.140 distinct qualities of a buddha

*sangs rgyas kyi chos ma 'dres pa*

སངས་རྒྱུ་གྱི་ཚོས་མ་འདྲེས་པ།

*āveṇikabuddhadharma*

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

g.141 Drāṣṭāva

*lda ba srung*

ལྷ་བ་སྤྱང་།

*drāṣṭāva*

A brahmin who asks King Ambara, a previous life of Śākyamuni, for his eyes.

g.142    **Dṛḍhasvara**

*brtan dbyangs*

བརྟན་དབྱངས།

*dṛḍhasvara*

The thousandth of the 1,005 buddhas in the Bhadraka eon.

g.143    **Duraṇya**

*rtsod med*

རྩོད་མེད།

*duraṇya*

A southern buddha realm that the Buddha Śākyamuni sees.

g.144    **Durdhana**

*nor ngan*

ནོར་ངན།

*durdhana*

One of the Buddha Śākyamuni's previous lives as a cakravartin.

g.145    **eight liberations**

*rnam par thar pa brgyad*

རྣམ་པར་ཐར་པ་བརྟུན།

*aṣṭavimokṣa*

*Definition from the 84000 Glossary of Terms:*

A series of progressively more subtle states of meditative realization or attainment. There are several presentations of these found in the canonical literature. One of the most common is as follows: (1) One observes form while the mind dwells at the level of the form realm. (2) One observes forms externally while discerning formlessness internally. (3) One dwells in the direct experience of the body's pleasant aspect. (4) One dwells in the realization of the sphere of infinite space by transcending all conceptions of matter, resistance, and diversity. (5) Transcending the sphere of infinite space, one dwells in the realization of the sphere of infinite consciousness. (6) Transcending the sphere of infinite consciousness, one dwells in the realization of the sphere of nothingness. (7) Transcending the sphere of nothingness, one dwells in the realization of the sphere of neither perception

nor nonperception. (8) Transcending the sphere of neither perception nor nonperception, one dwells in the realization of the cessation of conception and feeling.

g.146 eight unfavorable states

*mi khom pa brgyad*

མི་ཁོམ་པ་བརྒྱད།

*aṣṭākṣaṇa*

A set of circumstances that do not provide the freedom to practice the Buddhist path: being born in the realms of (1) the hells, (2) pretas, (3) animals, and (4) long-lived gods; in the human realm among (5) barbarians or (6) people with wrong views and (7) in places where the Buddhist teachings do not exist; and (8) without adequate faculties to understand the teachings where they do exist.

g.147 eighteen distinct qualities of the Buddha

*sangs rgyas kyi chos ma 'dres pa bcwa brgyad*

སངས་རྒྱས་ཀྱི་ཆོས་མ་འདྲེས་པ་བརྒྱ་བརྒྱད།

*aṣṭādaśāveṇikabuddhadharma*

*Definition from the 84000 Glossary of Terms:*

Eighteen special features of a buddha's behavior, realization, activity, and wisdom that are not shared by other beings. They are generally listed as: (1) he never makes a mistake, (2) he is never boisterous, (3) he never forgets, (4) his concentration never falters, (5) he has no notion of distinctness, (6) his equanimity is not due to lack of consideration, (7) his motivation never falters, (8) his endeavor never fails, (9) his mindfulness never falters, (10) he never abandons his concentration, (11) his insight (*prajñā*) never decreases, (12) his liberation never fails, (13) all his physical actions are preceded and followed by wisdom (*jñāna*), (14) all his verbal actions are preceded and followed by wisdom, (15) all his mental actions are preceded and followed by wisdom, (16) his wisdom and vision perceive the past without attachment or hindrance, (17) his wisdom and vision perceive the future without attachment or hindrance, and (18) his wisdom and vision perceive the present without attachment or hindrance.

g.148 Ekaviḍapati

*lan tshwa'i bdag po gcig pa*

ལན་ཚྭ་འི་བདག་པོ་གཅིག་པ།

*ekaviḍapati*

A mountain in a previous eon where, according to this sūtra, medical knowledge was revealed.

g.149 emptiness

*stong pa nyid*

སྟོང་པ་ནིད།

*śūnyatā*

*Definition from the 84000 Glossary of Terms:*

Emptiness denotes the ultimate nature of reality, the total absence of inherent existence and self-identity with respect to all phenomena. According to this view, all things and events are devoid of any independent, intrinsic reality that constitutes their essence. Nothing can be said to exist independent of the complex network of factors that gives rise to its origination, nor are phenomena independent of the cognitive processes and mental constructs that make up the conventional framework within which their identity and existence are posited. When all levels of conceptualization dissolve and when all forms of dichotomizing tendencies are quelled through deliberate meditative deconstruction of conceptual elaborations, the ultimate nature of reality will finally become manifest. It is the first of the three gateways to liberation.

g.150 excellent features

*dpe byad bzang po*

དཔེ་བྱད་བཟང་པོ།

*anuvyañjana*

*Definition from the 84000 Glossary of Terms:*

The eighty secondary physical characteristics of a buddha and of other great beings (*mahāpuruṣa*), which include such details as the redness of the fingernails and the blackness of the hair. They are considered “minor” in terms of being secondary to the thirty-two major marks or signs of a great being.

g.151 factors of enlightenment

*byang chub kyi phyogs kyi chos*

བྱང་ཆུབ་ཀྱི་ཕྱོགས་ཀྱི་ཆོས།

*bodhipakṣaśakadharma*

These are (1–4) the four mindfulnesses, which are of body, sensations, mind, and phenomena; (5–8) the four eliminations, which are eliminating the bad that has been created, not creating the bad that has not been created,

creating good that has not been created, and increasing what good has been created; (9–12) the four bases of miracles, which are aspiration, diligence, contemplation, and analysis; (13–17) the five powers, which are faith, diligence, mindfulness, meditation, and wisdom; (18–22) the five strengths, which are also faith, diligence, mindfulness, meditation, and wisdom; (23–29) the seven branches of awakening, which are mindfulness, wisdom, diligence, joy, being well trained, meditation, and equanimity; and (30–37) the eight branches of the noble path, which are right view, thought, speech, effort, livelihood, mindfulness, meditation, and action.

g.152 fearlessness

*mi 'jigs pa*

མི་འཇིགས་པ།

*vaiśaradya*

This refers to the four confidences or fearlessnesses of the Buddha: confidence in having attained realization; confidence in having attained elimination; confidence in teaching the Dharma; and confidence in teaching the path of aspiration to liberation.

g.153 five actions with immediate results at death

*mtshams med pa lnga*

མཚམས་མེད་པ་ལྔ།

*pañcānantarya*

The five actions that lead to going instantly to hell on death are killing one's father, killing one's mother, killing an arhat, splitting the saṅgha, and wounding a buddha so that he bleeds.

g.154 five degeneracies

*snyigs ma lnga*

སྒྲིགས་མ་ལྔ།

*pañcakaṣāya*

The degeneration of lifespan, view, kleśas, beings, and time.

g.155 five existences

*'gro ba lnga*

འགོ་བ་ལྔ།

*pañcagati*

These comprise gods and humans of the higher realms within cyclic existence, along with animals, starving spirits, and the hell dwellers, whose abodes are identified with the lower realms. It is also common to divide the god realm in two, the gods and the asuras, making up six realms or classes of beings (*'gro ba drug*, *ṣaḍgati* or *rigs drug*, *ṣaṭkula*).

g.156 five obscurations

*sgrib pa lnga*

སྒྲིབ་པ་ལྔ།

*pañcanivarāṇa*

These are five mental impediments that hinder meditation: impediments of desire (*kāmacchanda*), malice (*vyāpāda*), depression and sloth (*styānamiddha*), wildness and excitement (*auddhatyakauṛtya*), and doubt, or perplexity (*vicikitsa*).

g.157 five tempos

*yan lag lnga dang ldan pa*

ཡན་ལག་ལྔ་དང་ལྡན་པ།

*pañcāṅgika*

The five tempos of classical music in southern India: *chauka* (one stroke per beat), *vilamba* (two strokes per beat), *madhyama* (four strokes per beat), *dhuridha* (eight strokes per beat), and *adi dhuridha* (sixteen strokes per beat).

g.158 forbearance that comes from realizing the birthlessness of phenomena

*mi skye ba'i chos la bzod pa · mi skye ba'i chos kyi bzod pa*

མི་སྐྱེ་བའི་ཚུལ་ལ་བཟོད་པ། · མི་སྐྱེ་བའི་ཚུལ་གྱི་བཟོད་པ།

*anutpattikadharmakṣānti*

This is often also interpreted as the acceptance that phenomena are birthless (or nonarising), but strictly speaking the acceptance is not so much an acquiescence regarding the view of nonarising itself as the forbearance regarding phenomena themselves (and the difficulties they may present) that is made possible by realizing that they are birthless. This is said to occur on the first, or in some texts the sixth, bhūmi. It enables bodhisattvas to bear any difficulties entailed by remaining within saṃsāra for eons, and is often said to coincide with the attainment of irreversibility in their progress toward enlightenment.

g.159 four adversities

*rgud pa bzhi*

རྒྱུད་པ་བཞི།

—

g.160 four attractive qualities

*yid du 'ong ba'i chos bzhi*

ཡིད་དུ་འོང་བའི་ཚོས་བཞི།

*catuḥsaṅgrahavastu*

Buddhas attract disciples through generosity, speaking pleasantly, consistency in action, and acting altruistically.

g.161 four confidences

*mi 'jigs pa bzhi*

མི་འཇིགས་པ་བཞི།

*caturvaiśāradya*

The four types of fearlessness possessed by all buddhas: They have full confidence that (1) they are fully awakened; (2) they have removed all defilements; (3) they have taught about the obstacles to liberation; and (4) have shown the path to liberation.

g.162 four errors

*phyin ci log bzhi*

ཕྱིན་ཅི་ལོག་བཞི།

*caturviparyāsa*

Taking what is impermanent to be permanent, what is suffering to be happiness, what is unclean to be clean, and what is not self to be a self.

g.163 four great rivers

*chu bo bzhi*

ཚུ་བོ་བཞི།

*caturrogha*

The same as the four *āsrava* (“outflows” or “contaminants”), namely (1) sensual desire, (2) conditioned existence, (3) wrong views, and (4) ignorance; also refers to birth, old age, sickness, and death.

g.164 four kinds of birth

*skye gnas bzhi*



སྤྱུ་གནས་བཞི།

*caturyoni*

*Definition from the 84000 Glossary of Terms:*

The fourfold classification of ways in which beings are born: (1) birth from an egg, (2) birth from a womb, (3) birth from warmth and moisture, and (4) miraculous birth.

g.165 four māras

*bdud bzhi*

བདུད་བཞི།

*caturmāra*

Four personifications: devaputramāra (*lha'i bu'i bdud*), the divine māra, which is the distraction of pleasures; mṛtyumāra (*'chi bdag gi bdud*) the māra of death; skandhamāra (*phung po'i bdud*) the māra of the aggregates, which is the body; and kleśamāra (*nyon mongs pa'i bdud*) māra of the afflictions.

g.166 Gaganamudra

*nam mkha'i phyag rgya*

ནམ་མཁའི་ཕྱག་རྒྱ།

*gaganamudra*

The bodhisattva who was Abhaya, the fifth son of King Araṇemin. As prophesied, he became a pupil of the Buddha Candrottara. After Candrottara's passing, he became the Buddha Padmottara in the southeastern buddha realm, Padmā, and he is present there during Śākyamuni's lifetime.

g.167 Gajendreśvara

*glang po che'i dbang po'i dbang phyug*

གླང་པོ་ཆེའི་དབང་པོའི་དབང་ཕྱུག་

*gajendreśvara*

One of the hundred names prophesied by the Buddha Ratnagarbha for 2,500 buddhas, presumably the name of twenty-five of those buddhas.

g.168 Gandhahasti

*spos kyi glang po che*

སྤྱུ་གྱི་གླང་པོ་ཆེ།

*gandhahasti*

The bodhisattva who was Himāṇi, the tenth son of King Araṇemin.

g.169 Gandhapadma

*spos kyi pad ma*

སྤྱོད་ཀྱི་པད་མ།

*gandhapadma*

A buddha in a previous eon when Jambudvīpa was called  
Arajamerujugupsita.

g.170 Gandhapadmavijitakīrtirāja

*spos kyi pad ma rnam rgyal grags pa'i rgyal po*

སྤྱོད་ཀྱི་པད་མ་རྣམ་རྒྱལ་གྲགས་པའི་རྒྱལ་པོ།

*gandhapadmavijitakīrtirāja*

One of ten names of a thousand buddhas prophesied by the Buddha  
Ratnagarbha, with presumably a hundred buddhas having this name.

g.171 Gandhapadmottaravega

*spos kyi pad ma dam pa'i shugs*

སྤྱོད་ཀྱི་པད་མ་དམ་པའི་ཤུགས།

*gandhapadmottaravega*

One of ten names of a thousand buddhas prophesied by the Buddha  
Ratnagarbha, with presumably a hundred buddhas having this name.

g.172 gandharva

*dri za*

དྲི་ཟ།

*gandharva*

*Definition from the 84000 Glossary of Terms:*

A class of generally benevolent nonhuman beings who inhabit the skies,  
sometimes said to inhabit fantastic cities in the clouds, and more specifically  
to dwell on the eastern slopes of Mount Meru, where they are under the  
jurisdiction of 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.173 Gandheśvara

*spos kyi dbang phyug*

སྒྲོལ་གྱི་དབང་ཕྱུག

*gandheśvara*

The name that the Buddha Ratnagarbha prophesies will be that of one of his eighty brothers (the seventy-sixth) when he becomes a buddha.

g.174 Gandheśvara

*spos kyi dbang phyug*

སྒྲོལ་གྱི་དབང་ཕྱུག

*gandheśvara*

One of the hundred names prophesied by the Buddha Ratnagarbha for 2,500 buddhas, presumably the name of twenty-five of those buddhas.

g.175 Garbhakīrtirāja

*snying po grags pa'i rgyal po*

སྒྲིང་པོ་གྲགས་པའི་རྒྱལ་པོ།

*garbhakīrtirāja*

One of the hundred names prophesied by the Buddha Ratnagarbha for 2,500 buddhas, presumably the name of twenty-five of those buddhas.

g.176 garuḍa

*nam mkha' lding*

ནམ་མཁའ་ལྷིང་།

*garuḍa*

*Definition from the 84000 Glossary of Terms:*

In Indian mythology, the garuḍa is an eagle-like bird that is regarded as the king of all birds, normally depicted with a sharp, owl-like beak, often holding a snake, and with large and powerful wings. They are traditionally enemies of the nāgas. In the Vedas, they are said to have brought nectar from the heavens to earth. *Garuḍa* can also be used as a proper name for a king of such creatures.

g.177 Gatīśvarasālendra

*'gro ba'i dbang phyug sa la'i dbang po*

འགྲོ་བའི་དབང་ཕྱུག་སྐུ་ལའི་དབང་པོ།

*gatīśvarasālendra*

A buddha whom the Buddha Śākyamuni states he can see in a southern buddha realm.

g.178    **Ghoṣendrarāja**

*dbyangs kyi dbang po'i rgyal po*

དབྱངས་ཀྱི་དབང་པོའི་རྒྱལ་པོ།

*ghoṣendrarāja*

One of the hundred names prophesied by the Buddha Ratnagarbha for 2,500 buddhas, presumably the name of twenty-five of those buddhas.

g.179    **Ghoṣeśvara**

*dbyangs kyi dbang phyug*

དབྱངས་ཀྱི་དབང་ཕྱུག

*ghoṣeśvara*

The name that the Buddha Ratnagarbha prophesies will be that of one of his eighty brothers (the sixty-third) when he becomes a buddha.

g.180    **Glorious Goddess**

*lha mo dpal*

ལྷ་མོ་དཔལ།

*devī*

King Araṇemin's principal queen.

g.181    **gośīrṣa sandalwood**

*tsan dan sa mchog pa*

ཅན་དན་ས་མཆོག་པ།

*gośīrṣacandana*

A particular kind of sandalwood, known as “ox-head,” that grows in southern India. It is reddish in color and has medicinal properties. It is said to have the finest fragrance of all sandalwood. The Sanskrit word *go* means “ox,” and *śīrṣa* means “head”; *candana* means “sandalwood.” The name of this sandalwood is said to derive from either the shape or the name of a mountain upon which it grew.

g.182    **great coral tree**

*man dA ra ba chen po*

མན་རྒྱ་རབ་ཆེན་པོ།

*mahāmāndārava*

May refer to the species of coral tree called *Erythrina stricta*.

g.183    **great elephants**

*glang po chen po*

གླང་པོ་ཆེན་པོ།

*mahānāga*

*Mahānāga* here could be a middle-Indic word possibly originating from the Sanskrit *mahānagna*, meaning “a great champion,” “a man of distinction and nobility.”

g.184 great eon

*skal pa chen po*

སྐལ་པ་ཆེན་པོ།

*mahākālpā*

The time during which a world is created and destroyed.

g.185 Great Principal

*sha bo che · sha bo she*

ཤ་བོ་ཆེ། · ཤ་བོ་ཤེ།

—

One of the thousand sons of King Araṇemin.

g.186 Guṇākara

*yon tan 'byung gnas*

ཡོན་ཏན་འབྱུང་གནས།

*guṇākara*

One of the hundred names prophesied by the Buddha Ratnagarbha for 2,500 buddhas, presumably the name of twenty-five of those buddhas.

g.187 Guṇaprabhāsa

*yon tan 'od*

ཡོན་ཏན་འོད།

*guṇaprabhāsa*

One of the hundred names prophesied by the Buddha Ratnagarbha for 2,500 buddhas, presumably the name of twenty-five of those buddhas.

g.188 Guṇārci

*yon tan 'od 'phro*

ཡོན་ཏན་འོད་འཕྲོ།

*guṇārci*

One of the hundred names prophesied by the Buddha Ratnagarbha for 2,500 buddhas, presumably the name of twenty-five of those buddhas.

g.189    *Guṇaśailadhva*jā

*yon tan ri bo'i rgyal mtshan*

ཡན་ཏན་རི་བོའི་རྒྱལ་མཚན།

*guṇaśailadhva*jā

One of ten names of a thousand buddhas prophesied by the Buddha Ratnagarbha, with presumably a hundred buddhas having this name.

g.190    *Guṇendraniryū*ha

*yon tan dbang po*

ཡན་ཏན་དབང་པོ།

*guṇendraniryū*ha

A southern buddha realm that the Buddha Śākyamuni sees.

g.191    *Haripatracū*ḍa

*seng ge'i bshes gnyen gtsug phud · seng ge'i bshes gnyen gtsug phud bzang po*

སེང་གེའི་བཤེས་གཉེན་གཙུག་ཕུད།    .    སེང་གེའི་བཤེས་གཉེན་གཙུག་ཕུད་བཟང་པོ།

*haripatracū*ḍa · *haripatracū*ḍabhadra

The 1,004th of the 1,005th buddhas in the Bhadraka eon. His name in Tibetan is given at its second mention in a longer form. Note the attested Sanskrit does not exactly match the extant Tibetan translations.

g.192    *Haritālākī*rṭi

*ba bla grags pa*

བ་བླ་གྲགས་པ།

*haritālākī*rṭi

A buddha whom the Buddha Śākyamuni states he can see in a western buddha realm.

g.193    *Himaṇi*

*gangs kyi nor bu*

གངས་གྱི་ནོར་བུ།

*himaṇi*

The tenth son of King Araṇemin who becomes the bodhisattva Gandhahasti and is prophesied to become the Buddha Suvarṇapuṣpa.

g.194 Hiteṣin

*phan bzhed*

ཕན་བཞེད།

*hiteṣin*

The name that the Buddha Ratnagarbha prophesies will be that of one of his eighty brothers (the twenty-third) when he becomes a buddha

g.195 in-between worlds

*'jig rten gyi bar*

འཇིག་རྟེན་གྱི་བར།

*lokāntarika*

Permanently dark places in between the four continents.

g.196 incalculable eon

*skal pa grangs med pa*

སྐལ་པ་གངས་མེད་པ།

*asamkhyeyakalpa*

The number of years in this eon differs in various sūtras that give a number. Also, twenty intermediate eons are said to be one incalculable eon, and four incalculable eons are one great eon. In that case, those four incalculable eons represent the eons of the creation, presence, destruction, and absence of a world. In this sūtra, buddhas are often described as appearing in a second “incalculable eon.”

g.197 Indra

*dbang po*

དབང་པོ།

*indra*

The lord of the devas, a principal deity in the Vedas. With Brahma, he was one of the two most important deities during the Buddha’s lifetime. He was later eclipsed by the increasing importance of Śiva and Viṣṇu. See also Śakra.

g.198 Indragaṇa

*dbang po'i tshogs*

དབང་པོའི་ཚོགས།

*indragaṇa*

The third of the thousand sons of King Araṇemin, who becomes bodhisattva Mañjuśrī, and is prophesied to become Buddha Samantadarśin.

g.199 Indraghoṣeśvararāja

*dbang po'i dbyangs kyi dbang phyug rgyal po*

དབང་པོའི་དབྱངས་ཀྱི་དབང་ཕྱུག་རྒྱལ་པོ།

*indraghoṣeśvararāja*

The name of a buddha.

g.200 Indrākṣa

*dbang po mig*

དབང་པོ་མིག་

*indrākṣa*

A yakṣa who lives in the hollow of a Sal tree where Śākyamuni meditates.

g.201 Indranemin

*dbang po'i mu khyud*

དབང་པོའི་མུ་ཁྱུད།

*indranemin*

One of the thousand sons of King Araṇemin.

g.202 Indrasuvirājītā

*dbang po ltar shin tu mdzes pa*

དབང་པོ་ལྷ་ར་ཤིན་ཏུ་མཛེས་པ།

*indrasuvirājītā*

A buddha realm in which the Tathāgata Indraghoṣeśvararāja resides.

g.203 inhabitants of the desire realm

*'dod pa na spyod pa*

འདོད་པ་ན་སྟོད་པ།

*kāmāvacara*

The lowest of the three realms of samsara: desire, form, and formless.

g.204 inhabitants of the form realm

*gzugs na spyod pa*

གཟུགས་ན་སྟོད་པ།

*rūpāvacara*



Beings living in the form realm rather than the desire or formless realms.

g.205 intermediate eon

*bar gyi bskal pa*

བར་གྱི་བསྐལ་པ།

*antarakalpa*

This eon is one cycle of the increase and decrease of the life span of beings. It is also called “a small eon.” It consists of four ages, or *yugas*, and the last is the kaliyuga.

g.206 irreversibility

*phyir mi ldog pa*

ཕྱིར་མི་ལྷོག་པ།

*avaivartikatva*

A stage in the gradual progression toward buddhahood, from which one will no longer regress to lower states.

g.207 Jalabhujā

*chu la spyod*

ཆུ་ལ་སྟོད།

*jalabhujā*

The third of the five young brahmin attendants of the brahmin Samudrarenu. The Buddha Ratnagarbha prophesies that he will be the Buddha Sārthavādi, the 1,002nd of the 1,005 buddhas in the Bhadraka eon.

g.208 Jambu River gold

*'dzam bu chu bo'i gser*

འཛམ་བུ་ཆུ་བོའི་གསེར།

*jāmbunadasuvarṇa*

The best gold in the human world, said to be formed from the fruits of a mythical tree at the Himalayan source of north India's major rivers.

g.209 Jambūcchāya

*'dzam bu'i grib ma*

འཛམ་བུ་འི་གྲིབ་མ།

*jambūcchāya*

One of ten names of a thousand buddhas prophesied by the Buddha Ratnagarbha, with presumably a hundred buddhas having this name.

g.210 Jambūcchāya

*'dzam bu'i grib ma*

འཛམ་བུ་འི་གྲིབ་མ།

*jambūcchāya*

The name that the Buddha Ratnagarbha prophesies will be that of one of his eighty brothers (the eighth) when he becomes a buddha.

g.211 Jambudvīpa

*'dzam bu'i gling*

འཛམ་བུ་འི་གླིང་།

*jambudvīpa*

*Definition from the 84000 Glossary of Terms:*

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

g.212 Jambūnada

*'dzam bu'i chu klung*

འཛམ་བུ་འི་ཚུ་ཁྲུང་།

*jambūnada*

The name of an eastern buddha realm that Śākyamuni states he can see.

g.213 Jambūprabha

*'dzam bu'i 'od*

འཛམ་བུ་འི་འོད།

*jambūprabha*

A southern buddha realm that the Buddha Śākyamuni sees.

g.214 Jambūvana

*'dzam bu'i tshal*

འཛམ་བུ་འི་ཚལ།

*jambūvana*

“Rose-Apple Tree Park.” The name of the park in which the Buddha Ratnagarbha teaches King Araṇemin and his family and subjects.

g.215 jasmine

*sna ma'i me tog*

སྣ་མའི་མེ་ཏོག།

*sumanā*

Specifically, *Jasminium grandiflorum*, known in English as Spanish, royal, or Catalanian jasmine.

g.216 Javanemin

*shugs kyi mu khyud*

ཤུགས་ཀྱི་མུ་ཁྱུད།

*javanemin*

One of the thousand sons of King Araṇemin.

g.217 Jayasaṃkhya

*rgyal ba'i grangs*

རྒྱལ་བའི་གངས།

*jayasaṃkhya*

One of the hundred names prophesied by the Buddha Ratnagarbha for 2,500 buddhas, presumably the name of twenty-five of those buddhas.

g.218 Jayasoma

*rgyal ba'i zla ba*

རྒྱལ་བའི་བླ་བ།

*jayasoma*

The future name of the eastern realm Abhirati when the Buddhas Akṣobhya and Suvarṇapuṣpa are succeeded by the Buddha Nāgavinarditeśvaraghoṣa.

g.219 Jayavaiśraya

*rgyal ba'i gnas rab*

རྒྱལ་བའི་གནས་རབ།

*jayavaiśraya*

The name of an eastern buddha realm that Śākyamuni states he can see.

g.220 Jayāvātī

*rgyal ba can*

ཀླུ་པ་ཅན།

*jayāvātī*

A realm to the west of the Buddha Ratnagarbha's realm in which resides the Buddha Jitendriyaviśālanetra.

g.221 jina

*rgyal ba*

ཀླུ་བ།

*jina*<sup>AD</sup>

A common epithet of the buddhas, and also used by the Jains, hence their name. It means “the victorious one.”

g.222 Jinamitra

*dzi na mi tra*

ཇོ་ན་མི་ཏྲ།

*jinamitra*

Jinamitra was invited to Tibet during the reign of King Trisong Detsen (r. 742–98 CE) and was involved with the translation of nearly two hundred texts, continuing into the reign of King Ralpachen (r. 815–38 CE). He was among the small group of paṇḍitas responsible for the Mahāvyutpatti Sanskrit–Tibetan dictionary.

g.223 Jitendriyaviśālanetra

*dbang po thul ba yangs pa'i spyan*

དབང་པོ་ཐུལ་བ་ཡངས་པའི་སྤྱན།

*jitendriyaviśālanetra*

A buddha in a western realm who sends bodhisattvas to make offerings to the Buddha Ratnagarbha and Mahākāraṇika.

g.224 Jñānabhāskara

*ye shes nyi ma*

ཡེ་ཤེས་ཉི་མ།

*jñānabhāskara*

A buddha in an eastern buddha realm. He is not mentioned anywhere else in the Kangyur.

g.225 Jñānabimba

*ye shes gzugs*

ཡེ་ཤེས་གཟུགས།

*jñānabimba*

A buddha in an eastern buddha realm.

g.226 Jñānacīvara

*ye shes chos gos*

ཡེ་ཤེས་ཚོས་གོས།

*jñānacīvara*

One of the hundred names prophesied by the Buddha Ratnagarbha for 2,500 buddhas, presumably the name of twenty-five of those buddhas.

g.227 Jñānadhvaja

*ye shes rgyal mtshan*

ཡེ་ཤེས་རྒྱལ་མཚན།

*jñānadhvaja*

The name that the Buddha Ratnagarbha prophesies will be that of one of his eighty brothers (the nineteenth) when he becomes a buddha.

g.228 Jñānaghoṣa

*ye shes dbyangs*

ཡེ་ཤེས་དབྱངས།

*jñānaghoṣa*

One of the hundred names prophesied by the Buddha Ratnagarbha for 2,500 buddhas, presumably the name of twenty-five of those buddhas.

g.229 Jñānakīrti

*ye shes grags pa*

ཡེ་ཤེས་གྲགས་པ།

*jñānakīrti*

A bodhisattva who praises the brahmin Samudrarenū.

g.230 Jñānakrama

*ye shes go rims*

ཡེ་ཤེས་གོ་རིམ་ས།

*jñānakrama*

One of the hundred names prophesied by the Buddha Ratnagarbha for 2,500 buddhas, presumably the name of twenty-five of those buddhas.

g.231 Jñānakusumavirajasamucchraya**bodhīśvara**

*ye shes me tog rdul bral byang chun dbang phyub yang dag mtho*

ཡེ་ཤེས་མེ་ཏོག་རྩལ་བྱལ་བྱང་རྒྱན་དབང་ལྷུབ་ཡང་དག་མཐོ།

*jñānakusumavirajasamucchraya**bodhīśvara***

A buddha during a kaliyuga in the eastern realm Jvālapratīsaṃkhyā, who had passed into nirvana and whose Dharma had ended before the time of the Buddha Ratnagarbha.

g.232 Jñānamerudhvaja

*ye shes lhun po'i rgyal mtshan*

ཡེ་ཤེས་ལྷན་པོའི་རྒྱལ་མཚན།

*jñānamerudhvaja*

One of the hundred names prophesied by the Buddha Ratnagarbha for 2,500 buddhas, presumably the name of twenty-five of those buddhas.

g.233 Jñānaprabha

*ye shes 'od*

ཡེ་ཤེས་འོད།

*jñānaprabha*

One of the hundred names prophesied by the Buddha Ratnagarbha for 2,500 buddhas, presumably the name of twenty-five of those buddhas.

g.234 Jñānapradīpa

*ye shes sgron ma*

ཡེ་ཤེས་སྒྲོན་མ།

*jñānapradīpa*

One of the hundred names prophesied by the Buddha Ratnagarbha for 2,500 buddhas, presumably the name of twenty-five of those buddhas.

g.235 Jñānapravāḍa

*ye shes rgyas pa*

ཡེ་ཤེས་རྒྱས་པ།

*jñānapravāḍa*

One of the hundred names prophesied by the Buddha Ratnagarbha for 2,500 buddhas, presumably the name of twenty-five of those buddhas.

g.236 Jñānārci

*ye shes 'od 'phro*

ཡེ་ཤེས་འོད་འཕྲོ།

*jñānārci*

One of the hundred names prophesied by the Buddha Ratnagarbha for 2,500 buddhas, presumably the name of twenty-five of those buddhas.

g.237 Jñānasāgararāja

*ye shes rgya mtsho'i rgyal po*

ཡེ་ཤེས་རྒྱ་མཚོ་འི་རྒྱལ་པོ།

*jñānasāgararāja*

One of the hundred names prophesied by the Buddha Ratnagarbha for 2,500 buddhas, presumably the name of twenty-five of those buddhas.

g.238 Jñānasambhava

*ye shes yang dag 'byung*

ཡེ་ཤེས་ཡང་དག་འབྱུང་།

*jñānasambhava*

One of the hundred names prophesied by the Buddha Ratnagarbha for 2,500 buddhas, presumably the name of twenty-five of those buddhas.

g.239 Jñānasambhavabalarāja

*ye shes 'byung ba stobs kyi rgyal po*

ཡེ་ཤེས་འབྱུང་བ་སྟོབས་ཀྱི་རྒྱལ་པོ།

*jñānasambhavabalarāja*

One of the hundred names prophesied by the Buddha Ratnagarbha for 2,500 buddhas, presumably the name of twenty-five of those buddhas.

g.240 Jñānasamnicaya

*ye shes yang dag bstags*

ཡེ་ཤེས་ཡང་དག་བསྟན།

*jñānasamnicaya*

One of the hundred names prophesied by the Buddha Ratnagarbha for 2,500 buddhas, presumably the name of twenty-five of those buddhas.

g.241 Jñānasuvimalagarjiteśvara

*ye shes shin tu dri med sgrogs pa'i dbang phyug*

ཡེ་ཤེས་ཤིན་ཏུ་རི་མེད་སྒོག་པའི་དབང་ཕྱུག

*jñānasuvimalagarjiteśvara*

One of the hundred names prophesied by the Buddha Ratnagarbha for 2,500 buddhas, presumably the name of twenty-five of those buddhas.

g.242 Jñānatāpasuviśuddhaguṇā

*ye shes kyi chu shin tu rnam par dag pa'i yon tan*

ཡེ་ཤེས་ཀྱི་ཚུ་ཤིན་ཏུ་རྣམ་པར་དག་པའི་ཡོན་ཏན།

*jñānatāpasuviśuddhaguṇā*

The northern realm in which the bodhisattva Samantabhadra, the eighth son of King Araṇemin, is prophesied to become a buddha.

g.243 Jñānavajraketu

*ye shes rdo rje'i tog*

ཡེ་ཤེས་རྡོ་རྗེའི་ཏོག

*jñānavajraketu*

A bodhisattva who comes from the realm of the Buddha Siṃha-vijṛmbhiteśvararāja to the Buddha Ratnagarbha.

g.244 Jñānavajravijṛmbhiteśvaraketu

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*jñānavajravijṛmbhiteśvaraketu*

The buddha whom the bodhisattva Samantabhadra, the eighth son of King Araṇemin, is prophesied to become.

g.245 Jñānavikrama

*rnam par gnon pa'i ye shes*

རྣམ་པར་གཞོན་པའི་ཡེ་ཤེས།

*jñānavikrama*

A buddha in a northeastern realm who sends bodhisattvas to pay homage to Śākyamuni.

g.246 Jñānavimala

*ye shes dri med*



ཡེ་ཤེས་རྩི་མེད།

*jñānavimāla*

One of the hundred names prophesied by the Buddha Ratnagarbha for 2,500 buddhas, presumably the name of twenty-five of those buddhas.

g.247 Jñānavirajavega

*ye shes rdul bral shugs*

ཡེ་ཤེས་རྩུལ་བྱལ་བྱག་ས།

*jñānavirajavega*

One of the hundred names prophesied by the Buddha Ratnagarbha for 2,500 buddhas, presumably the name of twenty-five of those buddhas.

g.248 Jvālakuṇḍeśvaraghoṣa

*me lce thab khung dbang phyug*

མེ་ལྷེ་ཐབ་ཁུང་དབང་ཕྱུག་

*jvālakuṇḍeśvaraghoṣa*

The name of one thousand buddhas prophesied by the Buddha Ratnagarbha.

g.249 Jvālapratīsaṃkhyā

*'od zer so sor rtog pa*

འོད་ཟེར་སོ་སོར་རྟོག་པ།

*jvālapratīsaṃkhyā*

An eastern buddha realm where during a kaliyuga the Buddha Jñānakusumavirajasamucchrāyabodhiśvara appeared and passed into nirvāṇa before the time of the Buddha Ratnagarbha.

g.250 Jyotigandha

*skar ma'i dri*

སྐར་མའི་རྩི།

*jyotigandha*

The name that the Buddha Ratnagarbha prophesies will be that of one of his eighty brothers (the third) when he becomes a buddha.

g.251 Jyotigarbha

*skar ma'i snying po*

སྐར་མའི་སྙིང་པོ།

*jyotigarbha*

One of the hundred names prophesied by the Buddha Ratnagarbha for 2,500 buddhas, presumably the name of twenty-five of those buddhas.

g.252 Jyotigarbha

*skar ma'i snying po*

སྐར་མའི་སྙིང་པོ།

*jyotigarbha*

The name that the Buddha Ratnagarbha prophesies will be that of one of his eighty brothers (the seventy-ninth) when he becomes a buddha.

g.253 Jyotigarbha

*skar ma'i snying po*

སྐར་མའི་སྙིང་པོ།

*jyotigarbha*

The name of a buddha whom the Buddha Śākyamuni states he can see in a southern buddha realm.

g.254 Jyotipāla

*skar ma skyong*

སྐར་མ་སྙོང་།

*jyotipāla*

The first of the thousand young Veda-reciting brahmins. The Buddha Ratnagarbha prophesies that he will be the Buddha Krakucchanda, the first buddha in the Bhadraka eon.

g.255 jyotīrasa

*skar ma mdog*

སྐར་མ་མདོག་།

*jyotīrasa*

A type of crystal or quartz (*sphaṭika*) that may in some cases be blue in color.

g.256 Jyotīrasa

*skar ma la dga' ba*

སྐར་མ་ལ་དགའ་བ།

*jyotīrasa*

A buddha who in accord with his prayers became a buddha in a kaliyuga at the time of the Buddha Ratnagarbha. He is only seven thumbs in size in the realm Aṅguṣṭhā where the beings are the height of a thumb.

g.257 Jyotīrasa

*skar ma la dga' ba*

སྐར་མ་ལ་དགའ་བ།

*jyotīrasa*

A young brahmin who interacts with King Ambara.

g.258 Jyotiraśmi

*snang ba'i 'od zer*

སྐང་བའི་འོད་ཟེར།

*jyotiraśmi*

A bodhisattva sent by the Buddha Vimalatejagauṇarāja to pay homage to Śākyamuni.

g.259 Jyotiśrīgarbha

*snang dpal snying po*

སྐང་དཔལ་སྙིང་པོ།

*jyotiśrīgarbha*

A buddha in an eastern buddha realm. He is not mentioned anywhere else in the Kangyur.

g.260 Jyotīśvara

*snang ba'i dbang phyug*

སྐང་བའི་དབང་ཕྱུག།

*jyotīśvara*

One of the hundred names prophesied by the Buddha Ratnagarbha for 2,500 buddhas, presumably the name of twenty-five of those buddhas.

g.261 Kaduścara

*mdzes spyod*

མཛེས་སྟོན།

*kaduścara*

A lord of the asuras who prays to be Samudrarenū's attendant when he is the Buddha Śākyamuni, i.e., Ānanda.

g.262 Kāla

*nag po*

ནག་པོ།

*kāla*

The Kāla Mountains of Bharatavarṣa (i.e., India).

g.263 Kālasūtra

*thig nag po*

ཐིག་ནག་པོ།

*kālasūtra*

The second of the traditional Buddhist list of eight hot hells—the “black cord” hell. Explanations vary as to whether these cords or wires cut through a person, burn them, or mark them for cutting up.

g.264 kaliyuga

*rtsod pa'i dus*

རྩོད་པའི་དུས།

*kaliyuga*

The fourth in a repeating cycle of four ages, in which the lives of beings are short and the world is afflicted by famine, illness, and war.

g.265 kalyāṇamitra

*dge ba'i bshes gnyen*

དགེ་བའི་བཤེས་གཉེན།

*kalyāṇamitra*

“The beneficial friend,” or “friend of virtue.” A title for a teacher of the spiritual path.

g.266 Kanakadhvaja

*gser gyi rgyal mtshan*

གསེར་གྱི་རྒྱལ་མཚན།

*kanakadhvaja*

The name that the Buddha Ratnagarbha prophesies will be that of one of his eighty brothers (the fiftieth) when he becomes a buddha.

g.267 Kanakalocana

*gser spyan*

གསེར་སྤྱན།

*kanakalocana*

The name that the Buddha Ratnagarbha prophesies will be that of one of his eighty brothers (the twenty-ninth) when he becomes a buddha.

g.268 Kanakamuni

*gser thub*

གསེར་བུའ།

*kanakamuni*

The second buddha in the Bhadraka eon. The Buddha Ratnagarbha specifically prophesies that the third of Ratnagarbha's thousand Veda-reciting pupils will be this buddha.

g.269 Kanakamuni

*gser thub*

གསེར་བུའ།

*kanakamuni*

The name that the Buddha Ratnagarbha prophesies will be that of one of his eighty brothers (the fifteenth) when he becomes a buddha.

g.270 Kāñcanadhvaja

*gser gyi rgyal mtshan*

གསེར་གྱི་རྒྱལ་མཚན།

*kāñcanadhvaja*

One of the hundred names prophesied by the Buddha Ratnagarbha for 2,500 buddhas, presumably the name of twenty-five of those buddhas.

g.271 Karabhujā

*lo thang spyod*

ལོ་ཐང་སྤྱོད།

*karabhujā*

The first of the five young brahmin attendants of the brahmin Samudrarenu. The Buddha Ratnagarbha prophesies that he will be the Buddha Dṛḍhasvara, the thousandth of the 1,005 buddhas in the Bhadraka eon.

g.272 Karadharavikrama

*sku mchog rnam par gnon*

སྐྱ་མཚོག་ནཱ་པར་གཞོན།

*karadharavikrama*

A buddha whom the Buddha Śākyamuni states he can see in a western buddha realm.

g.273 Kāṣāya

*ngur smrig*

འུར་སྒྲིག་

*kāṣāya*

A realm to the north of the Buddha Ratnagarbha's realm in which resides the Buddha Lokeśvararāja.

g.274 Kaṣāyadhvaḥja

*ngur smrig gi rgyal mtshan*

འུར་སྒྲིག་གི་རྒྱལ་མཚན།

*kaṣāyadhvaḥja*

The eastern realm in which Vāyuviṣṇu, the eldest of the thousand Veda-reciting pupils of Samudrarenū, will become the Buddha Śalendrarāja.

g.275 Kāśyapa

*'od srung*

འོད་སྒྲུང་།

*kāśyapa*

The third buddha in the Bhadraka eon.

g.276 kaṭapūtana

*lus srul po*

ལུས་སྒྲུལ་པོ།

*kaṭapūtana*

*Definition from the 84000 Glossary of Terms:*

A subgroup of pūtanās, a class of disease-causing spirits associated with cemeteries and dead bodies. The name probably derives from the Skt. *pūta*, “foul-smelling,” as reflected also in the Tib. *srul po*. The smell of a pūтана is variously described in the texts as resembling that of a billy goat or a crow, and the smell of a kaṭapūtana, as its name suggests, could resemble a corpse, *kaṭa* being one of the names for “corpse.” The morbid condition caused by

pūtanās comes in various forms, with symptoms such as fever, vomiting, diarrhea, skin eruptions, and festering wounds, the latter possibly explaining the association with bad smells.

g.277 Kaunḍinya

*kauN+Di n+ya*

ཀོ་ཏི་ཡ།

*kaunḍinya*

The name that the Buddha Ratnagarbha prophesies will be that of one of his eighty brothers (the seventeenth) when he becomes a buddha.

g.278 Kauśika

*kau shi ka*

ཀོ་ཤི་ཀ།

*kauśika*

A śakra deity who comes to Śākyamuni to have his life extended.

g.279 Kāya

*lus bzangs · lus bzang · lus bzungs*

ལུས་བཟངས། · ལུས་བཟང་། · ལུས་བཟུངས།

*kāya*

One of the thousand sons of King Araṇemin.

g.280 Ketacīvarasaṃbhṛtarāja

*gnas kyi gos bstsags rgyal po*

གནས་ཀྱི་གོས་བཙུགས་རྒྱལ་པོ།

*ketacīvarasaṃbhṛtarāja*

One of the hundred names prophesied by the Buddha Ratnagarbha for 2,500 buddhas, presumably the name of twenty-five of those buddhas.

g.281 Ketapuri

*gnas pa'i grong khyer*

གནས་པའི་གྲོང་ཁྱེར།

*ketapuri*

The personal name of the Brahmā in the world and era of the Buddha Ratnagarbha.

g.282 Kimīśvarabīja

*ci'i dbang phyug sa bon*

ཅི་འི་དབང་ཕྱུག་ས་བོན།

*kimīśvarabīja*

One of the hundred names prophesied by the Buddha Ratnagarbha for 2,500 buddhas, presumably the name of twenty-five of those buddhas.

g.283 kinnara

*mi'am ci*

མི་འམ་ཅི།

*kinṇara*

*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.284 Kīrtirāja

*grags pa'i rgyal po*

གྲགས་པའི་རྒྱལ་པོ།

*kīrtirāja*

The name that the Buddha Ratnagarbha prophesies will be that of one of his eighty brothers (the seventy-third) when he becomes a buddha.

g.285 Kīrtīśvaraghoṣa

*'od zer bral ba'i dbyangs*

འོད་ཟེར་བྲལ་བའི་དབྱངས།

*kīrtīśvaraghoṣa*

One of the hundred names prophesied by the Buddha Ratnagarbha for 2,500 buddhas, presumably the name of twenty-five of those buddhas.

g.286 Kīrtīśvararāja

*grags pa'i dbang phyug rgyal po*

གྲགས་པའི་དབང་ཕྱུག་རྒྱལ་པོ།

*kīrtīśvararāja*

A buddha in an eastern buddha realm.



g.287 kleśa

*nyon mongs*

ཉོན་མོངས།

*kleśa*

*Definition from the 84000 Glossary of Terms:*

The essentially pure nature of mind is obscured and afflicted by various psychological defilements, which destroy the mind's peace and composure and lead to unwholesome deeds of body, speech, and mind, acting as causes for continued existence in saṃsāra. Included among them are the primary afflictions of desire (*rāga*), anger (*dveṣa*), and ignorance (*avidyā*). It is said that there are eighty-four thousand of these negative mental qualities, for which the eighty-four thousand categories of the Buddha's teachings serve as the antidote.

*Kleśa* is also commonly translated as “negative emotions,” “disturbing emotions,” and so on. The Pāli *kilesa*, Middle Indic *kileśa*, and Buddhist Hybrid Sanskrit *kleśa* all primarily mean “stain” or “defilement.” The translation “affliction” is a secondary development that derives from the more general (non-Buddhist) classical understanding of *√kliś* (“to harm,” “to afflict”). Both meanings are noted by Buddhist commentators.

g.288 Korabha

*rtsom*

རྩོམ།

*korabha*

A deva who made offerings to the Buddha Ratnagarbha.

g.289 Krakucchanda

*'khor ba 'jig*

འཁོར་བ་འཇིག་

*krakutsanda*

The fourth of the seven buddhas with Śākyamuni as the seventh. Also the first of the buddhas in this Bhadraka eon, with Śākyamuni as the fourth.

g.290 Kramavinarditarāja

*rim gyis sgrogs pa'i rgyal po*

རིམ་གྱིས་སྒོལ་གསལ་པའི་རྒྱལ་པོ།

*kramavinarditarāja*

One of the hundred names prophesied by the Buddha Ratnagarbha for 2,500 buddhas, presumably the name of twenty-five of those buddhas.

g.291 Kṣamottara

*bde mchog*

བདེ་མཚོག

*kṣamottara*

The name of an eastern buddha realm that Śākyamuni states he can see.

g.292 Kṣāntinemin

*bzod pa'i mu khyud*

བཟོད་པའི་མུ་ཁྱུད།

*kṣāntinemin*

One of the thousand sons of King Araṇemin.

g.293 Kṣāravarcanikuñjitā

*'gyur byed mi gtsang bstags*

འགྱུར་བྱེད་མི་གཙང་བསྟགས།

*kṣāravarcanikuñjitā*

A realm with the five degeneracies in which the bodhisattvas Saṃrocana and Prahasitabāhu, both pupils of the Buddha Śākyamuni, are prophesied to become buddhas.

g.294 Kṣemarāja

*bde ba'i rgyal po*

བདེ་བའི་རྒྱལ་པོ།

*kṣemarāja*

One of the hundred names prophesied by the Buddha Ratnagarbha for 2,500 buddhas, presumably the name of twenty-five of those buddhas.

g.295 Kṣīrasa

*'o ma 'dzag.*

འོ་མ་འཇག།

*kṣīrasa*

A mendicant who asks King Ambara, a previous life of Śākyamuni, for his hands.

g.296 kumbhāṇḍa

*grul bum*

གུལ་བུམ།

*kumbhāṇḍa*

*Definition from the 84000 Glossary of Terms:*

A class of dwarf beings subordinate to Virūḍhaka, one of the Four Great Kings, associated with the southern direction. The name uses a play on the word *aṇḍa*, which means “egg” but is also a euphemism for a testicle. Thus, they are often depicted as having testicles as big as pots (from *khumba*, or “pot”).

g.297 Kusumagaṇi

*me tog tshogs can*

མེ་ཏོག་ཚོགས་ཅན།

*kusumagaṇi*

One of the hundred names prophesied by the Buddha Ratnagarbha for 2,500 buddhas, presumably the name of twenty-five of those buddhas.

g.298 Kusumaprabha

*me tog 'od*

མེ་ཏོག་འོད།

*kusumaprabha*

The name of an eastern buddha realm that Śākyamuni states he can see.

g.299 Kusumavicitra

*me tog sna tshogs*

མེ་ཏོག་སྒྲ་ཚོགས།

*kusumavicitra*

The name of an eastern buddha realm that Śākyamuni states he can see.

g.300 kūṭāgāra

*khang pa brtsegs pa*

ཁང་པ་བརྟེན་པ།

*kūṭāgāra*

Distinctive Indian assembly hall or temple with one ground-floor room and a high ornamental roof, sometimes a barrel shape with apses but more usually a tapering roof, tower, or spire, it contains at least one additional upper room

within the structure. Kūṭāgāra literally means “upper chamber” and is short for *kūṭāgāraśala*, “hall with an upper chamber or chambers.” The Mahābodhi temple in Bodhgaya is an example of a kūṭāgāra.

g.301 Latākusumadhvaja

*'khri shing me tog rgyal mtshan*

འཁྲི་ཤིང་མེ་ཏོག་རྒྱལ་མཚན།

*latākusumadhvaja*

One of the hundred names prophesied by the Buddha Ratnagarbha for 2,500 buddhas, presumably the name of twenty-five of those buddhas.

g.302 Lokeśvarajyotiṣa

*'jig rten dbang phyug 'od zer*

འཇིག་རྟེན་དབང་ཕྱུག་འོད་ཟེར།

*lokeśvarajyotiṣa*

A buddha in the distant past with whom the past Buddha Jñānakusumavirajasamucchrāyabodhīśvara first developed the aspiration to enlightenment.

g.303 Lokeśvararāja

*'jig rten dbang phyug rgyal po*

འཇིག་རྟེན་དབང་ཕྱུག་རྒྱལ་པོ།

*lokeśvararāja*

A buddha in a northern realm who sends bodhisattvas to make offerings to the Buddha Ratnagarbha and Mahākāraṇika.

g.304 lotsawa

*lots+tsha ba*

ལོ་རྩ་བ།

*locāva*

Honorific term for a Tibetan translator.

g.305 Mādhvava

*dron pa can*

རྩོན་པ་ཅན།

*mādhvava*

One of the thousand sons of King Araṇemin.

g.306 Magadha

*ma ga dha*

མ་ག་དྭ་

*magadha*

*Definition from the 84000 Glossary of Terms:*

An ancient Indian kingdom that lay to the south of the Ganges River in what today is the state of Bihar. Magadha was the largest of the sixteen “great states” (*mahājanapada*) that flourished between the sixth and third centuries BCE in northern India. During the life of the Buddha Śākyamuni, it was ruled by King Bimbisāra and later by Bimbisāra's son, Ajātaśatru. Its capital was initially Rājagṛha (modern-day Rajgir) but was later moved to Pāṭaliputra (modern-day Patna). Over the centuries, with the expansion of the Magadha's might, it became the capital of the vast Mauryan empire and seat of the great King Aśoka.

This region is home to many of the most important Buddhist sites, including Bodh Gayā, where the Buddha attained awakening; Vulture Peak (*Gṛdhra-kūṭa*), where the Buddha bestowed many well-known Mahāyāna sūtras; and the Buddhist university of Nālandā that flourished between the fifth and twelfth centuries CE, among many others.

g.307 Mahābalavegadhārin

*stobs chen shugs 'chang*

སྟོབས་ཆེན་གྲུག་ས་འཆར་།

*mahābalavegadhārin*

The youngest of the thousand young Veda-reciting pupils of the brahmin Samudrarenu. The Buddha Ratnagarbha names him the bodhisattva Bhaiṣajyarājajyotirvimala and prophesies that he will be the Buddha Roca, the last buddha in the Bhadraka eon, the 1,005th buddha of the eon.

g.308 Mahācakravāḍa

*'jig rten gyi bar dag*

འཇིག་རྟེན་གྱི་བར་དག

*mahācakravāḍa*

Name of a mountain range in Buddhist cosmology.

g.309 Mahākaruṇāvairocanaśaumya

*snying rje chen po rnam par snang byed*

སྟིང་རྗེ་ཆེན་པོ་རྣམ་པར་སྟོན་བྱེད་།

*mahākaruṇāvairocanaśaumya*

Literally “The Peaceful Illumination of Great Compassion.” A bodhisattva who was the kalyāṇamitra and benefactor of the tathāgata Ratnagarbha. He now resides in the world realm Aṅguṣṭhā.

g.310 Mahākāruṇika

*thugs rje chen po dang ldan pa*

ཐུགས་རྗེ་ཆེན་པོ་དང་ལྷན་པ།

*mahākāruṇika*

The bodhisattva name given to the brahmin Samudrareṇu (who would eventually become the Buddha Śākyamuni) on account of his great compassion for beings. It means “One Who Has Great Compassion.”

g.311 Mahāmeru

*lhun po chen po*

ལྷུན་པོ་ཆེན་པོ།

*mahāmeru*

One of the hundred names prophesied by the Buddha Ratnagarbha for 2,500 buddhas, presumably the name of twenty-five of those buddhas.

g.312 Mahāprajāpatī

*skye dgu'i bdag mo chen mo*

སྐེ་དགུ་འི་བདག་མོ་ཆེན་མོ།

*mahāprajāpatī*

The maternal aunt and adoptive mother of the Buddha as well as the first woman to be ordained.

g.313 Mahāprasandaya

*rab tu che bstags*

རབ་ཏུ་ཆེ་བསྐྱུགས།

*mahāprasandaya*

One of the hundred names prophesied by the Buddha Ratnagarbha for 2,500 buddhas, presumably the name of twenty-five of those buddhas.

g.314 mahārāja

*rgyal po chen po*

རྒྱལ་པོ་ཆེན་པོ།

*mahārāja*

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.315 Mahāraurava

*ngu 'bod chen po*

འཇིག་རྟེན་ཆེན་པོ།

*mahāraurava*

The fourth of the hot hells in Buddhism. The name in Tibetan means “weeping and wailing.”

g.316 mahāsattva

*sems dpa' chen po*

སེམས་དཔལ་ཆེན་པོ།

*mahāsattva*

*Definition from the 84000 Glossary of Terms:*

The term can be understood to mean “great courageous one” or “great hero,” or (from the Sanskrit) simply “great being,” and is almost always found as an epithet of “bodhisattva.” The qualification “great” in this term, according to the majority of canonical definitions, focuses on the generic greatness common to all bodhisattvas, i.e., the greatness implicit in the bodhisattva vow itself in terms of outlook, aspiration, number of beings to be benefited, potential or eventual accomplishments, and so forth. In this sense the *mahā-* (“great”) is close in its connotations to the *mahā-* in “Mahāyāna.” While individual bodhisattvas described as *mahāsattva* may in many cases also be “great” in terms of their level of realization, this is largely coincidental, and in the canonical texts the epithet is not restricted to bodhisattvas at any particular point in their career. Indeed, in a few cases even bodhisattvas whose path has taken a wrong direction are still described as *bodhisattva mahāsattva*.

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

*In this text:*

In chapter 4 of this text (see [4.513](#)) the Buddha Ratnagarbha states that bodhisattvas who have vowed to attain awakening under relatively easier circumstances do not deserve the title *mahāsattva*, which should be reserved

for those like Mahākāraṇika who have vowed to attain awakening only in the most degenerate and difficult times and places. However, this statement is best taken as highlighting a specific point of perspective rather than as a general gloss, since throughout the text the term is nevertheless used—just as it is in most Mahāyāna sūtras—as an epithet for bodhisattvas in general regardless of their individual status, qualities, or aspirations.

g.317 Mahāsthāmaprāpta

*mthu chen thob*

མཐུ་ཆེན་ཐོབ།

*mahāsthāmaprāpta*

One of the two principal bodhisattvas in Sukhāvātī and prominent in Chinese Buddhism. In Tibetan Buddhism he is identified with Vajrapāṇi, though they are separate bodhisattvas in the sūtras. The second of the thousand sons of King Araṇemin, on becoming a bodhisattva, is given the name Mahāsthāmaprāpta, and as such in the future will be in Sukhāvātī as that bodhisattva when his father becomes the Buddha Amitābha. He will eventually become the Buddha Supraṭiṣṭhitaguṇamaṇikūṭarāja in that realm.

g.318 Mahāvīryaghoṣeśvara

*brtson 'grus chen po'i dbyangs kyi dbang phyug*

བརྩོན་འགྲུས་ཆེན་པོའི་དབྱངས་ཀྱི་དབང་ཕྱུག

*mahāvīryaghoṣeśvara*

One of the hundred names prophesied by the Buddha Ratnagarbha for 2,500 buddhas, presumably the name of twenty-five of those buddhas.

g.319 Mahāyāna

*theg pa chen po*

ཐེག་པ་ཆེན་པོ།

*mahāyāna*<sup>AD</sup>

*Definition from the 84000 Glossary of Terms:*

When the Buddhist teachings are classified according to their power to lead beings to an awakened state, a distinction is made between the teachings of the Lesser Vehicle (Hīnayāna), which emphasizes the individual's own freedom from cyclic existence as the primary motivation and goal, and those of the Great Vehicle (Mahāyāna), which emphasizes altruism and has the liberation of all sentient beings as the principal objective. As the term "Great



Vehicle” implies, the path followed by bodhisattvas is analogous to a large carriage that can transport a vast number of people to liberation, as compared to a smaller vehicle for the individual practitioner.

g.320 Mahendra

*dbang chen*

དབང་ཆེན།

*mahendra*

The name that the Buddha Ratnagarbha prophesies will be that of one of his eighty brothers (the twenty-fifth) when he becomes a buddha.

g.321 Maheśvara

*dbang phyug chen po*

དབང་ཕྱུག་ཆེན་པོ།

*maheśvara*

One of the most frequently used names for Śiva.

g.322 mahoraga

*lto 'phye chen po*

ལྷོ་འཕྲེ་ཆེན་པོ།

*mahoraga*

*Definition from the 84000 Glossary of Terms:*

Literally “great serpents,” mahoragas are supernatural beings depicted as large, subterranean beings with human torsos and heads and the lower bodies of serpents. Their movements are said to cause earthquakes, and they make up a class of subterranean geomantic spirits whose movement through the seasons and months of the year is deemed significant for construction projects.

g.323 Maitreya

*byams pa*

བྱམས་པ།

*maitreya*

The bodhisattva who became Śākyamuni’s regent and is prophesied to be the next buddha, the fifth buddha in the Bhadraka eon. In early Buddhism he appears as the human disciple sent to pay his respects by his teacher, and the Buddha gives him the gift of a robe and prophesies he will be the next Buddha, while his companion Ajita will be the next cakravartin. As a

bodhisattva he has both of these names. In *The White Lotus of Compassion Sūtra*, the Buddha Ratnagarbha prophesies that Vimalavaiśayana, the fourth of the thousand young Veda-reciting pupils of Samudrareṇu, will be the Buddha Maitreya.

g.324 Mājava

*dus pa can*

དུས་པ་ཅན།

*mājava*

One of the thousand sons of King Araṇemin.

g.325 mānapūrṇā

*ma na par+Na*

མ་ན་པ་ར།

*mānapūrṇā*

An unidentified flower.

g.326 Mānava

*shed bu*

ཤེད་བུ།

*mānava*

One of the thousand sons of King Araṇemin.

g.327 Maṇibhadra

*nor bu bzang*

ནོར་བུ་བཟང་།

*maṇibhadra*

The name that the Buddha Ratnagarbha prophesies will be that of one of his eighty brothers (the sixtieth) when he becomes a buddha

g.328 Maṇimūlavyūha

*nor bu gzhir bkod*

ནོར་བུ་གཞིར་བཞོད།

*maṇimūlavyūha*

A southern buddha realm that the Buddha Śākyamuni sees.

g.329 mañjuśaka

*man dzu sha ka · man dzu sha ka chen po*

མན་ཇུ་ཤ་ཀ་ ་ མན་ཇུ་ཤ་ཀ་ཆེན་པོ།

*mañjuśaka · mahāmañjuśaka*

Unidentified soft white flowers said to bloom in the deva realms.

g.330 Mañjuśrī

*'jam dpal*

འཇམ་དཔལ།

*mañjuśrī*

*Definition from the 84000 Glossary of Terms:*

Mañjuśrī is one of the “eight close sons of the Buddha” and a bodhisattva who embodies wisdom. He is a major figure in the Mahāyāna sūtras, appearing often as an interlocutor of the Buddha. In his most well-known iconographic form, he is portrayed bearing the sword of wisdom in his right hand and a volume of the *Prajñāpāramitāsūtra* in his left. In addition to the epithet Kumārabhūta, which means “having a youthful form,” Mañjuśrī is also called Mañjughoṣa, Mañjusvara, and Pañcaśikha.

g.331 Mañjuśrī Kumārabhūta

*'jam dpal gzhon nur gyur pa*

འཇམ་དཔལ་གཞོན་ནུར་གྱུར་པ།

*mañjuśrī kumārabhūta*

An epithet of Mañjuśrī, the “Ever-Youthful.”

g.332 Manojñaghoṣa

*yid du 'ong ba'i dbyangs*

ཡིད་དུ་འོང་བའི་དབྱངས།

*manojñaghoṣa*

One of the hundred names prophesied by the Buddha Ratnagarbha for 2,500 buddhas, presumably the name of twenty-five of those buddhas.

g.333 Manojñaghoṣasvaravīṇardita

*yid du 'ong ba'i sgra dbyangs rnam par bsgrags pa*

ཡིད་དུ་འོང་བའི་སྒྲ་དབྱངས་རྣམ་པར་བསྒྲགས་པ།

*manojñaghoṣasvaravīṇardita*

A buddha whom the Buddha Śākyamuni states he can see in a southern buddha realm.

g.334 Māra

bdud

བདུད།

māra

*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.335 Mārabhavanavidhvamsana

bdud kyi gnas rnam par 'joms pa

བདུདཀྱི་གནས་རྣམ་པར་འཇོམས་པ།

mārabhavanavidhvamsana

A buddha in a northeastern realm who sends bodhisattvas to pay homage to Śākyamuni.

g.336 Māravinardita

nga rgyal sgrogs

ང་རྒྱལ་སྒོལ་གས།

māravinardita

One of the hundred names prophesied by the Buddha Ratnagarbha for 2,500 buddhas, presumably the name of twenty-five of those buddhas.

g.337 Mārdava

*mnyen des · mnyen shes*

མཉེན་དེས། · མཉེན་ཤེས།

*mārdava*

The twelfth of the thousand sons of King Araṇemin. No details are given of the prophecy given to him.

g.338 Mārīci

*'od zer can*

འོད་ཟེར་ཅན།

*mārīci*

The name that the Buddha Ratnagarbha prophesies will be that of one of his eighty brothers (the sixty-first) when he becomes a buddha.

g.339 Maticandrarāja

*blo gros zla ba'i rgyal po*

བློ་གྲོས་རྒྱ་བའི་རྒྱལ་པོ།

*maticandrarāja*

One of the hundred names prophesied by Buddha Ratnagarbha for 2,500 buddhas, presumably the name of twenty-five of those buddhas.

g.340 Maudgalyāyana

*maud gal gyi bu*

མོད་གལ་གྱི་བུ།

*maudgalyāyana*

*Definition from the 84000 Glossary of Terms:*

One of the principal śrāvaka disciples of the Buddha, paired with Śāriputra. He was renowned for his miraculous powers. His family clan was descended from Mudgala, hence his name Maudgalyāyana, “the son of Mudgala’s descendants.” Respectfully referred to as Mahāmaudgalyāyana, “Great Maudgalyāyana.”

g.341 Māyādevī

*lha mo sgyu ma*

ལྷ་མོ་སྐུ་མ།

*māyādevī*

The queen who was the mother of Śākyamuni Buddha.

g.342 Meru

*lhun po*

ལུན་པོ།

*meru*

*Definition from the 84000 Glossary of Terms:*

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

g.343 Meruprabha

*lhun po 'od*

ལུན་པོ་འོད།

*meruprabha*

The name of an eastern buddha realm that Śākyamuni states he can see.

g.344 Meruprabhā

*lhun po'i 'od*

ལུན་པོ་འི་འོད།

*meruprabhā*

Sixty intermediate eons after Indraghoṣeśvararāja has passed into parinirvāṇa and his dharma has come too an end, the buddha realm Indrasuvirājītā will be named Meruprabhā. The Tathāgata Acintyamatiḡuṇarāja will reside in this buddha realm and give teachings.

g.345 Merupratiṣṭhita

*'gro ba'i dbang phyug sA la'i dbang po*

འགོ་བའི་དབང་ཕུག་སྐུ་ལའི་དབང་པོ།

*merupratiṣṭhita*

A southern buddha realm that the Buddha Śākyamuni sees.

- g.346    **Merupuṇya**  
*bsod nams lhun po*  
 བསོད་ནམས་ལྷུན་པོ།  
*merupuṇya*  
 A yakṣa ṛṣi who promises Śākyamuni that he will promulgate *The White Lotus of Compassion Sūtra* in the future.
- g.347    **Merurāja**  
*lhun po'i rgyal po*  
 ལྷུན་པོའི་རྒྱལ་པོ།  
*merurāja*  
 A buddha in a northeastern realm who sends bodhisattvas to pay homage to Śākyamuni.
- g.348    **Meruśikharimdhara**  
*lhun po rtse 'dzin*  
 ལྷུན་པོ་ཙུང་འཛིན།  
*meruśikharimdhara*  
 The name of a bodhisattva who had prayed to be a buddha in a kaliyuga and by the time of the Buddha Ratnagarbha had become the Buddha Jñāna-kusumavirajasamucchrāyabodhīśvara and passed into nirvana.
- g.349    **Meruśrīkalpa**  
*lhun po'i dpal lta bu*  
 ལྷུན་པོའི་དཔལ་ལྷ་བུ།  
*meruśrīkalpa*  
 One of the hundred names prophesied by the Buddha Ratnagarbha for 2,500 buddhas, presumably the name of twenty-five of those buddhas.
- g.350    **Merusvarasandarśanameru**  
*lhun dbyangs lhun po yang dag ston*  
 ལྷུན་དབྱངས་ལྷུན་པོ་ཡང་དག་སྟོན།  
*merusvarasandarśanameru*  
 A buddha in an eastern buddha realm. He is not mentioned anywhere else in the Kangyur.
- g.351    **Middha**

*grub pa*

ཐུབ་པ།

*middha*

One of the thousand sons of King Araṇemin. The Tibetan translates the term *siddha*.

g.352 Mīḍhapāṣāṇa

*rdo ba mi gtsang ba*

རྫོ་བ་མི་གཙང་བ།

*mīḍhapāṣāṇa*

Unidentified mountains.

g.353 Miṣa

*gran med*

གྲན་མེད།

*miṣa*

One of the thousand sons of King Araṇemin.

g.354 Mukhava

*gdong can*

གདོང་ཅན།

*mukhava*

One of the thousand sons of King Araṇemin.

g.355 Mukṭāprabhasaṃcaya

*'od 'gyed yang dag bsags*

འོད་འགྱེད་ཡང་དག་བསགས།

*mukṭāprabhasaṃcaya*

A southern buddha realm that the Buddha Śākyamuni sees.

g.356 Munīndra

*thub dbang*

ཐུབ་དབང་།

*munīndra*

The name that the Buddha Ratnagarbha prophesies will be that of one of his eighty brothers (the sixteenth) when he becomes a buddha.



g.357 Muniśrīkūṭavegasamkusuma

*thub pa dpal brtsegs shugs kyi me tog*

ཐུབ་པ་དཔལ་བརྟེན་གསུགས་ཀྱི་མེ་རྟོག

*muniśrīkūṭavegasamkusuma*

One of the hundred names prophesied by the Buddha Ratnagarbha for 2,500 buddhas, presumably the name of twenty-five of those buddhas.

g.358 nāga

*klu*

ལྷ།

*nāga*

*Definition from the 84000 Glossary of Terms:*

A class of nonhuman beings who live in subterranean aquatic environments, where they guard wealth and sometimes also teachings. Nāgas are associated with serpents and have a snakelike appearance. In Buddhist art and in written accounts, they are regularly portrayed as half human and half snake, and they are also said to have the ability to change into human form. Some nāgas are Dharma protectors, but they can also bring retribution if they are disturbed. They may likewise fight one another, wage war, and destroy the lands of others by causing lightning, hail, and flooding.

g.359 Nāgadanta

*klus byin*

ལྷས་བྱིན།

*nāgadanta*

The name that the Buddha Ratnagarbha prophesies will be that of one of his eighty brothers (the seventy-first) when he becomes a buddha.

g.360 Nāganinardita

*'brug sgra bsgrags pa*

འབྲུག་སྒྲ་བསྐྱགས་པ།

*nāganinardita*

A buddha in an eastern buddha realm.

g.361 Nāgavinarditeśvaraghoṣa

*glang po rnam par bsgrags pa'i dbang phyug dbyangs*

གླང་པོ་རྣམ་པར་བསྐྱགས་པའི་དབང་ཕྱག་དབྱངས།

*nāgavinarditeśvaraghoṣa*

The buddha who succeeds the Buddhas Akṣobhya and Suvarṇapuṣpa in the realm Abhirati, by then renamed Jayasoma, as prophesied of King Araṇemin's eleventh son, Siṃha.

g.362 Nāgavivarjitakusumatejarāja

*klus spangs me tog gzi brjid rgyal po*

ལུས་སྒངས་མེ་རྟོག་གཟི་བཞིན་རྒྱལ་པོ།

*nāgavivarjitakusumatejarāja*

One of ten names of a thousand buddhas prophesied by the Buddha Ratnagarbha, with presumably a hundred buddhas having this name.

g.363 Nāgendravimuktibuddhalokasāgaralocanaśaila

*klu dbang rnam grol sad byed 'jig rten rgya mtsho'i mig gi ri bo*

ལུ་དབང་རྣམ་གྲོལ་སད་བྱེད་འཇིག་རྟེན་རྒྱ་མཚོའི་མིག་གི་རི་བོ།

*nāgendravimuktibuddhalokasāgaralocanaśaila*

One of the two names prophesied by the Buddha Ratnagarbha for a group of a thousand buddhas, with presumably five hundred buddhas having this name.

g.364 Nakṣatravibhavakīrti

*skar ma rnam 'jig grags pa*

སྐར་མ་རྣམ་འཇིག་གྲགས་པ།

*nakṣatravibhavakīrti*

One of the hundred names prophesied by the Buddha Ratnagarbha for 2,500 buddhas, presumably the name of twenty-five of those buddhas.

g.365 Nakṣatravidhānakīrti

*rgyu skar cho ga grags pa*

རྒྱ་སྐར་ཚོག་གྲགས་པ།

*nakṣatravidhānakīrti*

A buddha whom the Buddha Śākyamuni states he can see in a southern buddha realm.

g.366 Namajyoti

*skar ma 'dud*

སྐར་མ་འདུད།

*namajyoti*

One of the thousand sons of King Araṇemin.

g.367 Nanda

*dga' ba*

དགའ་བ།

*nanda*

One of the eight great nāga kings.

g.368 Nanda

*dga' ba*

དགའ་བ།

*nanda*

The name that the Buddha Ratnagarbha prophesies will be that of one of his eighty brothers (the twenty-seventh) when he becomes a buddha.

g.369 Nārāyaṇa

*sred med kyi bu*

སྲེད་མེད་ཀྱི་བུ།

*nārāyaṇa*

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

g.370 Nārāyaṇa

*sred med kyi bu*

སྲེད་མེད་ཀྱི་བུ།

*nārāyaṇa*

The name that the Buddha Ratnagarbha prophesies will be that of one of his eighty brothers (the thirteenth) when he becomes a buddha.

g.371 Nārāyaṇagarbha

*sred med kyi bu'i snying po*

སྲེད་མེད་ཀྱི་བུའི་སྙིང་པོ།

*nārāyaṇagarbha*

The name that the Buddha Ratnagarbha prophesies will be that of one of his eighty brothers (the seventy-eighth) when he becomes a buddha.

g.372 Nārāyaṇavijitagarbha

*sred med kyi bu'i rnam par rgyal ba'i snying po*

སྲེད་མེད་ཀྱི་བུའི་རྣམ་པར་རྒྱལ་བའི་སྙིང་པོ།

*nārāyaṇavijitagarbha*

One of the hundred names prophesied by the Buddha Ratnagarbha for 2,500 buddhas, presumably the name of twenty-five of those buddhas.

g.373 Nārāyaṇavijitagarbha

*sred med kyi bu'i rnam par rgyal ba'i snying po*

ཐེད་མེད་ཀྱི་བུ་འི་རྣམ་པར་རྒྱལ་བའི་སྟིང་པོ།

*nārāyaṇavijitagarbha*

The name given for a buddha whom the Buddha Śākyamuni states he can see in a southern buddha realm.

g.374 Nardaścoca

*zla bsgrags*

ལྷ་བསྐྱགས།

*nardaścoca*

A southern buddha realm that the Buddha Śākyamuni sees. Note that the Tibetan *zla bsgrags* would better match the Sanskrit *nardacandra*, but the attested Sanskrit instead reads Nardaścoca, which we have chosen to preserve here.

g.375 Nerava

*mig can*

མིག་ཅན།

*nerava*

One of the thousand sons of King Araṇemin.

g.376 Nidhisamdarśana

*gter ston*

གཏེར་སྟོན།

*nidhisamdarśana*

A previous life of Śākyamuni as a nāga king.

g.377 night-flowering jasmine

*pa ri ya tra ka*

པ་རི་ཡ་ཏྲ་ཀ།

*pārijātaka*

*Nyctanthes arbor tristis*. Also known as coral jasmine, *parijat*, *parijatha*, and *shephalika*.

g.378 Nīlagandhaprabhāsaviraja

*dri sngo snang ba rdul bral*

དི་སྒོ་སྒྲུང་བ་རྩུལ་བྱལ།

*nīlagandhaprabhāsaviraja*

The eastern realm in which the seventh son of King Araṇemin will become a buddha.

g.379 Nimi

*mu khyud*

མུ་ཁྱུད།

*nimi*

The second of the thousand sons of King Araṇemin, who in becoming a bodhisattva is given the name Mahāsthāmaprāpta, and as such in the future will be in Sukhāvātī as that bodhisattva when his father becomes the Buddha Amitābha. He will eventually become in that realm the Buddha Supraṭiṣṭhita-guṇamaṇikūṭarāja.

g.380 Nirmāṇarata

*'phrul dga'*

འཕྱུལ་དགའ།

*nirmāṇarata*

The fifth (counting from the lowest) of the six paradises in the desire realm.

g.381 nirvāṇa

*mya ngan las 'das pa*

མྱ་ངན་ལས་འདས་པ།

*nirvāṇa*<sup>AD</sup>

*Definition from the 84000 Glossary of Terms:*

In Sanskrit, the term *nirvāṇa* literally means “extinguished” 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 (*karma*) 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. The first type of nirvāṇa, called nirvāṇa with remainder (*sopadhiśeṣanirvāṇa*), is when an arhat or buddha has attained awakening but is still dependent on the conditioned aggregates until their lifespan is exhausted. 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. The Mahāyāna teachings distinguish the final nirvāṇa of buddhas from that of arhats, the latter of which is not 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.382 Niryūhavijṛmbhita

*ba gam gyis bsgyings pa*

བ་གམ་གྱིས་བསྐྱེད་ས་པ།

*niryūhavijṛmbhita*

A realm to the south of the Buddha Ratnagarbha's realm in which resides the Buddha Simhavijṛmbhiteśvararāja.

g.383 Nyagrodharāja

*n+ya gro dha rgyal po*

ཉུ་རྩོ་རྩྱུ་ལ་པོ།

*nyagrodharāja*

The name that the Buddha Ratnagarbha prophesies will be that of one of his eighty brothers (the twenty-eighth) when he becomes a buddha.

g.384 outflows

*zag pa*

ཟག་པ།

*āsrava*

*Definition from the 84000 Glossary of Terms:*

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

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

g.385 Padmā

*pad ma*

པདྨ་

*padmā*

The southeastern realm of the Buddha Padmottara.

g.386 Padmottara

*pad ma dam pa*

པདྨ་དམ་པ།

*padmottara*

The buddha whom the bodhisattva Gaganamudra becomes, who is a contemporary of Śākyamuni and seen in his southeastern realm by many of Śākyamuni's bodhisattva disciples.

g.387 Padmottara

*pad ma dam pa*

པདྨ་དམ་པ།

*padmottara*

A buddha in a northeastern realm who sends bodhisattvas to pay homage to Śākyamuni.

g.388 Palāmaratnavṛkṣaratna

*rin chen ljon shing 'bras bu dpag med rin po che*

རིན་ཆེན་ལྷོན་ཤིང་འབྲས་བུ་དཔག་མེད་རིན་པོ་ཆེ།

*palāmaratnavṛkṣaratna*

A southern buddha realm that Buddha Śākyamuni sees.

g.389 Pāṃśu

*rdul gyi ri*

རུལ་གྱི་རི།

*pāṃśuparvatāḥ*

Unidentified mountains.

g.390 Pāṃśughoṣa

*rdul dbyangs*

རུལ་དབྱངས།

*pāṃśughoṣa*

An ājīvika ascetic who asks King Puṇyabala, a previous life of the Buddha Śākyamuni, for his eyes and skin.

g.391 Pañcaśikha

*gtsug phud lnga pa*

གཙུག་ཕུད་ལྔ་པ།

*pañcaśikha*

A gandharva prominent in early Buddhism who is featured on early stūpa reliefs playing a lute and singing.

g.392 paṇḍita

*mkhas pa*

མཁས་པ།

*paṇḍita*

An official title for a learned scholar in India.

g.393 Paṅgagaṇa

*grum por 'grang ba*

གུམ་པོར་འགྲང་བ།

*paṅgagaṇa*

One of the thousand sons of King Araṇemin.

g.394 Pāracintin

*pha rol sems*

ཕ་རོལ་སེམས།

*pāracintin*

A śakra deity who prays to be Samudrarenu's disciple with miraculous powers when he is the Buddha Śākyamuni, i.e., Maudgalyāyana.

g.395 Paranirmitavaśavartin

*gzhan 'phrul dbang byed*

གཙན་འཕྱུལ་དབང་བྱེད།

*paranirmitavaśavartin*

The principal deity in the Paranirmitavaśavartin paradise, which is the highest in the desire realm.

g.396 parinirvāṇa

*yongs su mya ngan las 'das pa*



ཕྱིར་སྐྱུ་ལྷ་ལས་འདས་པ།

*parinirvāṇa* <sup>AD</sup>

*Definition from the 84000 Glossary of Terms:*

This refers to what occurs at the end of an arhat's or a buddha's life. When nirvāṇa is attained at awakening, whether as an arhat or buddha, all suffering, afflicted mental states (*kleśa*), and causal processes (*karma*) that lead to rebirth and suffering in cyclic existence have ceased, but due to previously accumulated karma, the aggregates of that life remain and must still exhaust themselves. It is only at the end of life that these cease, and since no new aggregates arise, the arhat or buddha is said to attain *parinirvāṇa*, meaning "complete" or "final" nirvāṇa. This is synonymous with the attainment of nirvāṇa without remainder (*anupadhiśeṣanirvāṇa*).

According to the Mahāyāna view of a single vehicle (*ekayāna*), the arhat's parinirvāṇa at death, despite being so called, is not final. The arhat must still enter the bodhisattva path and reach buddhahood (see *Unraveling the Intent*, Toh 106, 7.14.) On the other hand, the parinirvāṇa of a buddha, ultimately speaking, should be understood as a display manifested for the benefit of beings; see *The Teaching on the Extraordinary Transformation That Is the Miracle of Attaining the Buddha's Powers* (Toh 186), 1.32.

The term *parinirvāṇa* is also associated specifically with the passing away of the Buddha Śākyamuni, in Kuśinagara, in northern India.

g.397      perfections

*pha rol tu phyin pa*

པ་རྣམ་དུ་ཕྱིན་པ།

*pāramitā*

The six perfections of generosity, conduct, patience, diligence, meditation, and wisdom.

g.398      piśāca

*sha za*

ཤ་ཟ།

*piśāca*

*Definition from the 84000 Glossary of Terms:*

A class of nonhuman beings that, like several other classes of nonhuman beings, take spontaneous birth. Ranking below *rākṣasas*, they are less powerful and more akin to pretas. They are said to dwell in impure and perilous places, where they feed on impure things, including flesh. This

could account for the name *piśāca*, which possibly derives from  $\sqrt{piś}$ , to carve or chop meat, as reflected also in the Tibetan *sha za*, “meat eater.” They are often described as having an unpleasant appearance, and at times they appear with animal bodies. Some possess the ability to enter the dead bodies of humans, thereby becoming so-called *vetāla*, to touch whom is fatal.

g.399 piṭaka

*sde snod*

ཐི་ཏ་ཀ་

*piṭaka*

A collection of canonical texts according to subject, the piṭakas are usually Vinaya, Sūtra and Abhidharma. There is also, as in this sūtra, the collection of Mahāyana teachings known as the bodhisattvapiṭaka. Originates from the term “baskets” originally used to contain these collections.

g.400 powers

*dbang*

དབང་

*indriya*

The five powers: faith, mindfulness, diligence, samādhi, and wisdom.

g.401 Prabhākara

*'od byed*

འོད་བྱེད་

*prabhākara*

One of the hundred names prophesied by the Buddha Ratnagarbha for 2,500 buddhas, presumably the name of twenty-five of those buddhas.

g.402 Prabhāketu

*'od gsal tog*

འོད་གསལ་ཏོག་

*prabhāketu*

A buddha in an eastern buddha realm.

g.403 Prabhāsavirajaḥsamucchrāyagandheśvararāja

*snang ba rdul bral spos mtho dbang phyug rgyal po*

སྒྲུང་བ་རྩུལ་བྲལ་སྤོམ་མཐོ་དབང་ཕྱུག་རྒྱལ་པོ་

*prabhāsavirajaḥsamucchrāyagandheśvararāja*

The buddha whom the seventh son of King Araṇemin is prophesied to become.

g.404 Pradīpapradīyota

*sgron ma snang ba*

སྒྲོན་མ་སྤང་བ།

*pradīpapradīyota*

Śākyamuni's previous life as a cakravartin who gave away everything including parts of his body.

g.405 Pradyota

*mchog tu dga' ba*

མཚོག་ཏུ་དགའ་བ།

*pradyota*

The seventh buddha of the Bhadraka eon. The Buddha Ratnagarbha prophesies that an unnamed Veda-reciting pupil of Samudrarenū will be the Buddha Pradyota.

g.406 Prahasitabāhu

*rab tu lag brkyang*

རབ་ཏུ་ལག་བརྒྱུང་།

*prahasitabāhu*

A pupil of the Buddha Śākyamuni who is one of only eight bodhisattvas in the past or future who equal Śākyamuni's generosity in his previous lives.

g.407 Prahīṇabhayaghoṣeśvararāja

*gya nom 'jigs med dbyangs kyi dbang phyug rgyal po*

གྲུ་ཞོམ་འཇིགས་མེད་དབྱངས་ཀྱི་དབང་ཕུག་རྒྱལ་པོ།

*prahīṇabhayaghoṣeśvararāja*

The name of one thousand buddhas prophesied by the Buddha Ratnagarbha.

g.408 Prajñādhara

*shes rab 'dzin*

ཤེས་རབ་འཛིན།

*prajñādhara*

A bodhisattva who comes from the realm of the Buddha Lokeśvararāja to the Buddha Ratnagarbha.

g.409 Prajñārciḥsaṃkopitadaṣṭa

*'od zer kun nas 'khrugs 'dzin*

འོད་ཟེར་ཀུན་ནས་འཁྱུགས་འཛིན།

*prajñārciḥsaṃkopitadaṣṭa*

One of only eight bodhisattvas in the past or future who equal the Buddha Śākyamuni's generosity in his previous lives.

g.410 Prajñāvabhāsa

*shes rab snang ba*

ཤེས་རབ་སྙང་བ།

*prajñāvabhāsa*

The name that the Buddha Ratnagarbha prophesies will be that of one of his eighty brothers (the twenty-fourth) when he becomes a buddha.

g.411 Prajñāvarman

*pradz+nyA bar+ma*

པར་དྲ་པ་མ།

*prajñāvarman*

An Indian scholar who came to Tibet during the reign of Tri Songdetsen and was involved in the translation of this text. He is listed as a translator of seventy-seven works.

g.412 Praṇāda

*sgra rab*

སྒར་རབ།

*praṇāda*

The name that the Buddha Ratnagarbha prophesies will be that of one of his eighty brothers (the thirty-seventh) when he becomes a buddha.

g.413 Praśamakṣamasuvicitrajñānagandhasamavasaraṇa

*rab tu zhi ba bzod pa'i ye shes shin tu 'byed pa'i dri la yang dag par gzhol ba*

རབ་ཏུ་ཞི་བ་བཟོད་པའི་ཡེ་ཤེས་ཤིན་ཏུ་འབྱེད་པའི་རྩི་ལ་ཡང་དག་པར་གཞོལ་བ།

*praśamakṣamasuvicitrajñānagandhasamavasaraṇa*

A vajra seat. "A Congregation of the Aromas of Variegated Wisdom and Tranquil Patience."

g.414 Prasphulitakusumavairocana

*rnam par snang mdzad me tog rab rgyas*

ལྷན་པར་སྒྲུང་མཛད་མེ་ཏྲོག་རབ་བྱུང་།

*prasphulitakusumavairocana*

A buddha in a realm in the upward direction who sends bodhisattvas to make offerings to the Buddha Ratnagarbha.

g.415 Pratāpana

*rab tu tsha ba*

རབ་ཏུ་ཚ་བ།

*pratāpana*

The “very hot” hell; the seventh of the eight hot hells.

g.416 prātimokṣa vows

*so sor thar pa'i sdom pa · so sor thar pa*

སོ་སོར་ཐར་པའི་སྒྲོམ་པ། · སོ་སོར་ཐར་པ།

*prātimokṣasaṃvara · prātimokṣa* <sup>AD</sup>

The regulations and rules that constitute Buddhist discipline. The number and scope of the vows differs depending on one’s status (whether lay, novice monastic, or full monastic) and whether one is a monk or a nun.

g.417 pratyekabuddha

*rang sangs rgyas*

རང་སངས་བྱུང་།

*pratyekabuddha*

*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” (*khaḍgaviṣāṇakalpa*) for their preference for staying in solitude or as “congregators” (*vargacārin*) when their preference is to stay among peers.

g.418 Pratyekabuddhayāna

*rang sangs rgyas kyi theg pa*

པར་ཡེ་ཀུན་ཀྱི་ཐོག་པ།

*pratyekabuddhayāna*

The way of the pratyekabuddha, particularly characterized by contemplation on the twelve phases of dependent origination.

g.419 Pravāḍodupānā

*byi ru 'byung ba*

ཐུ་བྱ་འབྱུང་བ།

*pravāḍodupānā*

A name of the Sahā realm in an earlier eon.

g.420 Pravaralocana

*rab mchog spyan*

རབ་མཆོག་སྟོན།

*pravaralocana*

The name that the Buddha Ratnagarbha prophesies will be that of one of his eighty brothers (the forty-fifth) when he becomes a buddha.

g.421 preta

*yi dags*

ཡི་དགས།

*preta*

*Definition from the 84000 Glossary of Terms:*

One of the five or six classes of sentient beings, into which beings are born as the karmic fruition of past miserliness. As the term in Sanskrit means “the departed,” they are analogous to the ancestral spirits of Vedic tradition, the *pitṛs*, who starve without the offerings of descendants. It is also commonly translated as “hungry ghost” or “starving spirit,” as in the Chinese 餓鬼 *e gui*.

The pretas live in the realm of Yama, the Lord of Death, where they are particularly known to suffer from great hunger and thirst and the inability to acquire sustenance.

g.422 Priyaprasanna

*dga' ba dang ba*

དགའ་བ་དང་བ།

*priyaprasanna*

The 1,003rd of the 1,005 buddhas in the Bhadraka eon.

g.423 Puṇyabala

*bsod nams stobs*

བསོད་ནམས་སྟོབས།

*pun̄yabala*

The Buddha Śākyamuni's previous life as a caṇḍāla who became a cakravartin.

g.424 Puṇyabalasālarāja

*bsod nams stobs sA la'i rgyal po*

བསོད་ནམས་སྟོབས་སྐལ་འཁོར་གྱལ་པོ།

*pun̄yabalasālarāja*

One of the hundred names prophesied by the Buddha Ratnagarbha for 2,500 buddhas, presumably the name of twenty-five of those buddhas. It is also the name given for a buddha whom the Buddha Śākyamuni states he can see in a southern buddha realm.

g.425 Pūrṇa

*gang ba*

གང་བ།

*pūrṇa*

The name of a māra who becomes a disciple of the Buddha.

g.426 Pūrṇa

*gang ba*

གང་བ།

*pūrṇa*

The name that the Buddha Ratnagarbha prophesies will be that of one of his eighty brothers (the ninth) when he becomes a buddha.

g.427 pūtana

*srul po*

སྐུལ་པོ།

*pūtana*

*Definition from the 84000 Glossary of Terms:*

A class of disease-causing spirits associated with cemeteries and dead bodies. The name probably derives from the Skt. *pūta*, “foul-smelling,” as reflected also in the Tib. *srul po*. The smell is variously described in the texts as resembling that of a billy goat or a crow. The morbid condition caused by the spirit shares its name and comes in various forms, with symptoms such as fever, vomiting, diarrhea, skin eruptions, and festering wounds, the latter possibly explaining the association with bad smells.

g.428 Radiant Bull

*skar ma'i khyu mchog*

སྐར་མའི་ཁྱུ་མཚོག

—

One of the thirty million brahmin pupils of the brahmin Samudraren̄u, whom the Buddha Ratnagarbha prophesies will become the Buddha Ratna-cchatrābhyudgataraśmi in the realm Rutasañcaya.

g.429 Rāgabhrama

*'dod chags mi gnas*

འདོད་ཆགས་མི་གནས།

*rāgabhrama*

One of the thousand sons of King Araṇemin.

g.430 Rahagarjita

*gsang bsgrags*

གསང་བསྐྱུགས།

*rahagarjita*

A bodhisattva sent by the Buddha Vimalatejagunārāja to pay homage to Śākyamuni.

g.431 Rāhu

*sgra gcan*

སྐྱ་གཅན།

*rāhu*

One of the thousand sons of King Araṇemin.

g.432 Rāhubala

*sgra gcan stobs med*

སྐྱ་གཅན་སྟོབས་མེད།



*rāhubala*

One of the thousand sons of King Araṇemin.

g.433 Rāhucitra

*sgra gcan dgra med*

སྐྱ་གཅན་དག་མེད།

*rāhucitra*

One of the thousand sons of King Araṇemin.

g.434 Rāhula

*sgra can zin*

སྐྱ་ཅན་ཟིན།

*rāhula*

Son of Prince Siddhārtha Gautama, who, when the latter attained awakening as the Buddha Śākyamuni, became a monk and eventually one of his foremost śrāvaka disciples

g.435 Rājadhāna

*rgyal por gnas*

རྒྱལ་པོར་གནས།

*rājadhāna*

One of the thousand sons of King Araṇemin.

g.436 Rājagṛha

*rgyal po'i khab*

རྒྱལ་པོའི་ཁབ།

*rājagṛha*

*Definition from the 84000 Glossary of Terms:*

The ancient capital of Magadha prior to its relocation to Pāṭaliputra during the Mauryan dynasty, Rājagṛha is one of the most important locations in Buddhist history. The literature tells us that the Buddha and his saṅgha spent a considerable amount of time in residence in and around Rājagṛha—in nearby places, such as the Vulture Peak Mountain (Gṛdhrakūṭaparvata), a major site of the Mahāyāna sūtras, and the Bamboo Grove (Veṇuvana)—enjoying the patronage of King Bimbisāra and then of his son King Ajātaśatru. Rājagṛha is also remembered as the location where the first

Buddhist monastic council was held after the Buddha Śākyamuni passed into parinirvāṇa. Now known as Rajgir and located in the modern Indian state of Bihar.

g.437 Rakṣaka

*srung ba po*

སྤྲུང་བ་པོ།

*rakṣaka*

One of the thousand sons of King Araṇemin.

g.438 rākṣasa

*srin po*

སྤྲིན་པོ།

*rākṣasa*

*Definition from the 84000 Glossary of Terms:*

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

g.439 Rāndhava

*nor bdag*

ནོར་བདག།

*rāndhava*

One of the thousand sons of King Araṇemin.

g.440 Raṇemin

*g.yul gyi mu khyud*

གཡུལ་གྱི་མུ་ཁྱུད།

*raṇemin*

One of the thousand sons of King Araṇemin.

g.441 Raśmi

*'od zer*

འོད་ཟེར།

*raśmi*

The name of a buddha.

g.442 Raśmimaṇḍalajyotiprabhāsarāja

*'od zer gyi dkyil 'khor snang ba'i rgyal po*

འོད་ཟེར་གྱི་དཀྱིལ་འཁོར་སྒྲང་བའི་རྒྱལ་པོ།

*raśmimaṇḍalajyotiprabhāsarāja*

One of ten names of a thousand buddhas prophesied by the Buddha Ratnagarbha, with presumably a hundred buddhas having this name.

g.443 Ratimegha

*dga' sprin*

དགའ་སྤྱིམ།

*ratimegha*

One of the hundred names prophesied by the Buddha Ratnagarbha for 2,500 buddhas, presumably the name of twenty-five of those buddhas.

g.444 Ratīśvara

*dga' ba'i dbang phyug*

དགའ་བའི་དབང་ཕྱུག

*ratīśvara*

The name that the Buddha Ratnagarbha prophesies will be that of one of his eighty brothers (the seventieth) when he becomes a buddha.

g.445 Ratīśvara

*dga' ba'i dbang phyug*

དགའ་བའི་དབང་ཕྱུག

*ratīśvara*

The name of an eastern buddha realm that Śākyamuni states he can see.

g.446 Ratīśvaraghoṣajyoti

*dga' ba'i dbang phyug sgra dbyangs 'od zer*

དགའ་བའི་དབང་ཕྱུག་སྒྲ་དབྱངས་འོད་ཟེར།

*ratīśvaraghoṣajyoti*

A buddha in an eastern buddha realm.

g.447 Ratnacandra

*rin chen zla ba*

རིན་ཆེན་བླ་བ།

*ratnacandra*

The buddha in the eastern realm Ratnavicayā at the time of the Buddha Ratnagarbha.

g.448 Ratnacchatrābhyudgataraśmi

*rin po che chen po'i gdugs mngon par 'phags pa'i 'od zer*

རིན་པོ་ཆེ་ཆེན་པོའི་གདུགས་མངོན་པར་འཕགས་པའི་འོད་ཟེར།

*ratnacchatrābhyudgataraśmi*

The name that the Buddha Ratnagarbha prophesies that Radiant Bull, one of the thirty million pupils of Samudrareṇu, will have at buddhahood.

g.449 Ratnacchatrābhyudgatāvabhāsa

*rin po che'i snying po*

རིན་པོ་ཆེའི་སྙིང་པོ།

*ratnacchatrābhyudgatāvabhāsa*

A buddha in the distant past in whose presence many beings, including the Buddha Jyotīrasa, developed the aspiration to become a buddha during a kaliyuga. Note that the Tibetan translation of the name differs from the Sanskrit form found in the available Sanskrit manuscripts.

g.450 Ratnadhvaja

*rin chen rgyal mtshan*

རིན་ཆེན་རྒྱལ་མཚན།

*ratnadhvaja*

One of the hundred names prophesied by the Buddha Ratnagarbha for 2,500 buddhas, presumably the name of twenty-five of those buddhas.

g.451 Ratnagarbha

*rin po che'i snying po*

རིན་པོ་ཆེའི་སྙིང་པོ།

*ratnagarbha*

One of the eighty-one sons of Samudrareṇu, the chief court priest of King Araṇemin. The Buddha Ratnagarbha prophesies the buddhahood of Samudrareṇu's thirty million pupils.

g.452 Ratnagiri

*rin chen ri bo*

རིན་ཆེན་རི་བོ།

*ratnagiri*

A buddha whom Śākyamuni states he can see in a western buddha realm.

g.453 Ratnaguṇasaṃnicaya

*yon tan rin chen yang dag bstsags*

ཡོན་ཏན་རིན་ཆེན་ཡང་དག་བསྟན་གསལ།

*ratnaguṇasaṃnicaya*

One of the hundred names prophesied by the Buddha Ratnagarbha for 2,500 buddhas, presumably the name of twenty-five of those buddhas.

g.454 Ratnaguṇavijṛmbhitasamcaya

*yon tan bsgyings pa yang dag bsags*

ཡོན་ཏན་བསྐྱེངས་པ་ཡང་དག་བསྟན་གསལ།

*ratnaguṇavijṛmbhitasamcaya*

A buddha whom the Buddha Śākyamuni states he can see in a southern buddha realm.

g.455 Ratnaketu

*rin po che'i tog*

རིན་པོ་ཆེ་འི་རྟག

*ratnaketu*

The bodhisattva who received this name from the Buddha Ratnagarbha when he was the eleventh son of King Araṇemin. The Buddha Ratnagarbha prophesied he will succeed the buddhas Akṣobhya and Suvarṇapuṣpa as the Buddha Nāgavinarditeśvaraghoṣa.

g.456 Ratnaketu

*rin po che'i tog*

རིན་པོ་ཆེ་འི་རྟག

*ratnaketu*

The name of a bodhisattva who comes to the Buddha Ratnagarbha from the realm of the Buddha Ratnacandra.

g.457 Ratnakūṭa

*rin po che brtsegs pa*

རིན་པོ་ཆེ་བརྟེན་གསལ།

*ratnakūṭa*

The buddha that Samudrareṇu's oldest son Samudreśvara is prophesied to become.

g.458 Ratnaśaila

*rin chen ri bo*

རིན་ཆེན་རི་བོ།

*ratnaśaila*

The name that the Buddha Ratnagarbha prophesies will be that of one of his eighty brothers (the eleventh) when he becomes a buddha.

g.459 Ratnaśikhin

*rin chen gtsug tor can*

རིན་ཆེན་གཙུག་ཏོར་ཅན།

*ratnaśikhin*

The name that the Buddha Ratnagarbha prophesies will be that of one of his eighty brothers (the thirty-second) when he becomes a buddha.

g.460 Ratnatalanāgendra

*klu dbang rin chen ngos*

ལྷ་དབང་རིན་ཆེན་ངོས།

*ratnatalanāgendra*

A buddha whom the Buddha Śākyamuni states he can see in a southern buddha realm.

g.461 Ratnāvabhāsa

*rin chen snang ba*

རིན་ཆེན་སྙང་བ།

*ratnāvabhāsa*

One of the hundred names prophesied by the Buddha Ratnagarbha for 2,500 buddhas, presumably the name of twenty-five of those buddhas.

g.462 Ratnavairocana

*rin po che rnam par snang byed*

རིན་པོ་ཆེ་རྣམ་པར་སྙེད།

*ratnavairocana*

The bodhisattva who asks the Buddha to teach about Buddha Padmottara.

g.463 Ratnavicayā

*rin po che bstags pa*

རིན་པོ་ཆེ་བསྟགས་པ།

*ratnavicayā*

The eastern realm of the Buddha Ratnacandra during the lifetime of the Buddha Ratnagarbha.

g.464 Ratnavisabha

*rin chen khyu mchog*

རིན་ཆེན་ཁྱུ་མཆོག་

*ratnavisabha*

A southern buddha realm that the Buddha Śākyamuni sees.

g.465 Ratneśvara

*rin chen dbang phyug*

རིན་ཆེན་དབང་ཕྱུག་

*ratneśvara*

One of the hundred names prophesied by the Buddha Ratnagarbha for 2,500 buddhas, presumably the name of twenty-five of those buddhas.

g.466 Ratneśvaraghoṣa

*rin chen dbang phyug dbyangs*

རིན་ཆེན་དབང་ཕྱུག་དབྱངས་།

*ratneśvaraghoṣa*

The name of a buddha.

g.467 Reṇaja

*glang po 'thob*

གླང་པོ་འཛོལ་།

*reṇaja*

One of the thousand sons of King Araṇemin.

g.468 roca

*mdog mdzes · mdog mdzes chen po*

མདོག་མཛེས་། · མདོག་མཛེས་ཆེན་པོ།

*roca · mahāroca*

Unidentified flowers.

g.469 Roca

*gsal mdzad*

གསལ་མཛད།

*roca*

The last buddha of the Bhadraka eon, which according to *The White Lotus of Compassion Sūtra* is the 1,005th buddha. The Buddha Ratnagarbha prophesied that the youngest of the thousand Veda-reciting pupils of the brahmin Samudrareṇu would be the Buddha Roca.

g.470 Roca

*'dod pa*

འདོད་པ།

*roca*

The brahmin who asks King Ambara for his feet.

g.471 Rohiṇa

*snar ma skyes*

སྐར་མ་སྒྲེས།

*rohiṇa*

A deva who made offerings to the Buddha Ratnagarbha.

g.472 root downfall

*ltung ba'i rtsa ba*

ལྷུང་བའི་རྩ་བ།

*mūlāpatti*

For a monk these would be breaking the vows of not killing, not stealing, celibacy, and Dharma lies.

g.473 ṛṣi

*drang srong*

རྩ་སྒྲོང།

*ṛṣi*

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.474 Rūḍhavaḍa

*shing pa ta skye ba*





*Definition from the 84000 Glossary of Terms:*

The name for our particular world system, the universe of a thousand million worlds, or trichiliocosm, in which our four-continent world is located.

Although it is sometimes said that it can refer only to our own four-continent world around Mount Meru, the sūtras largely seem to equate it with this trichiliocosm, and this is confirmed by scholars like Jamgön Kongtrul (see *The Treasury of Knowledge, Book One*). Each trichiliocosm is ruled by a god Brahmā; thus, in this context, he bears the title of *Sahāṃpati*, Lord of Sahā. Our world system of Sahā, or Sahālokadhātu, is also described as being the buddhafiield of the Buddha Śākyamuni. He teaches the Dharma here to beings who adhere to inferior ways and perceive this universe as an impure buddhafiield contaminated with the five degenerations (*pañcakaṣāya*, *sn'yigs ma lnga*): the degeneration of time, sentient beings, place, lifespan, and mental afflictions (see *The Teaching of Vimalakīrti*, Toh 176). It is also mentioned as the field of activity of all the thousand buddhas of this Fortunate Eon (see *The White Lotus of Compassion*, Toh 112).

The name Sahā possibly derives from the Sanskrit *śah*, “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.480 Sahetukṛṣṇavidhvaṃsanarāja

*nag po rnam par 'joms pa'i rgyal po*

ནག་པོ་རྣམ་པར་འཇོམས་པའི་རྒྱལ་པོ།

*sahetukṛṣṇavidhvaṃsanarāja*

The name of the bodhisattva Sāraḥsumita on becoming a buddha.

g.481 Sahetusamṣkarṣana

*rgyu bcas yang dag 'dren*

རྒྱུ་བཅས་ཡང་དག་འདྲེན།

*sahetusamṣkarṣana*

The northern realm in which the bodhisattva Sāraḥsumita became the Buddha Sahetukṛṣṇavidhvaṃsanarāja.

g.482 Sahita

*phan bcas*

ཕན་བཅས།

*sahita*

The name that the Buddha Ratnagarbha prophesies will be that of one of his eighty brothers (the thirtieth) when he becomes a buddha.

g.483 Śailakalpa

*ri bo lta bu*

རི་བོ་ལྟ་བུ།

*śailakalpa*

One of the hundred names prophesied by the Buddha Ratnagarbha for 2,500 buddhas, presumably the name of twenty-five of those buddhas.

g.484 Śailarāja

*ri bo'i rgyal*

རི་བོ་འི་རྒྱལ།

*śailarāja*

The name that the Buddha Ratnagarbha prophesies will be that of one of his eighty brothers (the fifth) when he becomes a buddha

g.485 Śakra

*brgya byin*

བརྒྱ་ཡིན།

*śakra*

*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.486 Śākyamuni

*shAkya thub pa*

ཤཱཀ་ཐུབ་པ།

*śākyamuni*

*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.487 Sālajayabindurājā

*sA la'i thigs pa'i rgyal po*

སྐུ་ལའི་ཐིག་པའི་རྒྱལ་པོ།

*sālajayabindurājā*

A buddha whom the Buddha Śākyamuni states he can see in a southern buddha realm.

g.488 Sālendra

*sA la'i dbang po*

སྐུ་ལའི་དབང་པོ།

*sālendra*

The name that the Buddha Ratnagarbha prophesies will be that of one of his eighty brothers (the seventy-seventh) when he becomes a buddha.

g.489 Sālendrarāja

*sA la'i dbang po'i rgyal po*

སྐུ་ལའི་དབང་པོའི་རྒྱལ་པོ།

*sālendrarāja*

A buddha of the distant past of whom the bodhisattva Maitreya states he was a pupil.

g.490 Sālendrarāja

*sA la'i dbang po'i rgyal po*

སྐུ་ལའི་དབང་པོའི་རྒྱལ་པོ།

*sālendrarāja*

The name of a buddha in a northeastern realm who sends bodhisattvas to pay homage to Śākyamuni.

g.491 Śālendrarāja

*ri dbang rgyal po*

རི་དབང་རྒྱལ་པོ།

*śālendrarāja*

The Buddha Ratnagarbha prophesies that Vāyuvīṣṇu, the eldest of the thousand young Veda-reciting brahmins, will become a buddha with this name.

g.492 Sālendrasimhavigraha

*sAla'i dbang po seng ge'i sgra*

སྐལ་འཇིག་རབ་པོ་སེང་གེ་འཇེ།

*sālendrasimhavigraha*

One of the hundred names prophesied by the Buddha Ratnagarbha for 2,500 buddhas, presumably the name of twenty-five of those buddhas.

g.493 samādhi

*ting nge 'dzin*

ཐིང་ངེ་འཛིན།

*samādhi*

*Definition from the 84000 Glossary of Terms:*

In a general sense, *samādhi* can describe a number of different meditative states. In the Mahāyāna literature, in particular in the Prajñāpāramitā sūtras, we find extensive lists of different samādhis, numbering over one hundred.

In a more restricted sense, and when understood as a mental state, *samādhi* is defined as the one-pointedness of the mind (*cittaikāgratā*), the ability to remain on the same object over long periods of time. The *Draḥor Bamponyipa* (*sgra sbyor bam po gnyis pa*) commentary on the *Mahāvīyūtpatti* explains the term *samādhi* as referring to the instrument through which mind and mental states “get collected,” i.e., it is by the force of samādhi that the continuum of mind and mental states becomes collected on a single point of reference without getting distracted.

g.494 Samantabhadra

*kun tu bzang po*

ཀུན་ཏུ་བཟང་པོ།

*samantabhadra*

One of the eight principal bodhisattvas who figures strongly in the *Gaṇḍavyūha*, which is the final chapter of the *Avataṃsaka Sūtra*, and also in the *Lotus Sūtra*.

g.495 Samantabhadra

*kun tu bzang po*

ཀུན་ཏུ་བཟང་པོ།

*samantabhadra*

The name of the bodhisattva the eighth son of King Araṇemin will become.

g.496 Samantabhadra

*kun tu bzang po*

ཀུན་ཏུ་བཟང་པོ།

*samantabhadra*

The name of the buddha whom the fourth son of King Araṇemin will become. Distinct from the primordial buddha with the same name in the Nyingma tradition.

g.497 Samantadarśin

*kun tu gzigs*

ཀུན་ཏུ་གཟིགས།

*samantadarśin*

The buddha whom the bodhisattva Mañjuśrī is prophesied to become.

g.498 Samantagarbha

*kun du snying po*

ཀུན་དུ་སྙིང་པོ།

*samantagarbha*

A buddha whom the Buddha Śākyamuni states he can see in a western buddha realm.

g.499 Samantaguptasāgararāja

*kun sbed rgya mtsho'i rgyal po*

ཀུན་སྐྱེད་རྒྱ་མཚོ་འི་རྒྱལ་པོ།

*samantaguptasāgararāja*

One of the hundred names prophesied by the Buddha Ratnagarbha for 2,500 buddhas, presumably the name of twenty-five of those buddhas.

g.500 Samantaraśmyabhyudgataśrīkūṭarāja

*'od zer kun nas 'phags pa dpal brtsegs rgyal po*

འོད་ཟེར་ཀུན་ནས་འཕགས་པ་དཔལ་བཞེགས་རྒྱལ་པོ།

*samantaraśmyabhyudgataśrīkūṭarāja*

The name of Avalokiteśvara when he succeeds the Buddha Amitābha as the next buddha in his realm.

g.501 śamatha

*zhi gnas*

ཞི་གནས།

*śamatha*

One of the basic forms of Buddhist meditation, which focuses on calming the mind. Often presented as part of a pair of meditation techniques, with the other technique being *vipāśyana*.

g.502 Saṃbhava

*yang dag 'byung*

ཡང་དག་འབྱུང་།

*saṃbhava*

The second of the brahmin Samudrareṇu's eighty sons. The Buddha Ratnagarbha prophesies that he will become the Buddha Vairocanakusuma.

g.503 Saṃbhavapuṣpa

*yang dag 'byung dang me tog*

ཡང་དག་འབྱུང་དང་མེ་ཏོག་།

*saṃbhavapuṣpa*

The name that the Buddha Ratnagarbha prophesies will be that of one of his eighty brothers (the sixty-sixth) when he becomes a buddha.

g.504 Saṃghāta

*bsdus gzhom*

བསྐྱུས་གཞོམ།

*saṃghāta*

The third of the eight hot hells. The “crushing” hell.

g.505 Saṃjīvana

*yang dag 'tsho*

ཡང་དག་འཇོ།

*saṃjīvana*

An ājīvika ascetic who asks King Ambara, a previous life of Śākyamuni, for his genitalia. Also the name of an eastern buddha realm that Śākyamuni states he can see. The Sanskrit is also the name for one of the hells, which in Tibetan is rendered *yang sos*. In the traditional Buddhist list of eight hot hells, this is the “reviving” hell where beings are repeatedly killed.

g.506 Saṃjīvana

*yang dag 'tsho*

ཡང་དག་འཛོ།

*saṃjīvana*

The Sanskrit is the name for one of the hells, which in Tibetan is rendered *yang sos*. In the traditional Buddhist list of eight hot hells, this is the “reviving” hell where beings are repeatedly killed.

g.507 Saṃjīvana

*yang dag 'tsho*

ཡང་དག་འཛོ།

*saṃjīvana*

The name of an eastern buddha realm that Śākyamuni states he can see.

g.508 Saṃjñāvikaraṇabhīṣma

*mi 'gyur 'jigs byed*

མི་འགྱུར་འཇིགས་བྱེད།

*saṃjñāvikaraṇabhīṣma*

An ājīvika ascetic who prays to beg for everything from Samudrarenū in his future lives and be his disciple when he is the Śākyamuni Buddha.

g.509 Saṃkaramardārci

*dres spong 'od zer*

དྲེས་སྤྲོང་འོད་ཟེར།

*saṃkaramardārci*

The name of the bodhisattva Dharaṇidatta when he became a buddha.

g.510 Saṃkarṣana

*yang dag 'dren*

ཡང་དག་འདྲེན།

*saṃkarṣana*

A realm to the south of the Buddha Ratnagarbha's realm into which the Buddha Śākyamuni in his previous lives was repeatedly reborn as a *caṇḍāla* who becomes a cakravartin and gives away his body or parts of his body.

g.511 Saṃkusumitā

*me tog kun tu rgyas pa*

མེ་ཏོག་ཀུན་ཏུ་རྒྱས་པ།

*saṃkusumitā*



A realm above the Buddha Ratnagarbha's realm in which resides the Buddha Prasphulitakusumavairocana.

g.512 Saṃpuṣpita

*me tog kun tu rgyas pa*

མེ་ཏོག་ཀུན་ཏུ་རྒྱས་པ།

*saṃpuṣpita*

The name of an eastern buddha realm that Śākyamuni states he can see.

g.513 Saṃrocana

*legs dga'*

ལེགས་དགའ།

*saṃrocana*

A pupil of the Buddha Śākyamuni who is one of only eight bodhisattvas in the past or future who equal the Buddha Śākyamuni's generosity in his previous lives.

g.514 Saṃrocanabuddha

*sangs rgyas yang dag 'dod*

སངས་རྒྱས་ཡང་དག་འདོད།

*saṃrocanabuddha*

A bodhisattva sent by the Buddha Vigatasamṭāpodbhavavaiśravaṇasālarāja to pay homage to Śākyamuni.

g.515 saṃsāra

*'khor ba*

འཁོར་བ།

*saṃsāra*

*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.516 Saṃśrayasa

*legs bcas*

ལེགས་བཅས།

*saṃśrayasa*

A previous eon, during which Śākyamuni was a cakravartin named Ambara.

g.517 Saṃtāpana

*tsha ba*

ཚ་བ།

*saṃtāpana*

The sixth of the hot hells. Usually called Tāpana.

g.518 Saṃtāraṇa

*kun nas sgrol ba*

ཀུན་ནས་སྒྲོལ་བ།

*santāraṇa*

The name of an eon in the distant past.

g.519 Saṃtīraṇa

*yang dag rtog*

ཡང་དག་རྟོག

*saṃtīraṇa*

The realm in which the Buddha Ratnagarbha lived and gave his prophecies.

g.520 Saṃtoṣaṇa

*mgu byed*

མགུ་བྱེད།

*saṃtoṣaṇa*

A previous eon, during which Śākyamuni was a brahmin named Sūryamālagandha.

g.521 Saṃtuṣita

*yongs su dga' ldan*

ཡོངས་སུ་དགའ་ལྡན།

*saṃtuṣita*

The principal deity in the paradise of the same name, Saṃtuṣita. More commonly referred to in English, as elsewhere in the sūtra, as Tuṣita.

g.522 Samudragarbha

*rgya mtsho'i snying po*

རྒྱ་མཚོའི་སྙིང་པོ།

*samudragarbha*

The son of the brahmin Samudrarenū who became a buddha and was then known as Ratnagarbha.

g.523 Samudragarbha

*rgya mtsho'i snying po*

ཀླུ་མཚོ་ལྷིང་པོ།

*samudragarbha*

The name that the Buddha Ratnagarbha prophesies will be that of one of his eighty brothers (the twelfth) when he becomes a buddha.

g.524 Samudrarenū

*rgya mtsho'i rdul*

ཀླུ་མཚོ་རྩུལ།

*samudrarenū*

The past life of the Buddha Śākyamuni as a brahmin priest, who is the principal figure in *The White Lotus of Compassion Sūtra*. In this sūtra, he is the court priest of King Araṇemin and the father of the Buddha Ratnagarbha.

g.525 Samudreśvarabhuvī

*rgya mtsho'i dbang phyug khyab bdag*

ཀླུ་མཚོ་འདབ་ཕྱག་ཁྱབ་བདག།

*samudreśvarabhuvī*

The eldest of the brahmin Samudrarenū's eighty sons and the brother of the Buddha Ratnagarbha.

g.526 Saṃvṛtalocana

*spyen bsdams*

སྤྱན་བསྐྱམས།

*saṃvṛtalocana*

The name that the Buddha Ratnagarbha prophesies will be that of one of his eighty brothers (the sixth) when he becomes a buddha

g.527 Saṃvṛtīśvaraghoṣa

*sdom pa'i dbang phyug dbyangs*

སྡོམ་པའི་དབང་ཕྱག་དབྱངས།

*saṃvṛtīśvaraghoṣa*

The name of one thousand buddhas prophesied by the Buddha Ratnagarbha.

g.528 samyaksambuddha

*yang dag par rdzogs pa'i sangs rgyas*

ཡང་དག་པར་རྫོགས་པའི་སངས་རྒྱས།

*samyaksambuddha*

A perfect buddha: a buddha who teaches the Dharma and brings it into a world, as opposed to a pratyekabuddha, who does not teach the Dharma or bring it into a world.

g.529 Sanema

*mu khyud can*

མུ་ཁྱུད་ཅན།

*sanema*

A Śakra deity who prays to be Samudrarenū's disciple with wisdom when he is the Buddha Śākyamuni, i.e., Śāriputra.

g.530 Sanetyajñānasambhava

*spyod bcas dang ye shes 'byung*

སྟོད་བཅས་དང་ཡེ་ཤེས་འབྱུང་།

*sanetyajñānasambhava*

The name that the Buddha Ratnagarbha prophesies will be that of one of his eighty brothers (the seventy-fifth) when he becomes a buddha. The Tibetan divides this into two names: Sanetya and Jñānasambhava.

g.531 saṅgha

*dge 'dun*

དགེ་འདུན།

*saṅgha*

*Definition from the 84000 Glossary of Terms:*

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

g.532 Śāntaprajñākara

*zhi ba dang shes rab 'byung gnas*

ཞི་བ་དང་ཤེས་རབ་འབྱུང་གནས།

*śāntaprajñākara*

The name that the Buddha Ratnagarbha prophesies will be that of one of his eighty brothers (the twenty-sixth) when he becomes a buddha.

g.533 Śāntimati

*blo gros zhi ba*

བློ་གྲོས་ཞི་བ།

*śāntimati*

A bodhisattva present at the teaching of *The White Lotus of Compassion Sūtra* who asks the Buddha why he appeared in an impure realm.

g.534 sapphire

*an da rnyil*

ཨན་དརྟིལ།

*indranīla*

g.535 Saptaratnavicitrasandarśana

*rin po che sna bdun rnam par bkra bar snang ba*

རིན་པོ་ཆེ་སྣ་བདུན་རྣམ་པར་བརྟན་བར་སྤང་བ།

*saptaratnavicitrasandarśana*

A Bodhi tree, the name meaning “The Lovely Appearance of a Variety of the Seven Jewels.”

g.536 Sārabhuja

*snying po spyod*

སྟིང་པོ་སྟོད།

*sārabhuja*

The fifth of the five young brahmin attendants of the brahmin Samudrarenū. The Buddha Ratnagarbha prophesies that he will be the Buddha Haripatracūḍabhadra, the 1,004th of the 1,005 buddhas in the Bhadraka eon.

g.537 Saracchighoṣa

*sgra bzang*

སྒ་བཟང་།

*saracchighoṣa*

A brahmin who asks King Ambara, a previous life of Śākyamuni, for his ears.

g.538 Sārajyoti

*skar ma'i snying po*

སྐར་མའི་སྙིང་པོ།

*sārajyoti*

A buddha in a northeastern realm who sends bodhisattvas to pay homage to Śākyamuni.

g.539 Sārakusumita

*snying po me tog rgyas*

སྙིང་པོ་མེ་ཏོག་རྒྱལ།

*sārakusumita*

One of only eight bodhisattvas in the past or future who equal the Buddha Śākyamuni's generosity in his previous lives.

g.540 Śāriputra

*shA ri'i bu*

ཤཱ་རི་བྱ།

*śāriputra*

Along with Mahāmaudgalyāyana, one of the Buddha Śākyamuni's two main disciples, known as the foremost in terms of insight.

g.541 Sārthavādi

*don bcas gsung*

དོན་བཅས་གསུང་།

*sārthavādi*

The thousand and second of the 1,005 buddhas in the Bhadraka eon.

g.542 Sārthavrata

*don bcas brtul zhugs*

དོན་བཅས་བརྟུལ་བྱུགས།

*sārthavrata*

The name that the Buddha Ratnagarbha prophesies will be that of one of his eighty brothers (the forty-seventh) when he becomes a buddha

g.543 Sarvaghōṣa

*kun dbyangs*

ཀླན་དབྱངས།

*sarvaghōṣa*

The southern realm in which the bodhisattva Dharaṇidatta became the Buddha Saṃkaramardārci.

g.544 Sarvālaṅkāravibhūṣita

*rgyan thams cad kyis brgyan pa*

ཀླན་ཐམས་ཅད་ཀྱིས་བརྒྱན་པ།

*sarvālaṅkāravibhūṣita*

The buddha realm of the Buddha Sālendrarāja in the distant past. Maitreya was a disciple of that buddha.

g.545 Sarvaṃdada

*thams cad sbyin pa*

ཐམས་ཅད་སྤྱིན་པ།

*sarvaṃdada*

The name given by the devas to the cakravartin Ambara, a previous life of Śākyamuni, on account of his generosity. It means “The One Who Gives Away Everything.”

g.546 Sarvaratnasamnicaya

*rin po che thams cad yang dag par bsags pa*

རིན་པོ་ཆེ་ཐམས་ཅད་ཡང་དག་པར་བསགས་པ།

*sarvaratnasamnicaya*

Literally “An Accumulation of All Jewels.” Prince Avalokiteśvara will attain complete enlightenment and become the Tathāgata Samantaraśmyabhyudgataśrīkūṭarāja in this realm.

g.547 Sarvaśokāpagata

*mya ngan thams cad dang bral ba*

མྱ་ངན་ཐམས་ཅད་དང་བྲལ་བ།

*sarvaśokāpagata*

A southern buddha realm that the Buddha Śākyamuni sees.

g.548 Śatagaṇa

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g.549 Satyasambhava

*bde 'byung*

བདེ་འབྱུང་།

*satyasambhava*

The name that the Buddha Ratnagarbha prophesies will be that of one of his eighty brothers (the sixty-fourth) when he becomes a buddha.

g.550 Saurabhyā Kiṃśukā

*nyi gdugs snying po*

ཉིག་དུག་སྤྱིང་པོ།

*saurabhyā kiṃśukā*

A buddha in an eastern buddha realm.

g.551 Saurabhyākīṃśukā

*des pa king shu ka*

དེས་པ་ཀིང་ཤུ་ཀ།

*saurabhyākīṃśukā*

A mountain goddess who prays to be Samudrareṇu's wife when he is the Buddha Śākyamuni, i.e., Yaśodhara.

g.552 Savirocana

*legs par rnam par byed*

ལེགས་པར་རྣམ་པར་བྱེད།

*savirocana*

Śākyamuni's previous life as a Śakra deity who terrifies people into good behavior.

g.553 Śayama

*bsam pa dpog*

བསམ་པ་དཔོག་།

*śayama*

One of the thousand sons of King Araṇemin.

g.554 sensory bases

*skye mched*

སྐྱེ་མཆེད།



*āyatana*

The six sensory organs (the sixth being the mind) and their objects of perception.

g.555 sensory elements

*kham*

ཁམས།

*dhātu*

*Definition from the 84000 Glossary of Terms:*

In the context of Buddhist philosophy, one way to describe experience in terms of eighteen elements (eye, form, and eye consciousness; ear, sound, and ear consciousness; nose, smell, and nose consciousness; tongue, taste, and tongue consciousness; body, touch, and body consciousness; and mind, mental phenomena, and mind consciousness).

This also refers to the elements of the world, which can be enumerated as four, five, or six. The four elements are earth, water, fire, and air. A fifth, space, is often added, and the sixth is consciousness.

g.556 seven jewels

*rin po che sna bdun*

རིན་པོ་ཆེ་སྟུང་བདུན།

*saptaratna*

*Definition from the 84000 Glossary of Terms:*

The set of seven precious materials or substances includes a range of precious metals and gems, but their exact list varies. The set often consists of gold, silver, beryl, crystal, red pearls, emeralds, and white coral, but may also contain lapis lazuli, ruby, sapphire, chrysoberyl, diamonds, etc. The term is frequently used in the sūtras to exemplify preciousness, wealth, and beauty, and can describe treasures, offerings materials, or the features of architectural structures such as stūpas, palaces, thrones, etc. The set is also used to describe the beauty and prosperity of buddha realms and the realms of the gods.

In other contexts, the term *saptaratna* can also refer to the seven precious possessions of a cakravartin or to a set of seven precious moral qualities.

g.557 seven riches

*nor bdun*

ནོར་བདུན།

*saptadhana*

The seven noble riches are faith, correct conduct, hearing the Dharma, generosity, a sense of shame, a conscience, and wisdom.

g.558 Śikhin

*gtsug tor can*

གཙུག་རྟོ་ཅན།

*śikhin*

In early Buddhism the first of the seven buddhas, with Śākyamuni as the seventh. The first three buddhas—Vipaśyin, Śikhin, and Viśvabhu—are in an earlier eon than the Bhadraka eon, and therefore Śākyamuni is more commonly referred to as the fourth buddha. In *The White Lotus of Compassion Sūtra*, those three buddhas are the last of thirty of the countless buddhas preceding Śākyamuni, and when the Buddha Ratnagarbha prophesies the buddhahood of Samudrarenū's thirty million pupils, the last three pupils, unnamed, are prophesied by the Buddha Ratnagarbha to become the Buddhas Vipaśyin, Śikhin, and Viśvabhu.

g.559 Śikhin

*gtsug tor can*

གཙུག་རྟོ་ཅན།

*śikhin*

The Buddha Ratnagarbha prophesies that one of his eighty brothers (the fourteenth) will be a buddha with this name.

g.560 Śīlaprabhāsvara

*tshul khrims 'od gsal*

ཚུལ་ཁྲིམས་འོད་གསལ།

*śīlaprabhāsvara*

One of the hundred names prophesied by the Buddha Ratnagarbha for 2,500 buddhas, presumably the name of twenty-five of those buddhas.

g.561 Siṃha

*seng ge*

སེང་གེ།

*siṃha*

The name of the eleventh son of King Araṇemin, who becomes the bodhisattva Ratnaketu and is prophesied to become the Buddha Nāga-vinarditeśvaraghoṣa in the realm Abhirati, when it is renamed Jayasoma.

g.562    **Siṃha**

*seng ge*

སེང་གེ

*siṃha*

The sixth buddha of the Bhadraka eon. The Buddha Ratnagarbha prophesies that an unnamed Veda-reciting pupil of Samudrareṇu will be the Buddha Siṃha.

g.563    **Siṃhagandha**

*seng ge spos*

སེང་གེ་སྤྱོས།

*siṃhagandha*

The bodhisattva who is the seventh son of King Araḥemi and is prophesied to become the Buddha Prabhāsavirajaḥsamucchrayagandheśvararāja.

g.564    **Siṃhaketu**

*seng ge'i tog*

སེང་གེ་རི་རྟོག

*siṃhaketu*

One of ten names of a thousand buddhas prophesied by the Buddha Ratnagarbha, with presumably a hundred buddhas having this name.

g.565    **Siṃhakīrti**

*seng ge grags pa*

སེང་གེ་གྲགས་པ།

*siṃhakīrti*

One of the hundred names prophesied by the Buddha Ratnagarbha for 2,500 buddhas, presumably the name of twenty-five of those buddhas.

g.566    **Siṃhamati**

*seng ge'i blo gros*

སེང་གེ་རི་སྤོ་གྲོས།

*siṃhamati*

A bodhisattva present at the teaching of *The White Lotus of Compassion Sūtra*.

g.567    **Siṃhanandi**

*seng ge dga'*

སེང་གེ་དགའ།

*siṃhanandi*

One of the hundred names prophesied by the Buddha Ratnagarbha for 2,500 buddhas, presumably the name of twenty-five of those buddhas.

g.568    *Siṃhavajraketu*

*seng ge rdo rje'i tog*

སེང་གེ་རྡོ་རྗེ་རྟོག་

*siṃhavajraketu*

A bodhisattva who comes from the realm of the Buddha

Siṃhavijṛmbhiteśvararāja to the realm of the Buddha Ratnagarbha to make offerings to Mahākāraṇika.

g.569    *Siṃhavijṛmbhita*

*seng ge ltar bsgyings pa*

སེང་གེ་ལྷ་ར་བསྐྱེད་ས་པ།

*siṃhavijṛmbhita*

A bodhisattva who comes from the realm of the Buddha Jitendriyaviśāla-  
netra to the realm of the Buddha Ratnagarbha to make offerings to  
Mahākāraṇika.

g.570    *Siṃhavijṛmbhitarāja*

*seng ge bsgyings pa'i rgyal po*

སེང་གེ་བསྐྱེད་ས་པའི་རྒྱལ་པོ།

*siṃhavijṛmbhitarāja*

A buddha in a southern buddha realm whom Śākyamuni states he can see.

g.571    *Siṃhavijṛmbhiteśvararāja*

*seng ge ltar bsgyings pa'i dbang phyug rgyal po*

སེང་གེ་ལྷ་ར་བསྐྱེད་ས་པའི་དབང་ཕུག་རྒྱལ་པོ།

*siṃhavijṛmbhiteśvararāja*

A buddha in a southern realm who sends bodhisattvas to make offerings to  
Mahākāraṇika.

g.572    *Siṃhavikrama*

*seng ge'i rtsal*

སེང་གེ་རི་རྩལ།

*siṃhavikrama*

The name that the Buddha Ratnagarbha prophesies will be that of one of his eighty brothers (the eighteenth) when he becomes a buddha.

g.573 Śiva

*gu lang*

གུ་ལང་།

*śiva*

Otherwise called Maheśvara, one of the principal deities of the Brahmanical tradition.

g.574 six conducive qualities

*'thun pa'i chos drug*

འཇུན་པའི་ཆོས་དྲུག་

—

g.575 śrāvaka

*nyan thos*

ནཱ་ཐོས་།

*śrāvaka*

*Definition from the 84000 Glossary of Terms:*

The Sanskrit term *śrāvaka*, and the Tibetan *nyan thos*, both derived from the verb “to hear,” are usually defined as “those who *hear* the teaching from the Buddha and *make it heard* to others.” Primarily this refers to those disciples of the Buddha who aspire to attain the state of an arhat by seeking self-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.576 Śrāvakayāna

*nyan thos kyi theg pa*

ནཱ་ཐོས་ཀྱི་ཐེག་པ།

*śrāvakayāna*

The vehicle comprising the teaching of the śrāvakas, those disciples of the Buddha who aspire to attain the state of an arhat by seeking self-liberation. The śrāvakas are typically defined as “those who hear the teaching from the Buddha and make it heard by others.”

g.577 Śreṣṭha

*thu bo*

ཐུ་བོ།

*śreṣṭha*

The name that the Buddha Ratnagarbha prophesies will be that of one of his eighty brothers (the sixty-fifth) when he becomes a buddha.

g.578 Śrīkūṭajñānabuddhi

*ye shes dpal brtsegs blo*

ཡེ་ཤེས་དཔལ་བརྟེན་སྒྲོ།

*śrīkūṭajñānabuddhi*

One of the hundred names prophesied by the Buddha Ratnagarbha for 2,500 buddhas, presumably the name of twenty-five of those buddhas.

g.579 Śrīmahāvīraja

*nga rgyal dpal dang rdul bral*

ང་རྒྱལ་དཔལ་དང་རྩལ་བྲལ།

*śrīmahāvīraja*

The name that the Buddha Ratnagarbha prophesies will be that of one of his eighty brothers (the fifty-ninth) when he becomes a buddha.

g.580 Śrīsaṃbhava

*dpal 'byung*

དཔལ་འབྱུང་།

*śrīsaṃbhava*

The name that the Buddha Ratnagarbha prophesies will be that of one of his eighty brothers (the fifty-eighth) when he becomes a buddha.

g.581 state of infinite consciousness

*rnam shes mtha' yas skye mched*

རྣམ་ཤེས་མཐའ་ཡས་སྐྱེ་མཆེད།

*vijñānānantyāyatana*

The second level of the four levels of the formless realm and its meditation, when everything is perceived as consciousness.

g.582 state of infinite space

*nam mkha' mtha' yas skye mched*

ནམ་མཁའ་མཐའ་ཡས་སྟེ་མཆོད།

*ākāśānantyāyatana*

The first of the four levels of the formless realm and its meditation, when all appears to be space.

g.583 state of neither perception nor nonperception

*'du shes med 'du shes med min skye mched*

འདུ་ཤེས་མེད་འདུ་ཤེས་མེད་མིན་སྟེ་མཆོད།

*naivasaṃjñānāsaṃjñāyatana*

The fourth and highest level in the formless realm and its meditation.

g.584 state of nothingness

*ci yang med pa'i skye mched*

ཅི་ཡང་མེད་པའི་སྟེ་མཆོད།

*ākīñcanyāyatana*

The third of the four levels of the formless realm and its meditation, when there is the perception of nothingness.

g.585 Sthālabhuja

*thang la spyod*

ཐང་ལ་སྟོད།

*sthālabhuja*

The second of the five young brahmin attendants of the brahmin Samudrareṇu. The Buddha Ratnagarbha prophesies that he will be the Buddha Sukhendriyamati, the 1,001st of the 1,005 buddhas in the Bhadraka eon.

g.586 Sthānanemin

*gnas kyi mu khyud*

གནས་ཀྱི་མུ་ཁྱུད།

*sthānanemin*

One of the thousand sons of King Aranemin.

g.587 Stream enterer

*rgyun du zhugs pa*

ཐྱུག་དུ་ཐྱུགས་པ།

*srotāpatti*

*Definition from the 84000 Glossary of Terms:*

One who has achieved the first level of attainment on the path of the śrāvakas, and who has entered the “stream” of practice that leads to nirvāṇa. (Provisional 84000 definition. New definition forthcoming.)

g.588 strengths

*stobs*

སྟོབས།

*bala*

The five strengths are a stronger form of the five powers.

g.589 stūpa

*mchod rten*

མཚོར་རྟེན།

*stūpa*

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.590 Sudarśana

*legs mthong lha*

ལེགས་མཐོང་ལྷ།

*sudarśana*

The name that the Buddha Ratnagarbha prophesies will be that of one of his eighty brothers (the fifty-fourth) when he becomes a buddha. The Tibetan adds *lha*, which is not reflected in the Sanskrit.

g.591 Śuddhavirajaḥsannicaya

*dag pa rdul bral yang dag bsags*

དག་པ་རྩུལ་བྲལ་ཡང་དག་བསམགས།



*śuddhavirajaḥsannicaya*

The southern realm in which the bodhisattva Mañjuśrī will become a buddha.

g.592 Śuddhodana

*zas gtsang*

ཟས་གཙང་།

*śuddhodana*

The name of the Buddha Śākyamuni's father.

g.593 Śuddhodana

*zas gtsang*

ཟས་གཙང་།

*śuddhodana*

The name that the Buddha Ratnagarbha prophesies will be that of one of his eighty brothers (the fifty-third) when he becomes a buddha.

g.594 Sugandha

*dri zhim*

དྲི་ཞིམ།

*sugandha*

The name that the Buddha Ratnagarbha prophesies will be that of one of his eighty brothers (the forty-third) when he becomes a buddha

g.595 Sugandhabījanairātma

*dri zhim sa bon bdag med*

དྲི་ཞིམ་ས་བོན་བདག་མེད།

*sugandhabījanairātma*

One of ten names of a thousand buddhas prophesied by the Buddha Ratnagarbha, with presumably a hundred buddhas having this name.

g.596 sugata

*bde bar gshegs pa*

བདེ་བར་ག་ཤེགས་པ།

*sugata*

*Definition from the 84000 Glossary of Terms:*

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

g.597 Sukhāvatī

*bde ba can*

བདེ་བ་ཅན།

*sukhāvatī*

The realm of the Buddha Amitāyus, more commonly known as Amitābha, as first described in the *Sukhāvatīvyūha Sūtra*.

g.598 Sukhendriyamati

*bde dbang blo gros*

བདེ་དབང་ལྷོ་གྲོ་ས།

*sukhendriyamati*

The 1,001st of the 1,005 buddhas in the Bhadraka eon.

g.599 Sukusuma

*yang dag me tog*

ཡང་དག་མེ་རྟོག

*sukusuma*

The name that the Buddha Ratnagarbha prophesies will be that of one of his eighty brothers (the sixty-seventh) when he becomes a buddha.

g.600 Sumana

*sna ma'i me tog*

སྐྱ་མའི་མེ་རྟོག

*sumana*

The name that the Buddha Ratnagarbha prophesies will be that of one of his eighty brothers (the fourth) when he becomes a buddha.

g.601 Sumanojñasvaranirghoṣa

*sgra dbyangs yid du 'ong ba*

སྒྲ་དབྱངས་ཡིད་དུ་འོང་བ།

*sumanojñāsvaranirghoṣa*

A buddha whom the Buddha Śākyamuni states he can see in a southern buddha realm.

g.602 Sumanoratha

*thugs kyi re ba bzang*

ཐུགས་ཀྱི་རེ་བ་བཟང་།

*sumanoratha*

The name that the Buddha Ratnagarbha prophesies will be that of one of his eighty brothers (the forty-eighth) when he becomes a buddha.

g.603 Sumeru

*ri rab*

རི་རབ།

*sumeru*

*Definition from the 84000 Glossary of Terms:*

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

g.604 Sunda

*mdzes pa*

མཛེས་པ།

*sunda*

The name that the Buddha Ratnagarbha prophesies will be that of one of his eighty brothers (the thirty-fifth) when he becomes a buddha.

g.605 Sunetra

*spyen bzang*

སྤྱེན་བཟང་།

*sunetra*

The name that the Buddha Ratnagarbha prophesies will be that of two of his eighty brothers (the thirty-third and the fifty-first) when he becomes a buddha. Note that this name appears twice in the Sanskrit version of this list of names, though it is translated differently in the Tibetan.

g.606 Sunijasta

*rab spong*

རབ་སྟོང་།

*sunijasta*

The name that the Buddha Ratnagarbha prophesies will be that of one of his eighty brothers (the forty-sixth) when he becomes a buddha.

g.607 Sunirmita

*'phrul dga'*

འཕྲུལ་དགའ།

*sunirmita*

The principal deity in the Nirmāṇarata paradise, the second highest paradise in the desire realm.

g.608 sunstone

*me shel*

མེ་ཤེལ།

*sūryakānta*

In Sanskrit their name means “sunstone” and in Tibetan “fire crystal.” The Indian sunstones are orange to gold-colored gems that exhibit aventurescence in that they are filled with speckles that appear to emit light.

g.609 Supraṭiṣṭhita

*rab tu brtan pa*

རབ་དུ་བརྟན་པ།

*supraṭiṣṭhita*

One of the hundred names prophesied by the Buddha Ratnagarbha for 2,500 buddhas, presumably the name of twenty-five of those buddhas.

g.610 Supraṭiṣṭhitaguṇamaṇikūṭarāja

*rab du brtan pa yon tan nor bu brtsegs pa'i rgyal po*

རབ་དུ་བརྟན་པ་ཡོན་ཏན་རྫོང་དུ་བརྟེན་པ་འཛིན་ཀླུལ་པོ།

*supraṭiṣṭhitaguṇamanikūṭarāja*

The name at buddhahood of the bodhisattva Mahāsthāmaprāpta when he becomes the buddha in Sukhāvatī. *The White Lotus of Compassion Sūtra* describes how he became a bodhisattva while being Prince Nimi.

g.611 Supraṭiṣṭhitasthānavikrama

*shin tu brtan pa mthus gnon pa*

ཤིན་ཏུ་བརྟན་པ་མཐུས་གནོན་པ།

*supraṭiṣṭhitasthānavikrama*

One of the hundred names prophesied by the Buddha Ratnagarbha for 2,500 buddhas, presumably the name of twenty-five of those buddhas.

g.612 Surendrabodhi

*su ren dra bo dhi*

ལུ་རེན་བོ་ནྲི།

*surendrabodhi*

An Indian master who came to Tibet during the reign of King Ralpachen (r. 815–38 CE) and helped in the translation of forty-three Kangyur texts.

g.613 Sūrya

*nyi ma*

ཉི་མ།

*sūrya*

The deity of the sun.

g.614 Sūryagarbha

*nyi ma'i snying po*

ཉི་མའི་སྙིང་པོ།

*sūryagarbha*

A buddha in an eastern buddha realm. He is not mentioned anywhere else in the Kangyur. The name that the Buddha Ratnagarbha prophesies will be that of one of his eighty brothers (the sixty-ninth) when he becomes a buddha.

g.615 Sūryagarbhārcivimalendra

*nyi ma'i snying po'i 'od zer dri ma med pa'i dbang po*

ཉི་མའི་སྙིང་པོའི་འོད་ཟེར་རིམ་མེད་པའི་དབང་པོ།

*sūryagarbhārcivimalendra*

The name of the bodhisattva Prajñārciḥsaṃkopitadaṣṭa when he became a buddha.

g.616 Sūryaghoṣa

*nyi ma'i dbyangs*

ཉིམ་འི་དབྱངས།

*sūryaghoṣa*

The name of five hundred buddhas prophesied by the Buddha Ratnagarbha.

g.617 Sūryamālagandha

*nyi phreng spos*

ཉིམ་ལ་གྲོ་སྤྲོ་སྤྲོ།

*sūryamālagandha*

Śākyamuni's previous life as a brahmin who begins a tradition of medicine.

g.618 Sūryanandi

*nyi dga'*

ཉིད་གཤམ།

*sūryanandi*

The name that the Buddha Ratnagarbha prophesies will be that of one of his eighty brothers (the thirty-first) when he becomes a buddha.

g.619 Sūryanemin

*nyi ma'i mu khyud*

ཉིམ་འི་མུ་ཁྱུད།

*sūryanemin*

One of the thousand sons of King Aranemin.

g.620 Sūryapraṭiṣṭhita

*nyi ma gnas pa*

ཉིམ་གནས་པ།

*sūryapraṭiṣṭhita*

The name of an eastern buddha realm that Śākyamuni states he can see.

g.621 Suvarṇapuṣpa

*gser gyi me tog yongs su myan nga las 'das*

གསེར་གྱི་མེ་ཏོག་ཡོངས་སུ་བྱུན་ང་ལས་འདས།

*suvarṇapuṣpa*

The Buddha that Himani, the tenth son of King Araṇemin, is prophesied to become in Abhirati after the Buddha Akṣobhya has passed into nirvāṇa.

g.622 Suvidita

*shin tu rtog pa*

ཤིན་ཏུ་རྟོག་པ།

*suvidita*

A southern buddha realm that the Buddha Śākyamuni sees.

g.623 Suvimalaghoṣeśvararāja

*shin tu dri med dbyangs kyi dbang phyug*

ཤིན་ཏུ་རྩི་མེད་དབྱངས་ཀྱི་དབང་ཕྱུག

*suvimalaghoṣeśvararāja*

The name of one thousand buddhas prophesied by the Buddha Ratnagarbha.

g.624 Suyāma

*rab 'thab bral*

རབ་འབྲབ་བྲལ།

*suyāma*

The principal deity in the Yāma paradise.

g.625 Svagupta

*legs sbas*

ལེགས་སྦྱས།

*svagupta*

One of the hundred names prophesied by the Buddha Ratnagarbha for 2,500 buddhas, presumably the name of twenty-five of those buddhas.

g.626 Svajñānapuṇyabala

*rang gi ye shes bsod nams stobs*

རང་གི་ཡེ་ཤེས་བསོད་ནམས་སྟོབས།

*svajñānapuṇyabala*

One of the hundred names prophesied by the Buddha Ratnagarbha for 2,500 buddhas, presumably the name of twenty-five of those buddhas.

g.627 Svaraja

*shin tu rdul med*

ཤིན་ཏུ་རུལ་མེད།

*svaraja*

The name of an eastern buddha realm that Śākyamuni states he can see.

g.628 Svarajñakośa

*dbyangs mkhyen mdzod*

དབྱངས་མཆོན་མཛོད།

*svarajñakośa*

A buddha whom the Buddha Śākyamuni states he can see in a western buddha realm.

g.629 Svargavairocana

*rnam par snang byed nyi ma*

རྣམ་པར་སྐྱང་བྱེད་ཉི་མ།

*svargavairocana*

A bodhisattva who comes from the realm of the Buddha Vigatabhaya-paryutthānaghoṣa to the Buddha Ratnagarbha.

g.630 Svaviṣayasamkopitaviṣaya

*rang gis rnam par 'byed pas yul yang dag par 'khrug pa*

རང་གིས་རྣམ་པར་འབྱེད་པས་ཡུལ་ཡང་དག་པར་འཁྲུག་པ།

*svaviṣayasamkopitaviṣaya*

A bodhisattva who comes from the realm of the Buddha Prasphulitakusumavairocana to the Buddha Ratnagarbha.

g.631 Syajala

*sprin chung*

སྤྲིན་ཅུང་།

*syajala*

One of the thousand sons of King Araṇemin.

g.632 tathāgata

*de bzhin gshegs pa*

དེ་བཞིན་གཤེགས་པ།

*tathāgata*

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.633 Tejeśvaraprabhāsa

*gzi brjid dbang phyug 'od*

གཟི་བརྗིད་དབང་ཕྱུག་འོད།

*tejeśvaraprabhāsa*

A buddha whom the Buddha Śākyamuni states he can see in a southern buddha realm.

g.634 ten bad actions

*mi dge ba bcu'i las kyi lam*

མི་དགེ་བ་བརྒྱའི་ལས་ཀྱི་ལམ།

*daśākuśalakarmapatha*

There are three physical unwholesome or nonvirtuous actions: killing, stealing, and illicit sex. There are four verbal nonvirtues: lying, backbiting, insulting, and babbling nonsense. And there are three mental nonvirtues: coveting, malice, and wrong view.

g.635 ten good courses of action

*dge ba bcu'i las kyi lam*

དགེ་བ་བརྒྱའི་ལས་ཀྱི་ལམ།

*daśakuśalakarmapatha*

These are the opposite of the ten nonvirtuous courses of action, i.e., refraining from engaging in activities related to the ten nonvirtuous courses of action and doing the opposite. There are three physical virtues: saving lives, giving, and sexual propriety. There are four verbal virtues:

truthfulness, reconciling disharmony, gentle speech, and religious speech.  
There are three mental virtues: a loving attitude, a generous attitude, and right views.

g.636    ten strengths of a tathāgata

*de bzhin gshegs pa'i stobs bcu*

དེ་བཞིན་གཤེགས་པའི་སྟོབས་བརྒྱ།

*daśatathāgatabala* <sup>AD</sup>

The ten powers of the tathāgatas are: (1) definitive knowledge that things which are possible are indeed possible; (2) definitive knowledge that things which are impossible are indeed impossible; (3) definitive knowledge, through possibilities and causes, of the maturation of past, future, and present actions, and of those who undertake such actions; (4) definitive knowledge of multiple world systems and diverse dispositions; (5) definitive knowledge of the diversity of inclinations and the multiplicity of inclinations that other sentient beings and other individuals have; (6) definitive knowledge of whether the acumen of other sentient beings and other individuals is supreme or not; (7) definitive knowledge of the paths that lead anywhere; (8) definitive knowledge of all the afflicted and purified mental states and their emergence, with respect to the faculties, powers, branches of enlightenment, aspects of liberation, meditative concentrations, meditative stabilities, and formless absorptions; (9) definitive knowledge of the recollection of multiple past abodes, and of the transference of consciousness at the death and birth of all sentient beings; and (10) definitive knowledge that through one's own extrasensory powers one has actualized, achieved, and maintained in this very lifetime the liberation of mind and the liberation of wisdom in the state that is free from contaminants because all contaminants have ceased.

g.637    the state of subjugation

*zil gyis gnon pa'i skye mched*

ཟིལ་གྱིས་གཞོན་པའི་སྐྱེ་མཆེད།

*abhibhavāyatana*

State when the power of meditation is more powerful than any perception, which therefore cannot disturb it.

g.638    the state of totality

*zad par gyi skye mched*

ཟད་པར་གྱི་སྐྱེ་མཆེད།

*kṛtsnāyatana*

State of meditation in which one can transform whatever is perceived.

g.639 Thirty-two signs of a great being

*skye bu chen po'i mtshan sum cu rtsa gnyis*

སྒྱེ་བུ་ཆེན་པོའི་མཚན་སྟུང་རུ་རྩ་གཉིས།

*dvātriṃśanmahāpuruṣalakṣaṇa* <sup>AD</sup>

g.640 three activities that create merit

*bsod nams bya ba'i dngos po rnam pa gsum po*

བསོད་ནམས་བྱ་བའི་དངོས་པོ་རྣམ་པ་གསུམ་པོ།

—

g.641 three excellent types of conduct

*legs par spyod pa gsum*

ལེགས་པར་སྟོན་པ་གསུམ།

—

Virtuous actions of body, speech, and mind.

g.642 three wicked types of conduct

*nyes par spyod pa gsum*

ཉེས་པར་སྟོན་པ་གསུམ།

—

g.643 Timira

*rab rib can*

རབ་རིབ་ཅན།

*timira*

A name of the Sahā realm in an earlier eon.

g.644 tīrthika

*mu stegs can*

མུ་སྟེགས་ཅན།

*tīrthika*

*Definition from the 84000 Glossary of Terms:*

Those of other religious or philosophical orders, contemporary with the early Buddhist order, including Jains, Jāṭilas, Ājīvikas, and Cārvākas. Tīrthika (“forder”) literally translates as “one belonging to or associated with

(possessive suffix *-ika*) stairs for landing or for descent into a river,” or “a bathing place,” or “a place of pilgrimage on the banks of sacred streams” (Monier-Williams). The term may have originally referred to temple priests at river crossings or fords where travelers propitiated a deity before crossing. The Sanskrit term seems to have undergone metonymic transfer in referring to those able to ford the turbulent river of saṃsāra (as in the Jain tīrthaṅkaras, “ford makers”), and it came to be used in Buddhist sources to refer to teachers of rival religious traditions. The Sanskrit term is closely rendered by the Tibetan *mu stegs pa*: “those on the steps (*stegs pa*) at the edge (*mu*).”

g.645 Tīvrakaluṣasaṃkṣobhana

*rtsod rnyog mi bzad yang dag 'khrug*

ཙོད་རྟོག་མི་བཟད་ཡང་དག་འཁྲུག་

*tīvrakaluṣasaṃkṣobhana*

The name of a future eon in which the bodhisattva Saṃrocana will become the Buddha Acintyarocana.

g.646 Trāyāstrimśa

*sum cu rtsa gsum pa*

སུམ་བུ་རུ་ག་གུམ་པ།

*trāyāstrimśa*

The paradise on the summit of Sumeru.

g.647 Tumburu

*tam bu ru*

ཏམ་བུ་རུ།

*tumburu*

The second of the thousand young Veda-reciting brahmins. The Buddha Ratnagarbha prophesies that he will be the Buddha Kanakamuni, the second buddha in the Bhadraka eon.

g.648 Udumbarapuṣpa

*u dum bA ra'i me tog*

ུ་དུམ་བུ་རའི་མེ་རྟོག་

*udumbarapuṣpa*

One of the hundred names prophesied by the Buddha Ratnagarbha for 2,500 buddhas, presumably the name of twenty-five of those buddhas.

g.649 upādhyāya

*mkhan po*

མཁན་པོ།

*upādhyāya*

*Definition from the 84000 Glossary of Terms:*

A person's particular preceptor within the monastic tradition. They must have at least ten years of standing in the saṅgha, and their role is to confer ordination, to tend to the student, and to provide all the necessary requisites, therefore guiding that person for the taking of full vows and the maintenance of conduct and practice. This office was decreed by the Buddha so that aspirants would not have to receive ordination from the Buddha in person, and the Buddha identified two types: those who grant entry into the renunciate order and those who grant full ordination. The Tibetan translation *mkhan po* has also come to mean "a learned scholar," the equivalent of a *paṇḍita*, but that is not the intended meaning in Indic Buddhist literature.

g.650 Upananda

*nye dga' bo*

ཉེདག་པོ།

*upananda*

*Definition from the 84000 Glossary of Terms:*

One of eight mythological nāga kings. The story of the two nāga kings Upananda and Nanda and their taming by the Buddha and Maudgalyāyana is told in the *Vinayavibhaṅga* (Toh 3, D vol. 6, 'dul ba, ja, F.221a–224a).

g.651 upāsaka

*dge bsnyan · dge bsnyan ma*

དགེ་བསྟན། · དགེ་བསྟན་མ།

*upāsaka · upāsikā*

Someone who has taken the layperson's vows.

g.652 Upaśāntamati

*blo gros nye bar zhi ba*

བློ་གྲོས་ཉེ་བར་ཞི་བ།

*upaśāntamati*

A western buddha realm that the Buddha Śākyamuni sees.

g.653 upoṣadha

*gso sbyong*

གསེས་ལྷོང་།

*upoṣadha*

The eight vows kept by laypeople on the four sacred days of the month: the full-, new-, and half-moon days.

g.654 uragasāra sandalwood

*tsan dan sbrul gyi snying po*

ཙན་དན་སྤུལ་གྱི་སྒྲིང་པོ།

*uragasāra*

A variety of sandalwood. The name means “snake essence” because snakes were said to live in the forests of those trees because they were attracted to their scent.

g.655 ūrṇā hair

*mdzod spu*

མཛོད་སྤུ།

*ūrṇā*

*Definition from the 84000 Glossary of Terms:*

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

g.656 uṣṇīṣa

*gtsug tor*

གཏུག་ཏོར།

*uṣṇīṣa*

*Definition from the 84000 Glossary of Terms:*

One of the thirty-two signs, or major marks, of a great being. In its simplest form it is a pointed shape of the head like a turban (the Sanskrit term, *uṣṇīṣa*, in fact means “turban”), or more elaborately a dome-shaped extension. The extension is described as having various extraordinary attributes such as emitting and absorbing rays of light or reaching an immense height.

g.657 Utpala

*ud pa la*

ཡུཔ་ལ་

*utpala*

The name for a past eon, in which Śākyamuni was a śakra deity.

g.658 Utpalacandra

*ud pa la zla ba*

ཡུཔ་ལ་རྒྱ་བ།

*utpalacandra*

A bodhisattva who praises the brahmin Samudrareṇu but is not mentioned elsewhere in the sūtra.

g.659 Utpalahasta

*lag na ud pa la*

ལག་ན་ཡུཔ་ལ།

*utpalahasta*

A bodhisattva who praises the brahmin Samudrareṇu but is not mentioned elsewhere in the Kangyur.

g.660 Utpalasaṃtīraṇa

*ud pa la yang dag rtog*

ཡུཔ་ལ་ཡང་དག་རྟོག

*utpalasaṃtīraṇa*

The name of the eon in which the Buddha Ratnagarbha's eighty brothers will become buddhas in the realm named Baliṣṭhā.

g.661 Uttaptamunijñāneśvara

*thub chen ye shes 'bar ba'i dbang phyug*

ཐུབ་ཆེན་ཡེ་ཤེས་འབར་བའི་དབང་ཕྱུག

*uttaptamunijñāneśvara*

One of the hundred names prophesied by the Buddha Ratnagarbha for 2,500 buddhas, presumably the name of twenty-five of those buddhas.

g.662 Uttara

*bla ma*

ལྷ་མ།

*uttara*

The name that the Buddha Ratnagarbha prophesies will be that of one of his eighty brothers (the tenth) when he becomes a buddha.

g.663 Vaḍa

*dga' ba*

དགའ་བ།

*vaḍa*

A name of Jambudvīpa in an earlier eon.

g.664 Vairaprabha

*khon sbyong 'od*

ཁོན་སྤྱོད་འོད།

*vairaprabha*

The name of an eastern buddha realm that Śākyamuni states he can see.

g.665 Vairocanadharmā

*chos rnam par snang mdzad*

ཆོས་རྣམ་པར་སྣང་མཛད།

*vairocanadharmā*

The name that the bodhisattva Prahasitabāhu will have when he becomes a buddha.

g.666 Vairocanakusuma

*rnam par snang mdzad me tog*

རྣམ་པར་སྣང་མཛད་མེ་ཏོག།

*vairocanakusuma*

The buddha that Saṃbhava, the second of Samudrareṇu's eighty sons, is prophesied to become.

g.667 Vairocanamati

*rnam par snang byed blo gros*

རྣམ་པར་སྣང་བྱེད་བློ་བློས།

*vairocanamati*

A bodhisattva present at the teaching of *The White Lotus of Compassion Sūtra*.

g.668 Vaiśāradyasamavasaraṇa

*'jigs med yang dag gzhol*



འཇིགས་མེད་ཡང་དག་གཞིལ།

*vaiśāradyasamavasaraṇa*

A bodhisattva present at the teaching of *The White Lotus of Compassion Sūtra*.  
The Buddha addresses him in particular at one point.

g.669 Vaiśāradyasamuddhāraṇi

*'jigs med yang dag 'dren*

འཇིགས་མེད་ཡང་དག་འདྲེན།

*vaiśāradyasamuddhāraṇi*

A bodhisattva who asks Śākyamuni for the title of *The White Lotus of Compassion Sūtra*. He appears nowhere else in the Kangyur.

g.670 Vaiśravaṇa

*rnam thos kyi bu*

རྣམ་ཐོས་ཀྱི་བྱ།

*vaiśravaṇa*

As one of the four mahārājas, he is the lord of the northern region of the world and the northern continent, though in early Buddhism he is the lord of the far north of India and beyond. He is also the lord of the yakṣas and a lord of wealth. There is one in each four-continent world.

g.671 vajra

*rdo rje*

རྡོ་རྗེ།

*vajra*

*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.672 Vajracchedaprajñāvabhāsaśrī

*rdo rjes gcod pa shes rab snang ba'i dpal*

རྡོ་རྗེས་གཅོད་པ་ཤེས་རབ་སྒྲུང་བའི་དཔལ།

*vajracchedaprajñāvabhāsaśrī*

The bodhisattva name given to Anaṅgaṇa, the fourth son of King Araṇemin.

g.673 Vajradhvaja

*rdo rje rgyal mtshan*

དེ་ཐུག་མཚན།

*vajradhvaja*

One of the hundred names prophesied by the Buddha Ratnagarbha for 2,500 buddhas, presumably the name of twenty-five of those buddhas.

g.674 Vajrakīrti

*rdo rje grags pa*

དེ་ཐུག་སྐུ་པ།

*vajrakīrti*

A buddha in an eastern buddha realm.

g.675 Vajranemin

*rdo rje'i mu khyud*

དེ་ཐུག་མུ་ཁྱུད།

*vajranemin*

One of the thousand sons of King Araṇemin.

g.676 Vajraprabhāsa

*rdo rje'i 'od*

དེ་ཐུག་འོད།

*vajraprabhāsa*

The name that the Buddha Ratnagarbha prophesies will be that of one of his eighty brothers (the seventy-second) when he becomes a buddha.

g.677 Vajrapradīpa

*rdo rje'i sgron ma*

དེ་ཐུག་སྒྲོན་མ།

*vajrapradīpa*

One of the hundred names prophesied by the Buddha Ratnagarbha for 2,500 buddhas, presumably the name of twenty-five of those buddhas.

g.678 Vajrāsana

*rdo rje'i gdan*

དེ་ཐུག་གདན།

*vajrāsana*

The spot on which the buddha attained Buddhahood. Also Vajrāsana refers to the Bodhgayā area.

g.679 Vajrasinḥa

*rdo rje seng ge*

རྡོ་རྗེ་སེང་གེ

*vajrasinḥa*

One of the hundred names prophesied by the Buddha Ratnagarbha for 2,500 buddhas, presumably the name of twenty-five of those buddhas.

g.680 Vajrottama

*rdo rje mchog*

རྡོ་རྗེ་མཆོག

*vajrottama*

One of the hundred names prophesied by the Buddha Ratnagarbha for 2,500 buddhas, presumably the name of twenty-five of those buddhas.

g.681 Varaprajña

*shes rab mchog*

ཤེས་རབ་མཆོག

*varaprajña*

The name that the Buddha Ratnagarbha prophesies will be that of one of his eighty brothers (the forty-ninth) when he becomes a buddha.

g.682 Vararaśmikośa

*'od zer mchog*

འོད་ཟེར་མཆོག

*vararaśmikośa*

A buddha whom the Buddha Śākyamuni states he can see in a western buddha realm.

g.683 Varuṇa

*chu yi lha · chu lha*

ལྷ་ཡི་ལྷ། · ལྷ་ལྷ།

*varuṇa*

The name of one of the oldest of the Vedic gods, associated with the waters.

- g.684    **Varuṇa**  
*chu yi lha · chu lha*  
 རྩལ་ལྷ། · རྩལ།  
*varuṇa*  
 The name of a bodhisattva present at the teaching of *The White Lotus of Compassion Sūtra*.
- g.685    **Varuṇacāritranakṣatrā**  
*rgyu skar gyi lha mo chu lha spyod*  
 རྩལ་རྩལ་གྱི་ལྷ་མོ་ལྷ་མོ་སྐྱོད།  
*varuṇacāritranakṣatrā*  
 A goddess who prays to become the Buddha Śamudrareṇu's wet nurse when he is the Buddha Śākyamuni, i.e., Mahāprajāpatī.
- g.686    **Vaśavartin**  
*dbang sgyur*  
 དབང་སྐྱུར།  
*vaśavartin*  
 One of the hundred names prophesied by the Buddha Ratnagarbha for 2,500 buddhas, presumably the name of twenty-five of those buddhas.
- g.687    **Vāyuviṣṇu**  
*khyab 'jug rlung*  
 ལྷ་མོ་འཇུག་རྩུང།  
*vāyuviṣṇu*  
 The eldest of the thousand young Veda-reciting brahmins whom the Buddha Ratnagarbha prophesies will become the Buddha Śalendrarāja
- g.688    **Veda-reciting brahmins**  
*rig byed klog pa*  
 རིག་བྱེད་ཀློག་པ།  
*vedapāṭhaka*  
 Brahmins who memorize and chant the Vedas, the authoritative scriptures of the Brahmanical tradition.
- g.689    **Vegabhūja**  
*shugs kyis spyod*

ཕྱགས་ཀྱིས་སྟོད།

*vegabhujā*

The fourth of the five young brahmin attendants of the brahmin Samudrarenū. The Buddha Ratnagarbha prophesies that he will be the Buddha Priyaprasanna, the 1,003rd of the 1,005 buddhas in the Bhadrakā eon.

g.690 Vegavairocana

*rnam par snang byed*

རྣམ་པར་སྟོན་ཅེད།

*vegavairocana*

A bodhisattva, the sixth son of King Araṇemin, who will become the Buddha Dharmavaśavarīśvararāja. Note that the Tibetan translation does not reflect *vega* but only *vairocana*.

g.691 Veṭaka

*khri byed*

ཁྱི་ཅེད།

*veṭaka*

A deva who made offerings to the Buddha Ratnagarbha.

g.692 Vidvagañjakaruṇāśraya

*mkhas mdzod snying rje rten*

མཁས་མཛོད་སྟིང་རྗེ་རྟེན།

*vidvagañjakaruṇāśraya*

The bodhisattva name given to Viśvagupta, the third of the thousand young Veda-reciting brahmin pupils of Samudrarenū.

g.693 Vigatabhayakīrtirāja

*'jigs bral grags pa'i rgyal po*

འཇིགས་བླུ་བྲགས་པའི་རྒྱལ་པོ།

*vigatabhayakīrtirāja*

One of the hundred names prophesied by the Buddha Ratnagarbha for 2,500 buddhas, presumably the name of twenty-five of those buddhas.

g.694 Vigatabhayaparyutthānaghoṣa

*kun nas ldang ba'i 'jigs pa dang bral ba'i dbyangs*

ཀུན་ནས་ལྔ་བའི་འཛིགས་པ་དང་བྲལ་བའི་དབྱངས།

*vigatabhayaparyutthānaghoṣa*

A buddha in a realm in the downward direction who sends bodhisattvas to make offerings to the Buddha Ratnagarbha.

g.695 Vigatabhayasaṃtāpa

*'jigs pa'i gdung bral · 'jigs dang gdung bral*

འཛིགས་པའི་གདུང་བྲལ། · འཛིགས་དང་གདུང་བྲལ།

*vigatabhayasaṃtāpa*

The youngest of the Buddha Ratnagarbha's eighty brothers, whom he prophesies will become the Buddha Vigatarajasamudgatābhyudgatarāja.

g.696 Vigatarajasamudgatābhyudgatarāja

*rdul bral yang dag 'phags mngon 'phags*

རུལ་བྲལ་ཡང་དག་འཕགས་མཛོན་འཕགས།

*vigatarajasamudgatābhyudgatarāja*

The last of the eighty buddhas in the Baliṣṭha realm during the Utpalasanīraṇa eon, as prophesied for Vigatabhyasaṃtāpa, the youngest of the Buddha Ratnagarbha's brothers.

g.697 Vigataraśmi

*'od zer bral*

འོད་ཟེར་བྲལ།

*vigataraśmi*

One of the hundred names prophesied by the Buddha Ratnagarbha for 2,500 buddhas, presumably the name of twenty-five of those buddhas.

g.698 Vigataraśmighoṣa

*'od zer bral ba'i dbyangs*

འོད་ཟེར་བྲལ་བའི་དབྱངས།

*vigataraśmighoṣa*

One of the hundred names prophesied by the Buddha Ratnagarbha for 2,500 buddhas, presumably the name of twenty-five of those buddhas.

g.699 Vigatasamṭāpodbhavavaiśravaṇasālarāja

*gdung bral mngon par 'phags pa rnam thos kyi bu sA la'i rgyal po*

གདུང་བྲལ་མཛོན་པར་འཕགས་པ་རྣམ་ཐོས་ཀྱི་བྱ་སྐུ་ལའི་རྒྱལ་པོ།

*vigatasamṭāpodbhavavaiśravaṇasālarāja*

A buddha in a northeastern realm who sends bodhisattvas to pay homage to Śākyamuni.

g.700 Vigatatamondhakārā

*gti mug mun bral*

གཏི་མུག་མུན་བླ་ཡ།

*vigatatamondhakārā*

A realm below the Buddha Ratnagarbha's realm in which resides the Buddha Vigatabhayaparyutthānaghoṣa.

g.701 Vigopaśikhara

*'khrugs med rtse mo*

འཁྲུགས་མེད་རྩེ་མོ།

*vigopaśikhara*

A bodhisattva sent by the Buddha Vigatasamṭāpodbhavavaiśravaṇasālarāja to pay homage to Śākyamuni.

g.702 Viguṇamoharāja

*ti mug rnam bral yon tan rgyal po*

ཏི་མུག་རྣམ་བླ་ཡོན་ཏན་རྒྱལ་པོ།

*viguṇamoharāja*

One of the hundred names prophesied by the Buddha Ratnagarbha for 2,500 buddhas, presumably the name of twenty-five of those buddhas.

g.703 Vijaya

*rnam par rgyal ba*

རྣམ་པར་རྒྱལ་བ།

*vijaya*

A buddha realm in the northeast that Śākyamuni states that he can see.

g.704 Vijitaghoṣa

*rgyal sgra dbyangs*

རྒྱལ་སྒྲ་དབྱངས།

*vijitaghoṣa*

A name of the Sahā realm in an earlier eon.

g.705 Vikasitojjaya

*rgyas pa dang rgyal ba*

རྒྱལ་པ་དང་རྒྱལ་བ།

*vikasitojjaya*

The name that the Buddha Ratnagarbha prophesies will be that of one of his eighty brothers (the twenty-second) when he becomes a buddha.

g.706 Vikramaraśmi

*rnam par gnon pa chen po'i 'od zer*

རྣམ་པར་གཞོན་པ་ཆེན་པོའི་འོད་ཟེར།

*vikramaraśmi*

A buddha in a northeastern realm who sends bodhisattvas to pay homage to Śākyamuni.

g.707 Vimalaghoṣatejeśvararāja

*dri med dbyangs kyi gzi brjid dbang phyug rgyal po*

དྷི་མེད་དབྱངས་ཀྱི་གཟི་བརྗིད་དབང་ཕྱུག་རྒྱལ་པོ།

*vimalaghoṣatejeśvararāja*

The name of one thousand buddhas prophesied by the Buddha Ratnagarbha.

g.708 Vimalanetra

*dri med spyen*

དྷི་མེད་སྤྱན།

*vimalanetra*

One of the hundred names prophesied by the Buddha Ratnagarbha for 2,500 buddhas, presumably the name of twenty-five of those buddhas.

g.709 Vimalanetra

*dri med spyen*

དྷི་མེད་སྤྱན།

*vimalanetra*

The name of a buddha in an eastern buddha realm that Śākyamuni states he can see.

g.710 Vimalatejagūṇarāja

*dri med gzi brjid yon tan rgyal po*

དྷི་མེད་གཟི་བརྗིད་ཡོན་ཏན་རྒྱལ་པོ།



*vimalatejaguṇarāja*

A buddha in an eastern buddha realm. He sends two bodhisattvas to pay homage to Śākyamuni.

g.711 Vimalavaiśāyana

*bgrod bya'i bu dri ma med*

བགོད་བྱའི་བུ་དྲི་མ་མེད།

*vimalavaiśāyana*

The fourth of the thousand young Veda-reciting brahmins. The Buddha Ratnagarbha prophesies that he will be the Buddha Maitreya, the fifth buddha in the Bhadraka eon. Note that the Tibetan translation differs from the name found in the extant Sanskrit.

g.712 Vimalendra

*dri med dbang po*

དྲི་མེད་དབང་པོ།

*vimalendra*

A bodhisattva who praises the brahmin Samudrareṇu.

g.713 Vinarditarāja

*sgrogs pa'i rgyal po*

སྒོགས་པའི་རྒྱལ་པོ།

*vinarditarāja*

One of the hundred names prophesied by the Buddha Ratnagarbha for 2,500 buddhas, presumably the name of twenty-five of those buddhas.

g.714 Vinaya

*'dul ba*

འདུལ་བ།

*vinaya*

The vows and texts pertaining to monastic discipline. One of the three piṭakas, or “baskets,” of the Buddhist canon, the one dealing specifically with the code of monastic discipline.

g.715 Vinītabuddhi

*shin tu dul ba'i blo*

ཤིན་ཏུ་དུལ་བའི་བློ།

*vinītabuddhi*

A sea goddess who prays to become the Buddha Śamudrareṇu's mother when he is the Buddha Śākyamuni, i.e., Māyādevī.

g.716 Viparadharmakīrtighoṣa

*grags pa'i dbang phyug dbyangs*

གྲགས་པའི་དབང་ཕྱུག་དབྱངས།

*viparadharmakīrtighoṣa*

One of the hundred names prophesied by the Buddha Ratnagarbha for 2,500 buddhas, presumably the name of twenty-five of those buddhas.

g.717 vipaśyanā

*lhag mthong*

ལྷག་མཐོང་།

*vipaśyanā*

An important form of Buddhist meditation focusing on developing insight into the nature of phenomena. Often presented as part of a pair of meditation techniques, the other being śamatha.

g.718 Vipāśyin

*rnam par gzigs*

རྣམ་པར་གཟིགས།

*vipāśyin*

In early Buddhism the first of the seven buddhas, with Śākyamuni as the seventh. In *The White Lotus of Compassion Sūtra*, those three buddhas are the last of thirty of countless buddhas preceding Śākyamuni, and when the Buddha Ratnagarbha prophesies the buddhahood of Samudrareṇu's thirty million pupils, the last three pupils, unnamed, are prophesied by the Buddha Ratnagarbha to become the Buddhas Vipāśyin, Śikhin, and Viśvabhu.

g.719 Virajavīreśvararāja

*byang chub rdul bral rgyal po*

བྱང་ཆུབ་རྒྱལ་བྱའ་རྒྱལ་པོ།

*virajavīreśvararāja*

One of the hundred names prophesied by the Buddha Ratnagarbha for 2,500 buddhas, presumably the name of twenty-five of those buddhas.

g.720 Virati

*rnam par dga' ba*

རྣམ་པར་དགའ་བ།

*virati*

One thousand intermediate eons after Acintyamatigunārāja has passed into parinirvāṇa and his dharma has come too an end, the buddha realm Meruprabhā will be named Virati. The Tathāgata Raśmi will reside in this buddha realm and give teachings.

g.721 Virūḍhadvaja

*'phags skyes rgyal mtshan*

འཕགས་སྐྱེས་རྒྱལ་མཚན།

*virūḍhadvaja*

The name that the Buddha Ratnagarbha prophesies will be that of one of his eighty brothers (the fifty-fifth) when he becomes a buddha.

g.722 Virūḍhaka

*'phags skyes po*

འཕགས་སྐྱེས་པོ།

*virūḍhaka*

One of the four mahārājas. He is the guardian of the southern direction and the lord of the kumbhāṇḍas. There is one in each four-continent world.

g.723 Virūpākṣa

*mig mi bzang*

མིག་མི་བཟང་།

*virūpākṣa*

One of the four mahārājas. He is the guardian of the western direction and the lord of the nāgas. There is a Virūpākṣa in each four-continent world.

g.724 Virūpākṣa

*mig mi bzang*

མིག་མི་བཟང་།

*virūpākṣa*

The name that the Buddha Ratnagarbha prophesies will be that of one of his eighty brothers (the fifty-sixth) when he becomes a buddha.

g.725 Vīryasaṃcodana

*brtson 'grus yang dag skul*

བཙོན་འགྲུས་ཡང་དག་སྐུལ།

*vīryasaṃcodana*

One of only eight bodhisattvas in the past or future who equal the Buddha Śākyamuni's generosity in his previous lives.

g.726 Viśiṣṭagandha

*dri mchog*

དྲི་མཚོག་

*viśiṣṭagandha*

A southern buddha realm that the Buddha Śākyamuni states he can see.

g.727 Viṣṇu

*khyab 'jug*

ཁྱམ་འཇུག་

*viṣṇu*

One of the primary gods of the Brahmanical tradition, he is associated with the preservation and continuance of the universe.

g.728 Viṣṣṭadharmarāja

*chos sbyin rgyal po*

ཆོས་སྤྱིན་རྒྱལ་པོ།

*viṣṣṭadharmarāja*

One of the two names prophesied by the Buddha Ratnagarbha for a group of a thousand buddhas, with presumably five hundred buddhas having this name.

g.729 Viśvabhu

*thams cad skyob*

ཐམས་ཅད་སྐྱོབ།

*viśvabhu*

In early Buddhism the first of the seven buddhas, with Śākyamuni as the seventh. The first three buddhas—Vipaśyin, Śikhin, and Viśvabhu—are in an earlier eon than the Bhadraka eon, and therefore Śākyamuni is more commonly referred to as the fourth buddha. In *The White Lotus of Compassion Sūtra*, those three Buddhas are the last of thirty of countless buddhas preceding Śākyamuni, and when the Buddha Ratnagarbha prophesies the

buddhahood of Samudrarenū's thirty million pupils, the last three pupils, unnamed, are prophesied by the Buddha Ratnagarbha to become the Buddhas Vipāśyin, Śikhin, and Viśvabhu.

g.730 Viśvagupta

*kun gyis bsrungs*

ཀུན་གྱིས་བསྐྱུངས།

*viśvagupta*

The third of the thousand young Veda-reciting brahmins. The Buddha Ratnagarbha names him the bodhisattva Vidvagañjakaruṇāśraya and prophesies that he will be the Buddha Kāśyapa, the third buddha in the Bhadraka eon.

g.731 Vulture Peak Mountain

*rgod kyi phung po*

རོད་ཀྱི་ཕུང་པོ།

*grḍhrakūṭa*

*Definition from the 84000 Glossary of Terms:*

The Ḡḍhrakūṭa, literally Vulture Peak, was a hill located in the kingdom of Magadha, in the vicinity of the ancient city of Rājagṛha (modern-day Rajgir, in the state of Bihar, India), 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.732 Vyāghraraśmi

*stag gi 'od zer*

སྐག་གི་འོད་ཟེར།

*vyāghraraśmi*

The name that the Buddha Ratnagarbha prophesies will be that of one of his eighty brothers (the seventy-fourth) when he becomes a buddha.

g.733 Vyāghraraśmi

*stag gi 'od zer*

སྐག་གི་འོད་ཟེར།

*vyāghraraśmi*

A buddha in an eastern buddha realm that Śākyamuni states he can see.

g.734 Vyayadharmakīrti

*rnam rgyal chos grags*

ནམ་རྒྱལ་ཚེས་གྲགས།

*vyayadharmakīrti*

One of the hundred names prophesied by the Buddha Ratnagarbha for 2,500 buddhas, presumably the name of twenty-five of those buddhas.

g.735 Vyūharāja

*bkod pa'i rgyal po*

བཀོད་པའི་རྒྱལ་པོ།

*vyūharāja*

One of the hundred names prophesied by the Buddha Ratnagarbha for 2,500 buddhas, presumably the name of twenty-five of those buddhas.

g.736 watch

*thun*

ཐུན།

*yāma*

One of the divisions of the night into four night-watches, each being approximately three hours long.

g.737 water that has the eight good qualities

*yan lag brgyad dang ldan pa'i char*

ཡན་ལག་བརྒྱད་དང་ལྷན་པའི་ཆར།

—

g.738 world of Yama

*gshin rje'i 'jig rten*

གཤིན་རྗེའི་འཇིག་རྟེན།

*yamaloka*

*Definition from the 84000 Glossary of Terms:*

The land of the dead ruled over by the Lord of Death. In Buddhism it refers to the *preta* realm, where beings generally suffer from hunger and thirst, which in traditional Brahmanism is the fate of those departed without descendants to make ancestral offerings.

g.739 Yadhvaja

*gro ba'i rgyal mtshan*

གྲོ་བའི་རྒྱལ་མཚན།

*yadhvaja*

One of the thousand sons of King Araṇemin.

g.740 yakṣa

*gnod sbyin*

གནོད་སྦྱིན།

*yakṣa*

*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 jurisdiction 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.741 Yama

*gshin rje rgyal po*

གཤིན་རྗེ་རྒྱལ་པོ།

*yama*

The lord of death who judges the dead and rules over the hells.

g.742 Yāma

*thab bral*

ཐབ་བྲལ།

*yāma*

Third (counting from the lowest) of the six paradises in the desire realm.

g.743 Yamāna

*nges 'tsho*

ངེས་འཛོ།

*yamāna*

One of the thousand sons of King Araṇemin.

g.744 yāna

*theg pa*

ཐེག་པ།

*yāna* <sup>AD</sup>

A “way of going,” which primarily means a path or a way. It can also mean a conveyance or carriage, which definition within commentarial literature is represented in the Tibetan “carrier,” and therefore also translated into English as “vehicle.”

g.745 Yārmatha

*yar ma tha · ya ma tha*

ཡར་མ་ཐ། · ཡ་མ་ཐ།

*yārmatha*

One of the thousand sons of King Araṇemin.

g.746 Yaśodharā

*grags 'dzin ma*

གྲགས་འཛིན་མ།

*yaśodharā*

*Definition from the 84000 Glossary of Terms:*

Daughter of Śākya Daṇḍadhara (more commonly Daṇḍapāṇi), sister of Iṣudhara and Aniruddha, she was the wife of Prince Siddhārtha and mother of his only child, Rāhula. After Prince Siddhārtha left his kingdom and attained awakening as the Buddha, she became his disciple and one of the first women to be ordained as a bhikṣunī. She attained the level of an arhat, a worthy one, endowed with the six superknowledges.

g.747 Yaśonandin

*snyan pa dang dga' can*

སྙན་པ་དང་དག་འཕན།

*yaśonandin*

Divided into two names in the Tibetan but appears as one name in the Sanskrit and Chinese. The name that the Buddha Ratnagarbha prophesies will be that of one of his eighty brothers (the fortieth) when he becomes a buddha.

g.748 Yaśottara

*grags mchog*

གྲགས་མཚོག།

*yaśottara*



The name that the Buddha Ratnagarbha prophesies will be that of one of his eighty brothers (the forty-first) when he becomes a buddha.

g.749 Yasyana

*yas sya na*

ཡས་སྤྱན།

*yasyana*

One of the thousand sons of King Araṇemin.

g.750 Yatrava

*sdom brtson 'khor*

སྤོམ་བརྩན་འཁོར།

*yatrava*

One of the thousand sons of King Araṇemin.

g.751 Yeshé Dé

*ye shes sde*

ཡེ་ཤེས་སྡེ།

*none*

*Definition from the 84000 Glossary of Terms:*

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

g.752 yojana

*dpag tshad*

དཔག་ཚད།

*yojana*

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

between four and ten miles.

g.753    Yugandhara

*gnya' shing 'dzin*

གཉེན་མེད་འཛིན།

*yugandhara*

A mountain range that encircles Meru, between Meru and the continents.