

རིན་ཆེན་ཏྲ་བ་ཙན་གྱིས་ལྷུས་པ།

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## The Questions of Ratnajālin

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*Ratnajāliparipṛcchā*

འཕགས་པ་རིན་ཆེན་ཏྲ་བ་ཅན་གྱིས་ལུས་པ་ཞེས་བྱ་བ་ཐེག་པ་ཆེན་པོའི་མདོ།

*'phags pa rin chen dra ba can gyis zhus pa zhes bya ba theg pa chen po'i mdo*

The Noble Great Vehicle Sūtra “The Questions of Ratnajālin”

*Āryaratnajāliparipṛcchānāmamahāyānasūtra*



Toh 163

Degé Kangyur, vol. 59 (mdo sde, cha), folios 144.a–159.b.

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co.

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## SUMMARY

s.

- s.1 Prompted by a dream, the young Licchavi boy Ratnajālin invites the Buddha to the city of Vaiśālī. When the Buddha arrives Ratnajālin asks whether there are other buddhas whose names, when heard, bring benefit to bodhisattvas. The Buddha replies that there are, and he proceeds to describe the power of the names of buddhas in the four cardinal directions as well as above and below. Once Ratnajālin has understood the teaching on the power of the names of these thus-gone ones, the Buddha provides encouragement for the future propagation of this discourse.

## ACKNOWLEDGEMENTS

ac.

- ac.1 Translated by the Dharmachakra Translation Committee under the guidance of Chökyi Nyima Rinpoche. The translation was produced by Timothy Hinkle, who also wrote the introduction. Andreas Doctor checked the translation against the Tibetan and edited the text.

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

## INTRODUCTION

i.

i.1

*The Questions of Ratnajālin* belongs to the General Sūtra (*mdo sde*) section of the Kangyur. It was translated into Tibetan some time during the late eighth or early ninth century CE by a certain Yeshé Nyingpo (of whom we know very little apart from his name) and the Indian scholar Jñānagarbha, who participated in numerous translation projects in Tibet during the early translation period.<sup>1</sup> The translation was subsequently edited during the same period by the prolific translator Kawa Paltsek. Therefore, the Tibetan translation, which we have rendered into English here, would have been completed during the early translation period, a dating that is also attested by the text's inclusion in the early-ninth-century Denkarma (*ldan dkar ma*) catalogue.<sup>2</sup>

i.2

The original Sanskrit no longer seems to be extant, but a single translation was made into Chinese (Taishō vol. 14, no. 433). This Chinese translation was produced much earlier than the Tibetan, sometime during the end of the third century CE by the Indo-Scythian monk Dharmarakṣa (c. 233–310 CE). Dharmarakṣa was one of the most prolific translators of early Chinese Buddhism, producing more than 150 translations of canonical scriptures during his life. With this Chinese translation, we thus have a very early *terminus ante quem* for the composition of this discourse that places it right in the formative period of the literature of the Great Vehicle in India. The fact that it was translated into Chinese and Tibetan with more than five hundred years separating the two events also points to a certain popularity and longevity of the text in Buddhist India.<sup>3</sup> In producing this 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 occasionally consulted the Chinese translation and included any such influence on the translation in the annotations.

i.3

*The Questions of Ratnajālin* is primarily concerned with the benefits that arise from knowing the names of various buddhas in different realms. Like many sūtras, this scripture begins with an interlocutor raising a question to the

Buddha. In this case, it is the young boy Ratnajālin who asks whether or not there are buddhas whose very names carry such transformative power as to elevate the knower to buddhahood in addition to arousing virtually all other important spiritual qualities. The Buddha replies that there are, in fact, several buddhas whose names hold such power and he proceeds to describe and name these buddhas and their realms as well as declare the specific effects that knowledge of their names enacts. The notion that a devotee can become destined for awakening merely by hearing the names of buddhas who live in other realms is shared by a number of Great Vehicle sūtras. In the *Degé Kangyur*, however, since a number of organizing principles were at play when the editors structured the canon, the texts concerned with the liberating effects of the names of various buddhas ended up not being grouped together based on their shared subject matter but instead became dispersed throughout the different sūtra collections due to other editorial concerns. Therefore, we find *The Questions of Ratnajālin* grouped together with the twenty-six sūtras that all share a similar title element (*The Questions of . . .*).<sup>4</sup>

i.4 As for the events in the sūtra, the story begins in Vaiśālī with Ratnajālin, an eight-year-old boy of the Licchavi clan. Based on a dream, Ratnajālin leaves the city to invite the Buddha and the saṅgha to visit Vaiśālī for their daily alms round. The following day, the Buddha arrives in Vaiśālī as many miracles delight the people. At the proper time Ratnajālin asks the Buddha about the power inherent in the names of the buddhas, in particular whether there are buddhas whose names, simply upon being heard, have the efficacy to propel the listener forward on the path to awakening. In reply, the Buddha mentions six specific buddhas living in distant buddha realms in the four cardinal directions as well as in the directions above and below. He mentions them by name and declares that trust in their names and existence is the key factor that ensures a number of desired benefits, including the eventual attainment of awakening. Thus, as long as one trusts them, these buddha names have tremendous beneficial powers. Concluding his teaching, the Buddha describes the benefits that ensue from hearing this discourse—primarily that those who hear it will be able to attract many beings and propel them onto the path of awakening. Lastly, he advises the assembled community to uphold this discourse and offers Ratnajālin a prophecy of his future meeting with the Buddha Maitreya.



tr.

## THE TRANSLATION

### The Noble Great Vehicle Sūtra

### **The Questions of Ratnajālin**

- 1.1 [F.144.a] [B1] Homage to all buddhas and bodhisattvas!
- 1.2 Thus did I hear at one time. The Blessed One was dwelling in Vaiśālī in a mansion located by the Monkey Pond, together with a great assembly of monks. In the assembly were four hundred twenty million bodhisattvas. Some of the bodhisattvas, such as Maitreya, were held back by just one birth, while others were held back by two, three, four, five, ten, thirty, or forty births, with some bodhisattvas even held back by one thousand births. Also in the assembly were six hundred million worthy ones and nine hundred ninety million gods including the gods in the desire realm and form realm, the four great kings, Śakra who rules the gods, Brahmā who rules the Sahā world, the god Great Splendor, the god Candraprabha, the god Sūryaprabha, the god Pinnacle of Renown, and the god Joyful. In attendance were also the nāga kings Anavatapta, Sāgara, Vāsukin, Manasvin, Nanda, Upananda, Mucilinda, and Mahāmucilinda, as well as the asura sovereign Rāhu and the retinues of all the other asura sovereigns.
- 1.3 At that time, in the city of Vaiśālī, there was a Licchavi named Limitless Strength, who was the son of Siṃha the captain. Limitless Strength, son of Siṃha, himself had a son, a young Licchavi boy known as Ratnajālin. Since this child had previously served many buddhas, [F.144.b] he had come to possess the lamp that shines with the immense light of the Dharma way. One time, when he was around eight years old, he had a dream as he slept. In his dream, the god Santuṣita descended from the Heaven of Joy and spoke to him, encouraging Ratnajālin with this melodious song:

- 1.4 “The essential being, the Victor, the Buddha,  
Abides, illuminating the entire trichiliocosm.  
With vast accumulations of merit, he appears in golden hue.  
The appearance of this great being is beautiful in all respects.
- 1.5 “He is endowed with the light of ten million suns  
And shines like a thousand or even ten million  
Luminous full moons—  
As many as there are grains of sand in the Ganges.
- 1.6 “Shining like many millions of suns,  
He shines like the supreme disk in the east,  
Those in the south and the west,  
And the supreme disk in the north.
- 1.7 “The light rays that stream forth  
From each pore of this shining protector of the world  
Will, each and every one,  
Make all full moons appear gloomy.
- 1.8 “From each pore in the skin of those who are omniscient,  
Light streams forth.  
The light that shines from him illuminates as many worlds  
As there are grains of sand in sixty-six Ganges rivers.”
- 1.9 In the morning, the Licchavi boy Ratnajālin told his father Limitless Strength,  
“Father, last night the god Santuṣita arrived from the Heaven of Joy and  
encouraged me with a melodious song. Father, I am telling you this so that we  
can begin the practice of worshiping the Thus-Gone One.”
- 1.10 At this point the Licchavi boy Ratnajālin sang these verses to his father  
Limitless Strength:  
  
“The captain of all beings, the perfect Buddha,  
The great being inconceivably learned in the ways of the world—  
Please, may you worship this protector, [F.145.a]  
For such a guide rarely appears in the world.
- 1.11 “Just like the uḍumbara flower,  
He has a beautiful color and delicious scent and fragrance.  
He is stainless and without afflictions.  
Such a perfect flower is hard to find.
- 1.12 “Father, thus I supplicate you:  
Right now, may you joyfully agree

- To worship the luminous protector of the world  
Who perceives the ultimate!”
- 1.13 The Licchavi Limitless Strength was delighted and addressed the Licchavi  
Siṃha:  
“O Captain, follow my son’s advice  
To worship the Victorious One!”
- 1.14 To worship the Guide, the Lion of the Śākya,  
And to delight the wonderful youth,  
Six hundred million householders set to work.  
Śakra with his thousand divine eyes,
- 1.15 The powerful gods Brahmā and Īśvara  
And Susārthavāha, son of Māra,  
Together with ten million earthly gods,  
All came to the delight of Vaiśālī.
- 1.16 Here they produced  
Billions of thrones made of gold and silver  
And ornamented with the seven precious substances.  
Each throne had billions of precious items.
- 1.17 Each side of the thrones was adorned with jewels  
And had a fine victory banner of the seven precious substances attached.  
The size of the thrones was several leagues.  
The victory banners were half a league high.
- 1.18 On either side of the victory banners  
Was a platform higher than a league  
Made exclusively of a single substance—  
Precious jewels rising more than a league in height.
- 1.19 In between the thrones divine banners were hung  
More than a league long.  
The banners featured nets of golden tassels  
Adorned with strings of bells.
- 1.20 Beneath the thrones were well-fastened columns,  
More than one billion of them.  
All of these perfect thrones  
Were firmly placed, as if bolted to the ground.
- 1.21 The surface of the thrones was made of gold—

- Golden and with silver and beryl,  
Crystal, coral, and emerald too. [F.145.b]  
Also, at the bottom and the base
- 1.22 Were placed natural pearl parasols,  
Numbering in the billions  
And colored red with deep red sandalwood.  
Having produced the thrones
- 1.23 And the heavenly ornaments,<sup>5</sup> clear as water, on the thrones,<sup>6</sup>  
Golden nets were placed on them  
And adorned with gold,  
Silver, beryl, and crystal.
- 1.24 Having produced the ornaments of coral and emerald,  
Affixed to those were sweet-sounding bells  
Resounding with the voice of the Guide.  
Fumigants were placed there for veneration.
- 1.25 In the sky above Vaiśālī  
Was a canopy sewn of golden thread.  
From each and every golden thread  
Hung billions of tassels of the finest jewels
- 1.26 And billions of ornamental garlands of pearl  
Strung with golden thread.  
All the Licchavis who lived in the city of Vaiśālī  
Were joyful, regardless of where they went.
- 1.27 They covered the ground of the city of Vaiśālī  
With pieces of cloth the length of seven men  
Printed with lattices of red sandalwood  
And made of well-spun fabrics.
- 1.28 On the right side, seventy billion instruments  
Of thousands of different varieties rang forth.  
On the left side, a further seventy billion  
Were also engaged in venerating the Lion of the Śākya.
- 1.29 Having set forth such a great array,  
The Licchavi boy named Ratnajālin  
Joyfully announced to his parents,  
“I am going before the Buddha.”
- 1.30 This learned one left the city

And went to where the great victorious lord was staying.  
The young man bowed his head at the feet of this ocean of virtues  
And stood to one side.

- 1.31 Then the Licchavi boy Ratnajālin left the city of Vaiśālī and went to where the Blessed One was staying. He bowed to the feet of the Blessed One and stood to one side. With him standing there to the side, the Blessed One [F.146.a] delivered a Dharma discourse to the Licchavi boy Ratnajālin that delighted, captivated, and uplifted him, and made him utterly delighted.
- 1.32 The Licchavi boy Ratnajālin then stood up, draped his shawl over one shoulder, and knelt on his right knee. With his palms together he bowed toward the Blessed One and asked, “Would the Blessed One and his monastic saṅgha agree to take tomorrow’s midday meal at my home?”
- 1.33 Out of love for the Licchavi boy Ratnajālin, the Blessed One showed his acceptance of the offer by remaining silent. The Licchavi boy Ratnajālin understood that the Blessed One had accepted through his silence, and so he circumambulated the Blessed One three times before taking his leave.
- 1.34 The Licchavi boy Ratnajālin then entered the city of Vaiśālī along with Śakra who rules the gods, Brahmā who rules the Sahā world, and the god Great Splendor. With enthusiasm and delight, they began to prepare abundant varieties of food. When the night had passed, they set out cushions and decorated Vaiśālī. They then returned to the Blessed One, bowed to him, and stood to one side. The Licchavi boy Ratnajālin then said to the Blessed One, “Blessed One, it is time for the midday meal. If it please you, your meal is ready. The time has come.”
- 1.35 Accordingly, on that morning the Blessed One donned his lower garments and Dharma robes. Bearing his alms bowl, with his infinite saṅgha of monks he rose into the sky to the height of seven men [F.146.b] and traveled to the city of Vaiśālī. As soon as he moved, the transformative power of the Thus-Gone One caused all the worlds of the great trichiliocosm to shake six times as they quivered, trembled, and quaked; wobbled, rocked, and swayed; vibrated, shuddered, and reeled; clattered, rattled, and clanged; and tremored, shook, and convulsed. Thus they shook six times with eighteen omens. He also displayed trillions of miracles as he traveled to the city of Vaiśālī. At that time, trillions of gods scattered and tossed blue, pink, red, and white lotuses, flowers made of precious divine substances, the powdered aloewood of the gods, powdered gems, gold from the Jambu river, and powdered divine gems upon the Blessed One. Trillions of divine instruments resounded. Unfathomable divine ornaments adorned him. In the sky above, a steady rain of red sandalwood powder fell to the depth of a chariot axle.

1.36 The Blessed One then arrived at the Licchavi boy Ratnajālin's home and sat upon the seat that had been prepared for him along with the saṅghas of fully ordained monks and nuns and the assemblies of novice monks and nuns. Seeing that he had arrived, the Licchavi boy Ratnajālin personally served the Blessed One with an abundance of the finest food, drink, and sweets, to please him and serve him everything he wished for. When the Licchavi boy Ratnajālin noticed that the Blessed One had finished eating, he picked up the alms bowl, offered water, and covered the Blessed One's hands. [F.147.a] He then dressed the Blessed One with a priceless set of the three Dharma robes. He also dressed the saṅghas of fully ordained monks and nuns and the assemblies of novice monks and nuns with sets of the three Dharma robes. Why? He did this because he was moved by the power of the Blessed One.

1.37 The Licchavi boy Ratnajālin then asked the Blessed One, "If the Blessed One were to grant me the opportunity to request a teaching, I would like to ask the Blessed Thus-Gone One a few questions."

The Blessed One responded to the Licchavi boy Ratnajālin, "Young man, you may ask the Thus-Gone One anything you are concerned with. Then I shall delight you with teachings that answer your questions."

1.38 The Licchavi boy Ratnajālin then asked the Blessed One, "Blessed One, in other worlds, are there blessed buddhas that through their previous aspirations have names that, when merely heard, help noble sons and daughters who follow the Bodhisattva Vehicle to end all doubt and hesitation, to become irreversible and fully awaken to unsurpassed and perfect buddhahood, to gain recollection of past lives, to never have a stingy attitude, to be surrounded by the bodhisattva assembly and to be without the assembly of hearers, to acquire countless trillions of virtues, to satisfy all beings by pleasing all the buddhas, to terrify the māras, to purify all buddha realms, to cleanse the stains in the minds of all beings, [F.147.b] to inspire all beings to the virtuous Dharma, to be protected by the gods, to be considered by the bodhisattvas, to be blessed by the thus-gone ones, to never be separated from the blessed buddhas, to perfect bodhisattva conduct by possessing the finest qualities, to gain the entirety of the 84,000 verbal expressions, to attain the voice of Brahmā, and to gain a voice that is in conformity with all worlds?"

1.39 The Blessed One answered the Licchavi boy Ratnajālin, "Excellent, excellent, young man. Your thought to ask the Thus-Gone One about such subjects reflects excellent eloquence and fine analysis. Thus, listen well, young man, and bear what I say in mind. Then I will teach you."

"Blessed One, I shall do just that."

1.40 The bodhisattva Ratnajālin listened as the Blessed One had instructed, and so the Blessed One said, "Young man, to the east of here there is a world called Pearled. Young man, consider this: There are as many peaks of existence as

there are grains of sand in the Ganges. And all those too are filled with the smallest possible particles. If a person then came along and carried away one single such particle and placed it in a spot past as many trillions of buddha realms as there are smallest particles in all those world systems under the peaks of existence—then, young man, by repeating this in the same way for a long time, would that great mass of particles eventually run out [F.148.a] and reach its limit? Now, young man, tell me, would it be easy to consider, count, assess, or determine the places in the universe where that person placed or did not place those particles?”

1.41 “Blessed One, it would not be easy. Blessed One, for that reason, anyone who gets the right sense of this analogy that you have expressed would gain a great degree of understanding.”

1.42 The Blessed One said, “Young man, if all the worlds in which that person placed a particle, or alternatively the worlds in which that person did not place a particle—ranging from the mass of water underlying these worlds up to their peaks—were filled with minute particles, and if a second person came along and removed a single particle from them at a time and placed it in a spot past as many trillions of buddha realms as there were minute particles in those worlds, then, young man, by repeating this for a long time, eventually that great mass of particles would become dispersed. Young man, by this way of proceeding, the latter person would travel past nine million nine hundred thousand incalculable numbers of worlds and thus arrive past countless trillions of buddha realms.

1.43 “That is where the world called Pearled is located. There the thus-gone one, the worthy one, the perfect Buddha Majestic King with the Splendorous Voice of Learning Adorned by Precious Moonlight lives, abides, and teaches the Dharma. Young man, those noble sons or daughters who abide in the Bodhisattva Vehicle, who have no doubt regarding the name of the thus-gone, worthy, perfect Buddha Majestic King with the Splendorous Voice of Learning Adorned by Precious Moonlight, [F.148.b] and who trust in my vision, will attain the dominion of a universal monarch after their lives are over. A buddha will appear within their dominions. When they see that thus-gone one, they will perform boundless veneration, practice pure conduct, and master the five types of miraculous abilities. Immediately upon beholding that thus-gone one, they will achieve the *hundred-swirled* dhāraṇī. They will serve as many buddhas as there are grains of sand in the Ganges. They will turn away from saṃsāra for an equivalent number of eons. Their minds will be undeluded, and they will fully awaken to unsurpassed and perfect buddhahood. Their bodies will become solid like that of Nārāyaṇa. Residing in a single place, they will possess the four necessities.<sup>7</sup> Their bodies will take on golden complexions. They will

be adorned with the thirty-two major marks of a great being. They will gain the melodious voice of Brahmā. They will eliminate all unfree states and attain an abundance of leisure.”

1.44 In order to elaborate on the meaning of what he had taught, the Blessed One then spoke in verse:

“Those who hear the name of this world protector  
And entertain no doubt,  
Trusting in what I see,  
Shall become worthy of veneration.

1.45 “They will attain the eternal dominion  
Of universal monarchs and behold buddhas.  
Having beheld them, they will perform  
Boundless and inconceivable veneration.

1.46 “They will always practice pure conduct.  
They will realize all forms of miraculous abilities.  
Once they see the Buddha, they will achieve  
The *hundred-swirled* dhāraṇī.

1.47 “They will behold as many buddhas  
As there are sands in the Ganges.  
They will abandon saṃsāra  
For that many billions of eons.

1.48 “Those who hear the name of the world protector  
Spoken to the assemblies and saṅghas [F.149.a]  
Will become undeluded,  
And it will be a cause for awakening to buddhahood.

1.49 “They will always be like Nārāyaṇa.  
Residing in a single place, they will possess the four necessities.<sup>8</sup>  
Their bodies will be golden colored  
And display the thirty-two marks.

1.50 “Those who hear his name  
And prostrate with their five points  
Will permanently gain the voice of Brahmā  
And abandon the unfree states.

1.51 “Those who hear the name of this world protector  
And entertain no doubt  
Will not shy away from awakening.



- They shall never have any hesitation.
- 1.52 “Those who remember the victor’s name  
For a full seven days and nights  
Will purify the infinite seeing eyes  
Praised by the buddhas.
- 1.53 “They shall refine the eyes of flesh  
Into the eyes of a god.  
They will perceive as many buddhas  
As there are grains of sand in the Ganges.
- 1.54 “They will venerate each of them  
And receive teachings from each as well.  
Seeing all the buddhas with their own eyes,  
They will bring comfort to all humanity.
- 1.55 “Those who hear the name of this thus-gone one  
Have already offered unfathomable service  
To the buddhas,  
All of whom they will recollect.
- 1.56 “If his name is relayed  
Before any being at all,  
When those other beings hear this name,  
They too will definitely proceed to awakening.
- 1.57 “By generating faith in this buddha,  
The unfree states are dispelled,  
While by engaging in debate and quarreling,  
One will be born into the unfree states.
- 1.58 “Once beings have heard  
The name of this great sage,  
They shall no longer be interested  
In debate and quarreling.
- 1.59 “The actions that lead to the Hell of Ultimate Torment,  
Which could last for eons,  
As well as the actions that produce a simple headache—  
All such actions will not ripen for these beings.
- 1.60 “They shall not be burned by fire,  
Nor drown in water.  
Even when they draw the ire of the king,

It shall be quickly assuaged. [F.149.b]

- 1.61 “Those who remember this sage’s name  
Shall be spared many illnesses  
Including blindness, defective sight,  
Paralysis, hunchback, and decrepitude.
- 1.62 “Evil and malevolent  
Yakṣas, gandharvas, asuras,  
Kumbhāṇḍas, rākṣasas, and humans  
Shall be unable to harm them.
- 1.63 “Those who remember this sage’s name  
Shall be favored and preferred  
By all the bhūtas, gandharvas, yakṣas,  
Nāgas, and gods.
- 1.64 “Those who hear this protector’s name  
Shall swiftly attain vast accumulations,  
Sublime voices, and absorption.  
Their myriad virtues will be renowned.
- 1.65 “Having heard this world protector’s name  
Without doubting it,  
They will hew to awakening  
Throughout all their subsequent lives.
- 1.66 “Those who hear this great sage’s name  
Shall uphold and preach  
The way of the well-spoken Dharma  
Taught by the buddhas who have gone beyond anguish.
- 1.67 “They shall uphold the teachings  
Well spoken by all the buddhas.  
They shall manifest the supreme array  
And serve all the buddhas.
- 1.68 “Once they pass away,  
They will swiftly behold myriad buddhas  
And uphold the teachings  
Spoken by the buddhas.
- 1.69 “Those who hear this protector’s name  
Shall earnestly train and establish  
Millions of beings on the path,

- Bringing them all to awakening.
- 1.70 “Those who trust what I have seen  
Shall uphold the teachings  
Of all the buddhas, the protectors,  
And additionally venerate the buddhas.
- 1.71 “Those who have faith in this buddha’s wisdom,  
Trusting in what I have seen,  
Shall be liberated from many fetters.  
They will cross the abyss and become fearless.
- 1.72 “Whosoever abandons the sublime Dharma  
Is among Māra’s ranks.<sup>9</sup>
- 1.73 “The body hairs of every being  
Who migrates among the five types of beings  
Could be consolidated  
Within one hair on the teacher’s kneecap.
- 1.74 “From a single pore  
Of the protector, the guardian of the world, [F.150.a]  
As many rays of light as there are  
Grains of sand in the Ganges stream forth.
- 1.75 “Those who trust in the infinite light  
Of the world protector  
Shall in one life behold many buddhas—  
Millions of buddhas.
- 1.76 “Those who hear the teaching  
Of this discourse by the Dharma king  
And never doubt it  
Shall become like me.
- 1.77 “Those who hear the teaching  
Of this discourse in Vaiśālī  
Shall themselves preach it to others  
At a later time.
- 1.78 “Those who preach this widely  
Shall come to pervade as many worlds  
As there are grains of sand in the Ganges  
With a single burst of light.

- 1.79 “One may fill with gold  
All the buddha realms,  
The numbers of which defy counting,<sup>10</sup>  
And offer it to the world protectors.
- 1.80 “Yet, in comparison, those who hear this name  
And who are truly delighted by it  
And utter their homage to the buddhas  
Obtain inconceivably more merit.
- 1.81 “The mass of merit gained  
By repeatedly paying homage  
To all the world protectors  
Cannot be expressed by any measure.
- 1.82 “Those who hear the world protector’s name  
And do not hesitate about it  
Will have their bodies filled with light  
And become like precious gems.
- 1.83 “After they have passed beyond,  
Those who remember the name of the sage  
Will have the sweet scent of divine red sandalwood  
Waft from their mouth.
- 1.84 “Those who hear the name  
Of the Buddha, the protector, the essential being,  
Will have light stream from their pores,  
Beautifying their bodies.
- 1.85 “In all of their ensuing lives  
They will become deeply learned.  
They will retain their unfathomable erudition,  
Just like Ānanda does for the Buddha.
- 1.86 “When they behold the one who illuminates the world,  
They will attain boundless happiness.  
As they engage in bodhisattva conduct,  
They will recall all their lives.
- 1.87 “Even when they see the victors’ heart sons,  
They will attain boundless happiness. [F.150.b]  
They will make extensive offerings  
With incense, flowers, and ointments.

- 1.88 “This does not include those who do not remember  
The name of this world protector when it is spoken,  
Or those who are on Māra’s side,  
Or those who have previously been extremists.
- 1.89 “As I have taught this Dharma way,  
Those who have heard it now  
Shall also receive this discourse in their hands  
In a future life.
- 1.90 “Those who hear the explanation  
Of this sublime discourse  
Have previously venerated and served,  
And they shall receive it in their hands again.
- 1.91 “Those who make aspirations  
Shall, in a future life,  
Receive into their hands  
This discourse spoken by the Dharma King.
- 1.92 “Having faith in this discourse  
Brings even more merit  
Than honoring countless buddhas  
With a one-pointed mind.
- 1.93 “They forever will have beautiful bodies and lots of merit  
And be fearless and wealthy.  
They will be mindful  
And ornamented with the major marks.
- 1.94 “Thus, having heard  
The teaching of this discourse,  
In the future retain it, teach it,  
And explain it to others!
- 1.95 “Those who have honored hundreds of thousands  
Of buddhas, universal monarchs,  
Shall also in the future  
Have vision free from doubt.
- 1.96 “Those who have performed service  
For countless world protectors in the past  
Will trust what they hear and see  
Of this world protector.

- 1.97 “Those who hear his name  
Will actualize the form of a buddha.  
They will guard the teachings  
And the sublime Dharma of all the buddhas.
- 1.98 “However, those who abandon the teachings of awakening  
Shall become like sheep—mute and with poor eyesight,  
Or even with no eyes at all  
For millions of eons.
- 1.99 “Compared to destroying countless caityas,  
With one’s own hands,  
It is a far viler deed  
To abandon this discourse.
- 1.100 “Thus when, at a future time,  
You attain that which I am preaching, [F.151.a]  
Do not harbor any doubt  
About the unsurpassed wisdom of the buddhas.
- 1.101 “Once you have heard this discourse,  
Perform respectful veneration  
With flowers, incense, streamers,  
Parasols, and powders!”
- 1.102 Then, with his soft and supple hands,  
The Thus-Gone One  
Repeatedly caressed  
The Licchavi boy’s head.
- 1.103 After this, the gods  
Made a loud cry  
And scattered pleasing divine flowers,  
Filling the realm.
- 1.104 The gods, having remained in the sky,  
Then sang countless songs.  
Millions of brahmā gods  
Cast down a rain of red sandalwood powder.
- 1.105 When Ratnajālin heard this discourse  
Spoken by the Thus-Gone One,  
He was pleased and delighted,  
And spoke these words to the Thus-Gone One:

- 1.106 "In the future,  
I will become a monk  
And fearlessly preach this discourse  
In towns and villages.
- 1.107 "I will act according to the Buddha's teaching,  
Which the perfect Buddha has spoken so gloriously.  
Traveling millions of leagues  
I will preach the way.
- 1.108 "I will serve all the gods, nāgas,  
And kinnaras,  
And other non-human beings,  
Satisfying them with the gift of Dharma."
- 1.109 When this unsurpassed discourse  
Was taught by the Buddha,  
The assembly of asuras celebrated  
And scattered countless flowers.
- 1.110 A single hair of the Dharma King,  
The Lion of the Śākyas,  
Who is the supreme being in all buddha realms,  
Illuminated all the realms.
- 1.111 Then, the tongue of the Teacher,  
The great being, the essential being,  
Emerged and covered millions of realms  
As numerous as the grains of sand in the Ganges.
- 1.112 As the Thus-Gone One covered millions of realms  
Throughout the ten directions of the universe,  
The youth Ratnajālin,  
As well as other heroes and Licchavis
- 1.113 Numbering six hundred million,  
Arrived saying, "Please teach us!"  
The Teacher then introduced [F.151.b]  
The Dharma to them all.
- 1.114 The buddhas gift every form of happiness,  
And their eyes are unimpeded.  
The countless thus-gone ones  
Have abandoned doubt about awakened qualities.

- 1.115 The buddhas' wisdom is unimpeded—  
It perceives the three times.  
Given that they have dominion over all phenomena,  
There is nothing unknown to the buddhas.
- 1.116 The Guide of Humans preaches  
That the aggregates are nonexistent.  
The four elements are as if hollow,  
And nowhere are there sounds to be attached to.
- 1.117 The essence of the aggregates  
Of form, feeling, perception,  
Thoughts, formations, and consciousness  
Should be known to be nonexistent.
- 1.118 Just as the Buddha has taught,  
If one distinguishes the aggregates,  
One will swiftly attain the dhāraṇīs  
And become undeluded.
- 1.119 All phenomena are void—  
All of them are empty and without self.  
Of this there can be no debate or delusion.  
This is what the Thus-Gone One has taught.
- 1.120 “Young man, located in the south, past twelve buddha realms reckoned as twice the number of smallest particles in the previous analogy, there is a world called Adorned by the Moon. There resides the thus-gone, worthy, perfect Buddha King of Knowledge of Floral Light Displays. He is alive and well and teaches the Dharma. Young man, when those noble sons or daughters who abide in the Bodhisattva Vehicle hear the name of the blessed one, the thus-gone one King of Knowledge of Floral Light Displays—as long as they do not doubt this but trust in my vision—they will achieve the absorption of *emitting light rays* once they have passed away. They will become knowledgeable in ten thousand countless trillions of methods to gain absorption. [F.152.a] They will become knowledgeable in sixty countless trillions of dhāraṇī methods—from the *oceanic dhāraṇī* to the *precious treasury dhāraṇī*. They will be undeluded in this regard until reaching final awakening. When they die, ten million buddhas will come from the east and reveal themselves, and the same will occur from all other directions. They will retain the Dharma that these blessed buddhas teach. Until they reach awakening they will not lose this Dharma way. Having



worked to turn away from cyclic existence for five hundred eons starting from the time they began as bodhisattvas, they will reach unsurpassed and perfect awakening.”

1.121 The Blessed One then expressed this in verse:

“Hearing the name of this protector,  
The lord of humans, the world protector,  
They will eliminate five hundred eons  
Of cyclic existence.

1.122 “When death comes to those noble sons and daughters,  
Millions of buddhas will appear to them.  
Having seen them, paying homage with their faculties,  
They will listen to the Dharma and retain it.

1.123 “When they hear that thus-gone one’s name  
And engage in sacred practice,  
They will not waste the Dharma taught by them—  
Even for millions of eons.

1.124 “By proclaiming the name of this buddha,  
They will attain seventy thousand  
Absorptions known as *precious*,  
And they will proclaim millions of virtues.

1.125 “Those who apprehend the name of this sage  
Will come to abide  
In countless millions  
Plus sixty million absorptions.

1.126 “Thus, when heroes of equilibrium  
Engage in bodhisattva conduct,  
They establish many thousands of beings  
In supreme awakening.

1.127 “Until reaching perfect awakening,  
They will not engage in desirous conduct.  
The beings to whom they teach the name of this buddha  
Will also turn away from desire.

1.128 “Those who hear the name of this buddha [F.152.b]  
And teach it to all beings  
Will never again enter unfree states;  
It will not be hard for them to find leisure.

- 1.129 “By pleasing the excellent<sup>11</sup> buddhas  
That appear,  
They will abandon all the unfree states<sup>12</sup>  
That I have described.<sup>13</sup>
- 1.130 “Young man, if you were to understand  
What the guide knows,  
Once you knew the name of this teacher,  
You would spread it throughout the ten directions.
- 1.131 “Thus, young man,  
If you share this name with others,  
You will acquire genuine awakening  
And become a protector of the world.
- 1.132 “Those who hear this buddha’s name,  
Remember it without distraction,  
And share it with others,  
Will guard their awakening.
- 1.133 “Those who hear this discourse  
And teach it to others  
Will guard these teachings  
Of the well-spoken Dharma way.”
- 1.134 “Young man, located in the west, past worlds numbering three times the number of smallest particles in the previous analogy, there is a world called Citraratna. There the thus-gone, worthy, perfect Buddha King of Blossoming Sal Tree Flowers lives. He is alive and well and teaches the Dharma. Young man, when those noble sons or daughters who abide in the Great Vehicle hear the name of the thus-gone one King of Blossoming Sal Tree Flowers—as long as they do not doubt this but trust in my vision—they will acquire five qualities once they have passed away. What are these five? When their bodies are destroyed, buddhas will appear and they will attain the position of a universal monarch, the five forms of miraculous abilities, the recall of Dharma teachings, the *thousand-swirled* dhāraṇī, and the thirty-two marks of a great being until they attain awakening. They will achieve these five qualities.”
- 1.135 The Blessed One then expressed the meaning of this in verse: [F.153.a]
- “Those who hear the name of this leader of men, this protector,  
And are faithful, without hesitation,  
Will acquire these five qualities,  
Which shall not be lost until they attain awakening.

- 1.136 “They will gain a golden-colored appearance,  
The supreme knowledge of a universal monarch,  
Merit rivaling that of Nārāyaṇa,  
And the unceasing turning of the wheel of the sacred Dharma.
- 1.137 “They will be fortunate and have a thousand sons  
Who are heroic and courageous, capable of defeating their opponents.  
Adorned with marks, their bodies will have perfect limbs.  
Therefore, their power will resemble that of a supreme ruler.
- 1.138 “They will have many thousands of queens  
Who are fine and beautiful, with golden complexions.  
Going late to bed and rising early,  
They will never cause their supreme rulers any sorrow.
- 1.139 “The vassals, ministers, and major householders  
Living in his realm  
Will never cause the king any grief when they meet.  
Their merit will even be greater than that.
- 1.140 “Even the crafty gods will find them difficult to match.  
All the yakṣas and nāgas living in the human world  
And all the other beings living in his realm  
They will establish at the seat of awakening.
- 1.141 “Their dominion will expand and the harvests grow bountiful.  
Their realm will be happy and buddhas will appear.  
They will perform sacred worship of them.  
The land of the king will be free from malice.
- 1.142 “Even those scholars who hear the perfect name of this buddha,  
Yet doubt it or become displeased with it,  
Will benefit from the perfect Dharma  
In the sublime discourse that I have spoken today.
- 1.143 “However, this is not the case for those who abandoned the Dharma  
Of previous victors, or those in the grip of demons,  
Or those who in the past despised  
The essential beings, the perfect victors.
- 1.144 “Young man, those who haven’t witnessed the delights  
Of the royal palace and this realm of the Licchavis  
And who haven’t seen me [F.153.b]  
Will harbor doubts when they hear the name of this buddha.

- 1.145 “Young man, located in the north, past sixty buddha realms reckoned as thrice the number of smallest particles in the previous analogy, there is a world called Covered with a Jewel Net. There the thus-gone, worthy, perfect Buddha Pure Moon Disk lives. He is alive and well and teaches the Dharma. Young man, when those noble sons or daughters who abide in the Great Vehicle hear the name of the thus-gone one Pure Moon Disk—as long as they do not doubt this but trust in my vision—they will obtain the absorption called *source of jewels* and behold as many buddhas as there are grains of sand in the Ganges once they have passed away. For as many millions of eons, they will turn away from cyclic existence. Such beginning bodhisattvas will reach unsurpassed and perfect awakening. They will also attain the absorption called *pleasant melody*. They will not turn away from unsurpassed and perfect awakening.
- 1.146 “Should women hear the name of the blessed thus-gone one Pure Moon Disk without feeling any hesitation or doubt and with trust in my vision, they will abandon their female faculties and gain male faculties once they have passed away. They will establish many beings in unsurpassed and perfect awakening. They will achieve the absorption called *pleasant melody*. They will not turn back from unsurpassed and perfect awakening.”
- 1.147 The Blessed One then expressed this in verse:
- “Those who hear the name of this sublime human  
And do not doubt it  
Will, after as many eons as there are grains of sand in the Ganges, [F.154.a]  
Abandon rebirth and change to a state free from anguish.
- 1.148 “They will behold and venerate  
Buddhas as numerous as the sands of the Ganges.  
All those buddhas they will venerate  
In a single life, as the victors pass beyond anguish.
- 1.149 “Those who hear the name of this leader of men  
As they engage in the perfect actions of sacred awakening  
And remember it without ever doubting it  
Will achieve a similar exalted state.
- 1.150 “Those who hear the name of this supreme human  
And do not doubt it at all  
Shall obtain self-existing wisdom, buddhahood itself,  
And skillfully attain the absorption called *pleasant voice*.
- 1.151 “As they engage in the perfect actions of sacred awakening,  
They will achieve the faculties of a pure individual.  
They will be beautiful and endowed with all qualities—

- Such distinctions they will attain.
- 1.152 “They will shine in all directions  
And proceed to countless millions of realms.  
As they behold the great sage engaging with the world,<sup>14</sup>  
They will escape anguish and later discover awakening.
- 1.153 “Having heard the name  
Of that great lord, that thus-gone one,  
They will attain such distinctions as perfect miraculous powers,  
And also the desire to attain awakening.
- 1.154 “Having developed interest in immaculate awakening,  
They will share the name of the victor with others.  
They will obtain virtues similar to his—  
As brilliant as the full moon.
- 1.155 “Such learned persons will establish  
Fathomless multitudes of beings in supreme awakening.  
Like the chariot of the moon in the sky,  
They will be beautiful and shine brightly.
- 1.156 “Those who remember the name of this victor  
Will have bodies that are just as beautiful.  
Yet some scholars who hear the name of this victor  
Might doubt it, finding displeasure in it.
- 1.157 “As they engage in the perfect actions of sacred awakening,  
These teachings will be helpful for them.  
Due to the supreme great sage who engages with the world,  
Such scholars will not come to ruin. [F.154.b]
- 1.158 “Young man, located below us, past ninety-nine times the number of particles  
in the previous analogy, there is a world called Lord of the Supreme Banner.  
There resides the thus-gone, worthy, perfect Buddha King Who Is Peaceful and  
Splendorous in His Learning and Rich in Melody. He is alive and well and  
teaches the Dharma. Young man, when those noble sons or daughters who  
abide in the Great Vehicle hear the name of the thus-gone one King Who is  
Peaceful and Splendorous in His Learning and Rich in Melody—as long as  
they do not doubt this but trust in my vision—they will achieve the absorption  
called *utterly illuminating* once they have passed away. At the time of death,  
they will see trillions of buddhas. In all directions, as in the east, they will see  
trillions of buddhas. They will retain all the Dharma teachings given by these

blessed buddhas. Until reaching awakening, they will be blessed by trillions of buddhas. Such beginning bodhisattvas, having turned from cyclic existence for ninety-nine trillion eons, will reach unsurpassed and perfect awakening.”

1.159 The Blessed One then expressed the meaning of this in verse:

“Those in this world who hear<sup>15</sup> the supreme name  
Of this buddha with an ocean of virtues  
Will swiftly perform unsurpassed veneration  
Of one hundred billion buddhas.

1.160 “Once they have venerated these limitless beings free from stains,  
They will engage in the splendid activity  
Of the magnificent buddhas in all existences.  
Later, they will also reach the perfect insight of awakening.

1.161 “Those who, in a single life, venerate as many guides  
As there are grains of sand in the Ganges  
Attain the *utterly illuminating* absorption [F.155.a]  
And subsequently reach awakening beyond anguish.

1.162 “Having obtained immaculate awakening, great awakening,  
They will turn the sublime wheel of Dharma,  
Whereby they will establish beings in the supreme awakening of buddhahood,  
Transcending anguish just as rainfall quenches flames.

1.163 “The guide of humans, the charioteer of humans,  
Is the single field of merit, the single mount of merit.  
If people simply develop faith toward that buddha,  
They will instantly discard all unfree states.

1.164 “Those who recite the name of this blissful one  
Will obtain human bodies and gain leisure.  
Then these wise persons will create merit  
In the limitless ocean wherein the thus-gone ones dwell.

1.165 “Those who chant the name of this buddha  
A mere one hundred thousand times will attain concordant acceptance  
And the attainment of the divine eye, just as I did.<sup>16</sup>

1.166 “When I saw the Buddha Dīpaṃkara I scattered flowers  
And thereby attained acceptance.  
They will acquire that sort of acceptance.

1.167 “Only those who are extremists,  
Or who suffer from jealousy

Would not want teachings

Upon hearing the name of this illuminating sage who protects the world.

1.168 “Those who hear such a discourse taught

Directly from the guide, the Buddha,

Will remember it in the future

And teach it to others.

1.169 “Young man, located above this buddha realm, as in the previous analogy, past as many realms as there are grains of sand in the Ganges, there is a world called Wide Open. There the thus-gone, worthy, perfect Buddha Stable in Immeasurable Diligence lives. He is alive and well and teaches the Dharma. Young man, when those noble sons or daughters who abide in the Great Vehicle hear the name of the thus-gone one Stable in Immeasurable Diligence—as long as they do not doubt this [F.155.b] but trust in my vision—their diligence will never decrease once they have passed away. Never again will they indulge in desire. Never again will they be stained by the suffering of a mother. Never again will they be stained by the suffering of a father, relative, and friend. Never will they be stained by the suffering of a sister. Never again will they be stained by the suffering of a companion, ally, clansman, or kinsman. Never will their bodies not be adorned by the thirty-two marks of a great being. Never again will their attachment, aggression, and ignorance increase. Never again will any diseases proliferate. Never again will any anguish grow. Instead, they will gain limitless happiness. On the way to awakening, they will gain countless trillions of limitless virtues.”

1.170 The Blessed One then expressed the meaning of this in verse:

“Those who hear the name of this world protector

And do not doubt it

Will never have to witness

The suffering of parents and many relatives.

1.171 “Above us abides the supreme human,

Who illuminates the world.

He illuminates the three realms of existence

And teaches beings the Dharma.

1.172 “Those who hear the name of this perfect buddha

And teach it to others

Will be perennially adorned

With the thirty-two marks.

1.173 “Those who remember the name of this sage

Will not have their insight impaired.

- When they are engaged in the practices of awakening,  
They will venerate the bodhisattvas as well.
- 1.174 “By teaching this buddha’s name,  
When later they practice for awakening,  
These insightful ones shall constantly venerate  
Inconceivable millions of buddhas.
- 1.175 “Those who hear the name of this perfect buddha  
And then reveal it to others  
Will obtain a mass of merit [F.156.a]  
The measure of which is impossible to describe.
- 1.176 “Those who hear this name  
Shall never come to doubt—  
Even for the longest time in the future—  
The unsurpassed wisdom of buddhahood.
- 1.177 “Those who see this perfect buddha  
And render service and honor unto him  
Shall receive this discourse  
In their hands at a future time.
- 1.178 “Those who see me surrounded by bodhisattvas,  
As well as Ratnajālin,  
And hear this discourse  
Will not come to doubt it.
- 1.179 “They will abandon any doubt  
In the boundless thus-gone ones and their buddha qualities.  
They will continue their earlier practices  
For many billions of eons.
- 1.180 “They will give up their hands and legs  
And give away their ears, noses, heads,  
Sons, daughters, and subjects  
Without any displeasure.
- 1.181 “When those who hear this discourse  
Come in contact with it in the future,  
They shall teach it to others,  
And so become worthy of veneration.
- 1.182 “Let those who desire complete awakening,  
Which is the domain of all the buddhas,



Never doubt the teachings  
Of the world protector!

- 1.183 “Those who have heard this discourse  
Must uphold it free from deceit.  
They should preach this discourse again and again,  
Wherever they may go.
- 1.184 “If they can perfect the meaning of this discourse,  
Entirely within three months,  
They shall attain the wisdom of recall  
That recollects all teachings.”
- 1.185 Once the Young Licchavi Ratnajālin had heard these well-spoken teachings of the Blessed One, he draped the Blessed One in priceless fabrics ornamented with gold. Then the Blessed One performed a miracle such that from every pore of the Blessed One’s body, light streamed forth, illuminating all the countless, infinite worlds in the east. All the beings born in those buddha realms beheld this buddha realm, and all the beings gathered in the Thus-Gone One’s [F.156.b] assembly in this buddha realm also beheld this buddha realm. At that moment as many blessed buddhas, including their fourfold assemblies, were illuminated as ninety-nine times the number of grains of sand in the Ganges. Such was the miracle that he performed.
- 1.186 The Blessed One then asked the young Licchavi Ratnajālin, “Young man, when you look above, do you see all the blessed buddhas, who are so unfathomably, innumerably, limitlessly, immeasurably, and indescribably many?”  
“Blessed One, I see them. Blissful One, I see them.”
- 1.187 “Noble son, the names of these thus-gone ones vastly outnumber the names of the gods and humans gathered in the worlds of the great trichiliocosm. Each of them has an inconceivable and boundless agglomeration of names. This also applies to the thus-gone one Majestic King with the Elegant Peaceful Voice in the east, and likewise to the thus-gone one Pure Moon Disk, the thus-gone one King of Knowledge of Floral Light Displays, the thus-gone one King of Blossoming Sal Tree Flowers, and the thus-gone one Majestic King with the Splendorous Voice of Learning Adorned by Precious Moonlight. Just as it is with the name of a single thus-gone one, so it is with that of any thus-gone one. Do you see that?”
- 1.188 “Blessed One, I see it. Blissful One, I see it. So it is in the south, in the west, in the north, below, [F.157.a] and above—in each of the ten directions there are countless names of the individual thus-gone ones and myriad different names of the thus-gone ones.”

1.189 “Young man, do you see how the blessed buddhas vastly exceed those who abide in the realm of a universal monarch?”

“Blessed One, I see it. Blissful One, I see it.”

1.190 The young Licchavi Ratnajālin became pleased, delighted, joyful, and happy. At that moment when he was happy and delighted the earth quaked. A great burst of light appeared that benefitted all beings, brought them happiness, pleased their minds, and aroused roots of virtue in them. Trillions of gods stationed in the sky cast down powdered gold from the divine Jambu River. Trillions of brahmā gods tossed, scattered, and sprinkled divine red sandalwood powder upon the Blessed One. Trillions of gods tossed, scattered, and sprinkled divine blue, pink, red, and white lotuses, as well as smaller and larger mādārava flowers. Trillions of gods offered thousands of jeweled parasols. Trillions of gods wept as they bowed their heads to the Blessed One’s feet, recalling trillions of their past lives. It was the blessings of the Blessed Buddha that allowed these trillions of miracles to occur.

1.191 About this, it was said,

Billions of gods  
Stationed in the periphery  
Tossed fine red sandalwood powder  
Upon the perfect Buddha. [F.157.b]

1.192 Tens of billions of śakra gods  
Stationed in the sky  
Tossed much powdered gold from the Jambu River  
Upon the Thus-Gone One.

1.193 Ten million brahmā gods arrived  
And tossed powdered red sandalwood  
Upon the perfect Buddha  
And sang melodious songs.

1.194 Seeing the immaculate light,  
The gods arrayed themselves in the sky.  
They sang countless songs  
And waved fabrics in the sky.

1.195 The gods arrayed in the sky,  
Holding thousands of lotus flowers,  
Displayed them to the World Illuminator  
And venerated him with banners and so forth.

1.196 With minds filled with joy,  
They honored the unparalleled supreme Victor, the Lord of Sages.

- They praised him and scattered upon him  
Garlands of precious jewels and pearls.
- 1.197 A trillion people  
Venerated the unparalleled supreme Victor.  
They remembered hundreds of their past lives  
And bowed their heads to the unparalleled Lord of Sages.
- 1.198 Then, the World Illuminator  
Beat the Dharma drum;  
Its sound was heard throughout many billions  
Of buddha realms.
- 1.199 At that moment,  
Countless millions of beings arrived from all directions.  
They were established in the wisdom of buddhahood  
By the perfect Buddha.
- 1.200 The young man was delighted;  
He offered a seat of uruga sandalwood  
And venerated the supreme Buddha  
With powdered gems.
- 1.201 The light of one precious gem  
Shone throughout thousands of worlds.  
The light of that single gem  
Radiated throughout billions of worlds.
- 1.202 In the same way, light sprang forth  
From every gem without exception.  
At that moment, they also  
Illuminated Vaiśālī.
- 1.203 All of these gems were used  
To venerate the principle Buddha.  
A great pile of gems  
Also was offered to the Great Sage.
- 1.204 Parasols adorned  
With pearl garlands surrounded him.  
Each had twenty-five thousand  
Surrounding layers.
- 1.205 They venerated the Great Sage  
Through such excellent means. [F.158.a]

- Woven fabrics were offered  
To all the bodhisattvas.
- 1.206 Lion thrones were placed  
Before emanated trees of awakening.  
All told, two hundred fifty million  
Were set out.
- 1.207 For millions of years,  
Countless bodhisattvas—  
Hundreds of millions in fact—  
Arrived there.
- 1.208 They arrived first from the east,  
And then from the south, west, and north,  
From above and below,  
And from the intermediate directions.
- 1.209 The golden-colored light  
Of the Refuge, the World Protector,  
Filled as many realms  
As the eye could see.
- 1.210 Bodhisattvas arrived  
From all worlds  
To the place where the Teacher was sitting  
And the Dharma was shining.
- 1.211 In this fashion, Ratnajālin,  
The young Licchavi,  
Performed boundless,  
Limitless, and inconceivable homage.
- 1.212 Then the great person,  
The supreme human, the Lion of the Śākya,  
Brought comfort to the assembled  
Gods, nāgas, and humans:
- 1.213 “Standing before me,  
You have performed such veneration.  
This veneration has been done with offerings  
As numerous as the grains of sand in the Ganges.
- 1.214 “Those who hear this discourse,  
Which has been taught for the sake of Ratnajālin,

- Shall not turn back from awakening;  
They will become supreme preachers of buddhahood.
- 1.215 “One cannot describe  
The measure of the mass of merit  
That ensues from remembering this discourse  
By saying, ‘It shall be this much.’
- 1.216 “While one can describe the extent  
Of the earth, water, fire, and wind  
Throughout the ten directions,  
It is impossible to describe this mass of merit.
- 1.217 “When a monk or nun,  
Or a novice monk or nun,  
Hears this discourse,  
All beings including gods, nāgas, and mahoragas
- 1.218 “Will arrive near them  
And find their splendor overwhelming.  
While it is possible that fire can turn cold,  
Their splendor will never diminish. [F.158.b]
- 1.219 “When someone who remembers this discourse  
Engages in the conduct of awakening,  
All beings will attend to them  
And venerate the mind of awakening.
- 1.220 “A powerful person  
Might hold up a thousand worlds  
For millions of eons  
On the tip of a hair that has been split a billion times.
- 1.221 “Still, compared to that, during the latter days  
One may teach to others  
A discourse of the buddhas’ awakening  
That one has heard in this fashion.
- 1.222 “In that case the great wonder  
Of the former example  
Shall not measure even a hundredth of that—  
As no number, figure, or example could suffice.
- 1.223 “In the latter days,  
When people hear the unsurpassed teachings

- Of the lion's roar in this manner,  
It will not be contradicted or opposed.
- 1.224 "In the future, when people hear  
Of those who have seen the World Protector—  
The shining perfect Buddha—  
They will act with respect and reverence.
- 1.225 "If all beings  
In millions of buddha realms  
Were endowed with the wisdom of buddhahood—  
As many of them as there are grains of sand in the Ganges—
- 1.226 "One might perform service to them  
For many hundreds of eons,  
And offer them as many fine temples  
As there are worlds in the great trichiliocosm.
- 1.227 "The temples could be made of sandalwood;  
And each supreme and divine temple  
Would have ten billion assembly halls.<sup>17</sup>
- 1.228 "Each of the billion assembly halls  
Could be made from divine jewels as an offering.  
One could arrange thrones for everyone,  
Complete with a billion servants.
- 1.229 "Skillfully, one could take nets of jewels  
And adorn the thrones.  
For eons as numerous as the grains of sand in the Ganges,  
The great sages who wander through the world could then abide there.
- 1.230 "One could offer all that is fit to be offered  
To each of those buddhas.  
One could also create caityas for their parinirvāṇas  
As numerous as the grains of sand in the Ganges.
- 1.231 "One could create a caitya to every single buddha  
In all the worlds of the great trichiliocosm—  
Composed of jewels, with thousands of divine doors, [F.159.a]  
Reaching as high as the peak of existence.
- 1.232 "One could offer parasols as numerous as the grains of sand in the Ganges  
To each of these caityas.  
The parasols offered at that time would be

- Covered with ornamental garlands of pearl.
- 1.233 “One could also offer millions of streamers  
As numerous as the grains of sand in the Ganges  
And billions of banners made of various precious jewels  
To these caityas as numerous as the grains of sand in the Ganges.
- 1.234 “One could play billions of instruments  
At each caitya of the omniscient illuminators.  
Trillions of respectful humans too  
Would join in making offerings.
- 1.235 “They would offer hundreds of flowers and parasols to the caitya  
And venerate the great sages in this manner every day  
For as many eons as there are grains of sand in the Ganges.<sup>18</sup>
- 1.236 “Compared to all this, hearing just one verse from this discourse  
While not doubting it, developing interest,  
And reciting these victors’ names  
Brings merit that is unsurpassed and supreme.
- 1.237 “Wise ones should listen to the names of absorptions,  
Maintain flawless discipline, remember these names,  
And venerate the thus-gone buddhas.  
Thereby, they will behold as many buddhas as the grains of sand in the  
Ganges.
- 1.238 “Having directed their minds to the sacred veneration  
Of the supreme humans, the great sages,  
They will always be sane, they will teach the Dharma,  
And for millions of eons they will remain undeluded.
- 1.239 “As the World Protector teaches  
This supreme king of discourses,  
Those who hear what the Supreme Victor has previously seen  
Will obtain happiness in the future.
- 1.240 “They will discard desires, knowing them to have faults,  
Like a person tossing away a vessel filled with foul-smelling excrement.  
Such wise beings will delight in emancipation and peace,  
Be constantly sane, and rely on the protectors.
- 1.241 “Those who saw me teach this  
In the city of Vaiśālī,  
Including Ratnajālin, who beheld and venerated me,

- Shall remember this supreme discourse in the future.
- 1.242 “Those of my children who always follow me,  
Engage in the supreme acts of awakening and peace,  
And constantly train beings [F.159.b]  
Shall uphold this supreme discourse in the future.
- 1.243 “Those who serve the buddhas, the guides,  
As they engage in the fathomless and incalculable practices,  
And likewise engage in perfect worship,  
Shall uphold this teaching of the Supreme Victor in the future.
- 1.244 “One could have engaged in pure conduct for a million eons  
Or previously worked for the benefit of infinite worlds;  
Yet the merit of hearing this discourse in the future  
Shall not be countable at all.
- 1.245 “Let those intelligent beings who desire to behold  
These peaceful and immortal buddhas—  
The unfathomable and limitless buddhas—  
Uphold the unfathomable greatness of this discourse!
- 1.246 “Let those who wish to behold all these buddhas,  
Including Amitāyus, Akṣobhya, Vimalaprabhā,  
and Siṃhaketu,  
Uphold this teaching of the Supreme Victor in the future!
- 1.247 “Let those who wish to behold these principle illuminators,  
The buddhas Maitreya and Vimalaprabhā,  
Mahātman, and Siṃhaketu,  
Uphold this teaching of the Supreme Victor in the future!
- 1.248 “I have taught this noble and supreme discourse  
to Ratnajālin.  
In the future,  
Do not stay in heedless places!
- 1.249 “When the future times come,  
Be careful and always keep your discipline flawless.  
Then, when your time comes to die,  
You will go to the realm of the victor Infinite Light.
- 1.250 “His realm is known as Jeweled,  
And is located in a world above us.  
Following that, when your time comes to die,



You will swiftly behold the Buddha Maitreya.”

1.251 Once the Blessed One gave this teaching, the young Licchavi Ratnajālin as well as four hundred million bodhisattvas such as Maitreya, and also six hundred million worthy ones and nine hundred ninety million gods rejoiced and praised what the Blessed One had said.

1.252 *This completes the Great Vehicle sūtra “The Questions of Ratnajālin.”*

c.

## COLOPHON

c.1 It was translated by the Indian scholar Jñānagarbha and the translator Venerable Yeshé Nyingpo. It was proofed and finalized by the editor-translator Venerable Paltsek.

## NOTES

n.

- 1 Interestingly, Yeshé Nyingpo is a Tibetan translation of Jñānagarbha, and they could perhaps be coreferential terms. As far as we are aware, this was the only sūtra translated jointly by these two figures.
- 2 The Denkarma catalogue is dated to c. 812 CE. In this catalogue, *The Questions of Ratnajālin* is included among the Miscellaneous Sūtras (*mdo sde sna tshogs*) less than ten sections (*bam po*) long. See Denkarma, 298.b.4. See also Herrmann-Pfandt 2008, p. 86, no. 159.
- 3 Additionally, the sūtra was also translated into Mongolian from Tibetan, seemingly around the fourteenth century, although the colophon dates the translation to the seventeenth century (Higuchi 2015). The other mentions of the sūtra that we have come across are two brief references to it in Schopen 1983, pp. 121, 127.
- 4 In the Degé Kangyur we find these sūtras placed from Toh 148–174.
- 5 Here “heavenly ornaments” translates the Tibetan *mkha’ rten*. The Sanskrit listed in the Negi dictionary for this term is *vyomaka*, which Monier-Williams defines as “a kind of ornament.”
- 6 Translated based on Stok: *khri rnams dang ni khri la chu lta bu’i / mkha’ rten dag kyang byas nas de la ni*. Degé: *khri rnams dang ni khril tshul lta bu yi / mkha’ rten dag kyang byas nas de la ni*. Yongle, Peking Kangxi, and Narthang: *khri rnams dang ni khril chu lta ba’i / mkha’ rten dag kyang byas nas de la ni*. Lhasa Zhol: *khri rnams dang ni khri tshul lta bu yi / mkha’ rten dag kyang byas nas de la ni*.
- 7 Translation tentative. Degé: *lus dbyibs gcig la spi dza bzhi par ’gyur*. The Pedurma edition records no variants. Stok: *rus dbyibs gcig la spi dza bzhi bar ’gyur*. Here we have translated this line based on the corresponding passage in the Chinese version, which reads 住在一處具足四事: “Residing in a single place, they will possess the four necessities” (i.e., shelter, clothing, food, and medicine).
- 8 Translation tentative. Degé: *lus dbyibs gcig la spi dza bzhi*. The Pedurma edition records no variants. Stok: *rus dbyibs gcig la spi dza bzhi*. Although the Chinese

translation does not include this line, we have adopted the meaning from the seemingly identical line that occurred above (see note 7).

- 9 In the Tibetan text, this verse has only two lines.
- 10 Translated based on Yongle, Peking Kangxi, and Stok: *chod*. Degé: *mchod*.
- 11 Translated based on Yongle and Peking Kangxi: *shin tu bzang ba*. Degé and Stok: *shin tu bzung ba*.
- 12 Translated based on Yongle, Peking Kangxi, and Stok: *nga yis*. Degé: *nga yi*.
- 13 Translated based on Yongle, Peking Kangxi, and Stok: *bstan*. Degé: *bsten*.
- 14 The translation “engaging with the world” is tentative. All Tibetan versions consulted read: *'jig rten spyod pa*.
- 15 Translated based on Yongle, Peking Kangxi, Narthang, Lhasa Zhol, and Stok: *thos*. Degé: *thob*.
- 16 This and the following verse only have three lines in the Tibetan.
- 17 In the Tibetan this verse only has three lines.
- 18 In the Tibetan this verse only has three lines.

b.

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## GLOSSARY

g.

**g.1 Adorned by the Moon**

*zla bas brgyan pa*

ལྷ་བས་བརྒྱན་པ།

—

A buddha realm to the south.

**g.2 Akṣobhya**

*mi bskyod pa*

མི་བསྐྱོད་པ།

*Akṣobhya*

One of the five tathāgatas.

**g.3 Amitāyus**

*tshe dpag med*

ཚེ་དཔག་མེད།

*Amitāyus*

The buddha associated with longevity.

**g.4 Ānanda**

*kun dga'*

ཀུན་དགའ།

*Ānanda*

The Buddha's cousin and attendant who recited the Buddha's sūtra discourses from memory after the Buddha passed.

**g.5 Anavatapta**

*ma dros pa*

མ་ངོས་པ།

*Anavatapta*

A nāga king; a member of the Buddha's retinue.

**g.6 Asura**

*lha ma yin*

ལྷ་མ་ཡིན།

*asura*

The traditional adversaries of the devas (gods); frequently portrayed in Indian mythology as having a disruptive effect on cosmological and social harmony.

- g.7 **Bhūta**  
*'byung po*  
 འབྱུང་པོ།  
*bhūta*  
 A general term for spirit, ghost, or demon (either positive or negative).
- g.8 **Brahmā**  
*tshangs pa*  
 ཚེངས་པ།  
*Brahmā*  
 One of the primary gods of the Brahmanical pantheon, Brahmā rules the brahmā realm; a member of the Buddha's retinue.
- g.9 **Caitya**  
*mchod rten*  
 མཚོད་རྟེན།  
*caitya · stūpa*  
 A mound or circular structure used as a focal point for offerings. When these contain relics of a buddha or other realized beings, they are more commonly called stūpas.
- g.10 **Candraprabha**  
*zla ba'i 'od*  
 ལྷ་བའི་འོད།  
*Candraprabha*  
 A god; a member of the Buddha's retinue.
- g.11 **Citraratna**  
*rin chen bkra ba*  
 རིན་ཚེན་བཀ་བ།  
*Citraratna*  
 A buddha realm to the west.
- g.12 **Covered with a Jewel Net**  
*rin chen dra bas g.yogs pa*  
 རིན་ཚེན་ང་བས་གཡོགས་པ།  
 —  
 A buddha realm to the north.
- g.13 **Dhāraṇī**  
*gzungs*  
 གཟུངས།  
*dhāraṇī*  
 Alternatively, the power of memory and recall, or a verbal formula to be incanted in order to effect transcendent or mundane goals. When plural, this term can refer to the “four dhāraṇīs” of 1) recalling the teachings and 2) their meaning; 3) incantational formulas; and, 4) the acceptance of phenomena as unproduced.
- g.14 **Dīpaṅkara**  
*mar me mdzad*  
 མར་མེ་མཛད།  
*Dīpaṅkara*

A buddha who preceded Śākyamuni and prophesied his awakening.

**g.15 Five points (of the body)**

*yan lag lnga*

ཡན་ལག་ལྔ།

—

The head, arms, and legs.

**g.16 Gandharva**

*dri za*

དྷི་ཟ།

*gandharva*

A class of generally benevolent semi-divine beings who inhabit the sky and are most renowned as celestial musicians.

**g.17 Great Splendor**

*shin tu dpal bzang ldan*

ཤིན་ཏུ་དཔལ་བཟང་ལྷན།

—

A god; a member of the Buddha's retinue.

**g.18 Heaven of Joy**

*dga' ldan*

དགའ་ལྷན།

*Tuṣita*

The fourth of the six heavens of the desire realm. In Buddhist thought it is where all future buddhas dwell prior to their awakening.

**g.19 Hell of Ultimate Torment**

*mnar med*

མནལ་མེད།

*Avīci*

The lowest hell; the eighth of the eight hot hells.

**g.20 Infinite Light**

*'od zer mtha' yas*

འོད་ཟེར་མཐའ་ཡས།

—

A buddha.

**g.21 Īśvara**

*dbang phyug*

དབང་ཕྱུག

*Īśvara*

Śiva, one of the primary of the Brahmanical pantheon; a member of the Buddha's retinue.

**g.22 Jambu river**

*'dzam bu chu bo*

འཛམ་བུ་ཚུ་བོ།

*Jambunadī*

A divine river whose gold is believed to be especially fine.

- g.23 **Jeweled**  
*rin chen ldan*  
 རིན་ཆེན་ལྷན།  
 —  
 The buddha realm of the Buddha Infinite Light, located above this world.
- g.24 **Jñānagarbha**  
*dza+nyA na gar bha*  
 ལྷོ་ན་གར་བླ།  
*Jñānagarbha*  
 The Indian scholar who assisted in the translation of this discourse.
- g.25 **Joyful**  
*mngon par dga' ba*  
 མངོན་པར་དགའ་བ།  
 —  
 A god; a member of the Buddha's retinue.
- g.26 **Kawa Paltsek**  
*ska ba dpal brtsegs*  
 ལྷ་བ་དཔལ་བཟེགས།  
 —  
 The editor of this discourse.
- g.27 **King of Blossoming Sal Tree Flowers**  
*me tog rgyas pa sA la'i rgyal po*  
 མེ་ཏོག་རྒྱས་པ་སྤེལ་ལེ་རྒྱལ་པོ།  
 —  
 A buddha who lives in a buddha realm to the west of this world.
- g.28 **King of Knowledge of Floral Light Displays**  
*me tog gi 'od kyis rnam par rol pa mngon par mkhyen pa'i rgyal po*  
 མེ་ཏོག་གི་འོད་ཀྱིས་རྣམ་པར་རོལ་པ་མངོན་པར་མཁྱེན་པའི་རྒྱལ་པོ།  
 —  
 A buddha who lives in a buddha realm to the south of this world.
- g.29 **King Who is Peaceful and Splendorous in His Learning and Rich in Melody**  
*rab tu zhi ba mkhas pa'i gzi brjid dbyangs kyi dbang phyug gi rgyal po*  
 རབ་ཏུ་ཞི་བ་མཁས་པའི་གཟི་བརྗིད་དབྱངས་ཀྱི་དབང་ཕྱུག་གི་རྒྱལ་པོ།  
 —  
 A buddha who lives in a buddha realm below this world.
- g.30 **Kumbhāṇḍa**  
*grul bum*  
 གུལ་བུམ།  
*kumbhāṇḍa*  
 A class of dwarf beings subordinate to the great king of the south, Virūdhaka. The name uses a play on the word *āṇḍa*, which means “egg” but is a euphemism for testicle. Thus, they are often depicted as having testicles as big as pots (from *khumba*, or “pot”).
- g.31 **Licchavi**



*li tsa+tsha bl*

ལི་ཙ་མེ།

*Licchavi*

The ancient republican state of the Licchavi people. Its capital was Vaiśālī.

**g.32 Limitless Strength**

*stobs mtha' yas*

སྟོབས་མཐའ་ཡས།

—

A leader of the Licchavis.

**g.33 Lord of the Supreme Banner**

*rgyal mtshan mchog gi bdag po*

རྒྱལ་མཚན་མཚོག་གི་བདག་པོ།

—

A buddha realm below this world.

**g.34 Mahāmucilinda**

*btang bzung chen po*

བཏང་བབྱང་ཆེན་པོ།

*Mahāmucilinda*

A nāga king; a member of the Buddha's retinue.

**g.35 Mahātman**

*bdag nyid chen po*

བདག་ཉིད་ཆེན་པོ།

*Mahātman*

A buddha.

**g.36 Maitreya**

*byams pa*

བྱམས་པ།

*Maitreya*

Bodhisattva of loving kindness; the next buddha to follow Śākyamuni.

**g.37 Majestic King with the Elegant Peaceful Voice**

*legs par rab tu zhi ba'i dpal dbyangs kyi dbang phyug gi rgyal po*

ལེགས་པར་རབ་ཏུ་ཞི་བའི་དཔལ་དབྱངས་ཀྱི་དབང་ཕྱུག་གི་རྒྱལ་པོ།

—

A buddha who lives to the east of this world.

**g.38 Majestic King with the Splendorous Voice of Learning Adorned by Precious Moonlight**

*rin chen 'od zer zla bas brgyan pa mkhas pa'i gzi brjid dbyangs kyi dbang phyug gi rgyal po*

རིན་ཆེན་འོད་ཟེར་རླབས་བརྒྱན་པ་མཁས་པའི་གཟི་བརྗིད་དབྱངས་ཀྱི་དབང་ཕྱུག་གི་རྒྱལ་པོ།

—

A buddha who lives in a buddha realm to the east of this world.

**g.39 Manasvin**

*gzi can*

གཟི་ཅན།

*Manasvin*

A nāga king; a member of the Buddha's retinue.

**g.40 Māra**

*bdud*

བདུད།

*Māra*

The main adversary of the Buddha and the embodiment of evil.

**g.41 Monkey Pond**

*spre'u rdzang*

སྤྲེའུ་རྩོང་།

*Markaṭahrada*

A pond in the city of Vaiśālī.

**g.42 Mucilinda**

*btang bzung*

བཏང་བཟུང་།

*Mucilinda*

A nāga king; a member of the Buddha's retinue.

**g.43 Nanda**

*dga' bo*

དགའ་བོ།

*Nanda*

A nāga king; a member of the Buddha's retinue.

**g.44 Nārāyaṇa**

*sred med kyi bu*

སྲེད་མེད་ཀྱི་བུ།

*Nārāyaṇa*

One of the epithets of Viṣṇu.

**g.45 Pearled**

*mu tig can*

མུ་ཏིག་ཅན།

—

A buddha realm to the east.

**g.46 Pinnacle of Renown**

*grags pa'i tog*

གྲགས་པའི་ཏོག་།

—

A god; a member of the Buddha's retinue.

**g.47 Pure Moon Disk**

*zla ba'i dkyil 'khor rnam dag*

ཟླ་བའི་དཀྱིལ་འཁོར་རྣམ་དག་།

—

A buddha who lives in a buddha realm to the north of this world.

- g.48 **Rāhu**  
*sgra gcan*  
སྐྱ་གཅན།  
*Rāhu*  
One of the kings of the asuras; the demon who causes an eclipse.
- g.49 **Rākṣasa**  
*srin po*  
སྲིན་པོ།  
*rākṣasa*  
A flesh-eating demon that haunts frightening places.
- g.50 **Ratnajālin**  
*rin chen dra ba can*  
རིན་ཆེན་དྲ་བ་ཅན།  
*Ratnajālin*  
A young Licchavi; the main interlocutor of this discourse.
- g.51 **Sāgara**  
*rgya mtsho*  
རྒྱ་མཚོ།  
*Sāgara*  
A nāga king; a member of the Buddha's retinue.
- g.52 **Sahā**  
*mi mjed*  
མི་མཛེད།  
*Sahā*  
The universe in which we live.
- g.53 **Śakra**  
*brgya byin*  
བརྒྱ་ཕྱིན།  
*Śakra*  
A prominent god who rules the Heaven of the Thirty-Three, often identified with Indra; a member of the Buddha's retinue.
- g.54 **Santuṣita**  
*yongs su dga' ldan*  
ཡོངས་སུ་དགའ་ལྡན།  
*Santuṣita*  
Chief of the gods in the Heaven of Joy, he appears to Ratnajālin in a dream inspiring him to meet the Buddha.
- g.55 **Siṃha**  
*seng ge*  
སེང་གེ།  
*Siṃha*  
An elder of the Licchavis.
- g.56 **Siṃhaketu**

*seng ge tog*

སང་གེ་རྟོག

*Simhaketu*

A buddha.

**g.57 Stable in Immeasurable Diligence**

*brtson 'grus grangs med pas yang dag par rab tu gnas pa*

བརྩོན་འགྲུས་གངས་མེད་པས་ཡང་དག་པར་རབ་ཏུ་གནས་པ།

—

A buddha who lives in a buddha realm above this world.

**g.58 Sūryaprabha**

*nyi ma'i 'od*

ཉི་མའི་འོད།

*Sūryaprabha*

A god; a member of the Buddha's retinue.

**g.59 Susārthavāha**

*ded dpon bzang po*

དེད་དཔོན་བཟང་པོ།

*Susārthavāha*

A god identified as a child of Māra.

**g.60 Upananda**

*nye dga' bo*

ཉེདག་འབོ།

*Upananda*

A nāga king; a member of the Buddha's retinue.

**g.61 Vaiśālī**

*yangs pa can*

ཡངས་པ་ཅན།

*Vaiśālī*

The ancient capital of the Licchavi republican state, the Buddha visited this city several times during his lifetime. It is perhaps most famous as the location where, on different occasions, the Buddha cured a plague, admitted the first nuns into the Buddhist order, was offered a bowl of honey by monkeys, and announced his parinirvāṇa three months prior to his departure.

**g.62 Vāsukin**

*nor rgyas*

ནོར་རྒྱལ།

*Vāsukin*

A nāga king; a member of the Buddha's retinue.

**g.63 Vimalaprabhā**

*dri ma med pa'i 'od*

དྷི་མ་མེད་པའི་འོད།

*Vimalaprabhā*

A buddha.

**g.64 Wide Open**

*shin tu rnam par phye ba*

ཤིན་ཏུ་རྣམ་པར་ཕྱེ་བ།

—

A buddha realm above this world.

g.65 **Yakṣa**

*gnod sbyin*

གནོད་སྦྱིན།

*yakṣa*

A class of semi-divine beings that haunt or protect natural places and cities. They can be malevolent or benevolent, and are known for bestowing wealth and worldly boons.

g.66 **Yeshé Nyingpo**

*ye shes snying po*

ཡེ་ཤེས་སྦྱིང་པོ།

—

The Tibetan translator of this discourse.